

**PARRIANA; OR
NOTICES OF THE
REV. SAMUEL
PARR
COLLECTED...**



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PARRIANA:

OR NOTICES OF THE

Rev. Samuel Parr, LL.D.

COLLECTED FROM

VARIOUS SOURCES, PRINTED AND MANUSCRIPT,

AND IN PART WRITTEN

By E. H. BARKER, Esq.,

Of Thetford, Norfolk.

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1. "Why should I deny myself the satisfaction I must feel in saying of him here, what of such a man I could say everywhere, with equal justice and equal triumph? The friendship of this excellent person, believe me, readers, will ever be ranked by me among the sweetest consolations, and the proudest ornaments of my life?" Dr. PARR's *Works* 3, 285.

2. "The esteem, the affection, the reverence, which I feel for so profound a scholar, and so honest a man, as Dr." (PARR) "make me wholly indifferent to the praise and censure of those, who vilify, without reading, his writings, or read them without finding some incentive to study, some proficiency in knowledge, or some improvement in virtue." Dr. PARR's *Preface to the Two Tracts of a Warburtonian* p. 198.

3. "But you owe to me some recompence for the heavy disappointment I have experienced from the delay of the publication of *Wray*; and that recompence is, though it should produce *more delay*, that you should confer upon my *ambition* the honour of accompanying Dr. PARR in the same volume. I will *bribe you*, if I can; though I have been imprudent enough to think our friendship ensured your coincidence in all my wishes, that are ingenuous.—and I *think*, if I know myself, the *ambition*, to which I allude, is that of being accredited as an admirer of Genius and Virtue. My wish to accompany Dr. PARR, and you may tell him so, arises from the enthusiasm, which I entertain for his powerful intellect, for his classical taste, for his depth of learning, and for his eloquence." Mr JUSTICE HARDINGE's *Memoirs of Dr. SNEYD DAVIES* p. 285.

4. "And now, Sir, I am upon this great subject of writing lives, let me also give my opinion, which is, that, if the lives of great and good men were wrote by their most intimate friends, that were persons of unblemished reputation, that would not write their own fancies and inventions for truth, but would take on them the fatigue of searching of books, papers, and letters, which concerns the person, whose life they intend to write, and report matters of fact faithfully, it would be a very useful and acceptable work; for *examples of heroic piety and virtue*, are more pleasant and prevalent with mankind than just precepts and commands." *A Letter from MOSES PITT to the Author of a Book intitled 'Some Discourses upon Dr. BURNET, (now Lord Bishop of Salisbury,)' and Dr. TILLOTSON, (late Lord Archbishop of Canterbury,)' occasioned by the late Funeral Sermon of the former upon the latter.* Lond. 1725. 4to. p. 21.

5. "The conversations of scholars have been collected in ages of literature. That they have not been formed with that care, and that selection they merited, has been the only cause of their having fallen into disrepute. With such substitutes we are enabled, in no ordinary degree, to realize the society of those, who are no more; and to become more real contemporaries with the great men of another age, than were even their contemporaries themselves. Are we not all desirous of joining the society of eminent men? It is a wish of even the illiterate. But the sensibility of genius shrinks tremblingly from the contact of the vulgar, and the arrogance of learning will not descend to their level. They prefer a contemplative silence, rather than incur the chance of being insulted by their admiration. Few, therefore, can be admitted to their conversations. Yet, when a man of genius displays conversable talents, his conversations are frequently more animated, more versatile, and, I must add, more genuine than his compositions. Such literary conversations may be compared to waters, which flow from their source; but literary writings resemble more frequently an ornamented fountain, whose waters are forced to elevate themselves in artificial irregularities, and sparkling tortuosities. These collections are productive of utility. A man of letters learns from a little conversation, which has been fortuitously preserved,—a casual hint, which was gathered, as it fell,—and an observation, which its author might never have an occasion to insert in his works, numberless mysteries in the art of literary composition, and those minute circumstances, which familiarize us to the genius of one, whom we admire, and whom sometimes we aspire to imitate." *A Dissertation on Anecdotes, by the Author of 'Curiosities of Literature.'* Lond. 1793. 8vo. p. 30.

ADDENDA,

Respecting Warburton, Hurd, and Parr.

Bishop Bennet thus addresses Dr. Parr, *Emmanuel College, Febr. 15, 1789.* :—" I have bought your book with eagerness, examined it with attention, and shall bind it with elegance; and though I have received so many personal favours from Dr. HURD, that I shall ever, as a man, esteem and respect him, yet as a writer, his sneers have ever displeased me, and I am not sorry to see them attacked. Let me add, however, that he seems to think poorly of them himself by the neglect he has shewn to them, which is a sort of virtual retraction," [the publication of his *Correspondence with Warburton* under his own *imprimatur* proves that he had never virtually retracted them,—the sin of sneering was habitual, and he lived and died in the sin,] "and ought in part to have disarmed the severity of your censure. I will first tell you what I think wrong: I doubt if the offence given to you by Hurd could justify your attack. I know you will tell me,

'When sense or virtue an affront endures,

'Th' affront is mine, my friend, and should be yours;'

and that the poisoned arrows he shot from his dark corner at JORTIN and LELAND, justify your knocking him down with your Herculean club. But I suspect you have been misled by idle, perhaps untrue reports, that HURD may have spoken lightly of your own performances. If such is the case indeed," [and it was the case,] "and the facts can be proved, I think you are fully authorized to take your revenge. This rests on a ground you know, and I do not, and therefore I say no more of it. Johnson shall speak for me—'Respect is due to high place, tenderness to living reputation,' etc. etc." [Yes, but HURD had shewn neither towards JORTIN and LELAND, and therefore could claim neither; PARR did not attack the *Bishop*, but the *Scholar*, and there is no high place among *Scholars*, who form a *Republic*.] "I do not like the phrase *prodigality of cruelty*: what is *prodigal cruelty*? But I suppose you have either authority for the phrase, or concealed allusion in it. There looks somewhat of an inaccuracy in this sentence, 'Their titles indeed sometimes crept into the corner of 'a catalogue, and sometimes were caught *skulking* upon the shelf 'of a collector,'" [p. 145.] "You mean the pamphlets themselves were caught *skulking*. One can hardly say the *titles* were caught upon a shelf, and yet I believe it will do on a more diligent examination; but there is something in the sentence I do not quite

like." [The phrase is peculiar to PARR, but, I think, justifiable:—*the title of a book*, strictly speaking, may be just as soon *caught skulking on the shelf of a collector*, as *creep into the corner of a catalogue*; the expressions are metaphorical, and the one is admirably balanced against the other; the eye, as it surveys *the shelf of a collector*, catches the titles only of the books on it, and any particular book from its size, or from the magnitude of its companions, may be more *concealed* from the view, i. e. may *skulk* more or less, in which case the *title*, or, in other words, the book itself, is *caught* (by the eye) *skulking on the shelf*.] "Who is the best Greek scholar in England?" [PORSON is alluded to p. 156; at this time, (1789,) he was not Greek Professor, he had only taken his degree in 1782, and his reputation for scholarship was, it seems, not very general, for Dr. BENNET was at this time residing in College.] "Better than BENTLEY too; yes, when his conjectures are verified by the discovery of fresh manuscripts, and the cleaning of old marbles. Where does he lurk? in the *Critical Review*? This, my dear Doctor, is *prodigality of praise*. As far as my knowledge will go, no such character, the rival of Bentley, exists; *aut mea sententia hic est Crassus noster, aut, si quis pari fuerit ingenio, pluraque quam tu et audierit, et lectitarit, paulum tibi aliquid poterit addere*," [Cic. de Orat. 1, 95.] "I value this performance of yours the more, because it has let me, and ought to let you, into a secret, viz. that your abilities in writing are never put out with more force than when you draw character. I look on those of WARBURTON and LELAND as good, but upon JORTIN's as containing some of the best sentences I ever saw in my life, in point either of discriminating thought, or animated, yet chastised expression. Indeed I think that the style of the whole work, as less stiff, is more excellent than any of your other compositions; but in characters, I repeat it, you are almost unrivalled. And now you know your *forte*, I hope, as Walsh says to Pope, you will lose no opportunity of exerting yourself in it. I have received some entertainment from an extraneous circumstance. STEEVENS is concerned in the *St. James's Chronicle*; he hates HURD, and he is afraid of you. From the first moment, therefore, your pamphlet had appeared, that paper has lavished on it the highest praises; has exaggerated the prices, at which WARBURTON's and HURD's pamphlets sold before the re-printing; has observed the opportunity collectors now have of purchasing them reasonably with your excellent *Dedication*; has triumphed on the sneers against the sneering Bishop; but what is very curious, he has drawn some of the paragraphs of the most bitter kind so much in SEALE's manner, that the Lambeth-Chaplain will be thrown into an agony of terror, and the Bishop, if he sees them, into an agony of rage. You will allow this to be perfectly *Stephanic*."

The excellent Bishop is perfectly right about DR. PARR's consummate skill in delineating character justly, brilliantly, and fully; he was superior to Johnson in this respect, because he was more critically exact, and more philosophically profound, less subject to

prejudice, more liberal and enlightened, and more comprehensive in his views. A writer, who cannot be accused of any *partiality* to PARR, makes the following remarks in the *London-Magazine*, June 1829. p. 580. ;—“ Nearly as good as his *Epitaphs* are some of his antithetical delineations of character, both in his Latin and English compositions. Many of these, — those particularly in his famous *Preface*, and in the *Dedication* of the *Tracts* by WARBURTON and a WARBURTONIAN, — are animated by a fine inspiration of personal or political feeling, and have accordingly that sort of nerve or power about them, which belongs to every thing, that comes warm from the heart. Yet with all their glow and sarcasm, and even occasional brilliancy, they are but the elaborations of talent ; and it would be a prostitution of the term, — upon any interpretation of it, that may be preferred, — to designate them as works of genius. Even these characters are but eloquent and stirring appeals, not living creations, — descriptions, not pictures. Yet we apprehend they are, as we have already said, of the highest class of Dr. PARR’s performances.” To delineate character justly, brilliantly, and fully, belongs only to men of genius, like CICERO BURKE, JOHNSON, and PARR ; if the delineations in question “ are but the elaborations of talent,” it is the talent of genius, which PARR held in common with those men of kindred mind ; we need not “ designate” the delineations “ as *works of genius*,” if we admit, (and few besides the *Reviewer* would deny,) that they have proceeded, and could only have proceeded, from a *man of genius*. The difference between an ordinary and an extraordinary mind in the delineation of character will clearly appear by comparing the sketch of BARROW, as fairly and well drawn by the *Quarterly Reviewer* of Dr. Parr’s Works No. 78. April 1829. p. 289, (whose liberality of sentiment and candour of criticism are most conspicuous and most commendable,) with the sketch of the same profound theologian, as drawn by the master-pencil of Dr. PARR in the *Critical Review* :—

“ And though it is true, (as Dr. PARR somewhere observes, and as we have often observed for ourselves,) that in our old divines, in HOOKER for instance, in TAYLOR, or, above all, in BARROW, philosophical investigations not unfrequently occur, — divested indeed of technical language, even exhibiting the writers themselves as unconscious perhaps of the depth and accuracy of their own remarks, metaphysicians, as it were, upon instinct, — yet is it certain that their leading object ever was to set forth the great truths of Scripture in full, striking, expressive characters ; and having thus committed them, under the favour of God, to the hearts of their hearers, they left them there to fructify they knew not how. Our meaning cannot be better illustrated than by comparing this Spital Sermon of Dr. PARR’s with two of Dr. BARROW’s, on the love of our neighbourhood. The subject is the same, charity — it was a favourite subject with them both — it is treated by both with signal ability — but with what different feelings do we rise from the perusal of the two authors, from the one with our head aching, from the other with our heart enlarged ! Never may the English student of theology be weary of the study of BARROW ! The greatest man of our church — the express image of her doctrines and spirit — the model, (we do not hesitate to say it,) without a

fault — a perfect master of the art of reasoning, yet aware of the limits, to which reason should be confined, now wielding it with the authority of an angel, and now again stooping it before the deep things of God with the humility of a child — alike removed from the Puritan of his own generation, and the Rationalist of the generation, which succeeded him — no Precisionist, no Latitudinarian : — Full of faith, yet free from superstition, a steadfast believer in a particular Providence, in the efficacy of human prayers, in the active influence of God's spirit, but without one touch of the visionary. — Conscious of the deep corruption of our nature, though still thinking he could discover in it some traces of God's image in ruins and under a lively sense of the consequences of this corruption, casting himself altogether upon God's mercy through the sufferings of a Saviour for the consummation of 'that day, which he desired with a strong desire' to attain unto, when, his mind purged and his eye clear, he should be 'permitted to behold and understand without the labour and intervention' of slow and successive thought, not this our system alone, but more and 'more excellent things than this.' (Te igitur vel ex hac re amare gaudeo, te suspicor, atque illum diem desiderare suspensis fortibus, in quo purgata mente et claro oculo non hæc solum omnia absque hac successiva et laboriosa imaginandi cura, verum multo plura et majora ex tua bonitate et immensissima sanctissimæque benignitate conspiciere et scire concedatur.)" *The Quarterly Review* p. 289. [I will just halt to remark that the *Reviewer* is unintentionally unjust to PARR in confounding the *Notes* to Dr. Parr's *Sermon* with the *Sermon* itself; he admits that PARR "has treated his subject with singular ability," and does the *Reviewer's* "head ache," because PARR has so "treated his subject?" Then, if PARR had shewn less ability, — had infused some of the essence of *dulness* into his composition, — the *Reviewer's* "head" would have "ached" the less! The *Notes* are extrinsic to the *Sermon* itself, as the *Sermon* is intelligible without the *Notes*. In comparing BARROW's *Sermon* with PARR's, the *Reviewer* must exclude the *Notes*, because they form no part of the *Sermon* itself, which is the sole subject of comparison. His "head" will not "ache" with reading PARR's *Sermon*, and what, then, will be the fair result of the comparison, which he has suggested?]

"In fertility and energy the eloquence of Barrow is perhaps unrivalled in the English language, and surely we should not be accused of exaggeration for applying to it the striking words, in which the *immortalis ingenii beatissima ubertas* of Cicero is described by Quintilian 10, 1. *Non pluvias, ut ait Pindarus, (Ol. xi.) aquas colligit, sed vivo gurgite exundat, dono quodam providentiæ genitus, in quo totas vires suas eloquentiæ experiretur.* Within the grasp of his mighty and capacious mind were comprehended the broad generalities, which are discussed in science, and the minutest discriminations, which are to be learned only by familiarity with common life. At one moment he soars aloft to the great, without any visible exhaustion of his vigour, and in the next, without any diminution of his dignity he descends to the little, — he drew his materials from the richest treasures of learning, ancient and modern, sacred and profane, — he sets before us in solemn and magnificent array, the testimony of historians, the criticisms of scholars, the arguments of metaphysicians, the description of poets, the profound remarks of heathen ages, and the pious reflections of Christian fathers. Like the poet described by JOHNSON in *Rasselas*, he seems 'to have found every idea useful for the decoration or enforcement of moral or religious truth, — to have estimated the happiness and misery of every condition, to have observed the power of all the positions in all their combinations, to have written as the interpreter of nature, and the legislator of mankind, — and to have considered himself as presiding over the thoughts and manners

'of future generations.' Equally instructive he is, and equally impressive, to readers of every class in society, and every sect in religion,—to the man of business, and the man of pleasure,—to the polished courtier, and the solitary recluse,—to the sceptred monarch, and the humble peasant. But his piety is never cramped by superstition, nor his philosophy debased by refinement. Every principle of morality, every precept of religion, every ground of obligation, every motive of action, every faculty of the understanding, every emotion of the heart, every beauty in virtue, every deformity in vice, every sanction of every law, by which the conduct of moral and rational creatures ought to be regulated, every present and future interest, by the prospect of which their fears and their hopes can be made subservient to their present or future happiness, pass in review before us, when we peruse the immortal writings of this learned, wise, and holy instructor. Whether he means to convince or to persuade,—to refute the scoerner or to reform the sinner,—to elucidate a speculative difficulty, or to enforce a practical duty,—he brings with him the same profusion of stores collected from extensive and laborious reading,—the same habit of intense observation employed upon the properties of human nature and the tendencies of human affairs,—the same compass and precision of thought upon words and things,—the same perspicuity and accuracy of arrangement,—the same rapid succession of just and vivid conceptions,—the same ardor and loftiness of spirit, and the same copiousness, and vigour, and stateliness of diction. But numerous and splendid as are the excellencies of Barrow, he is not to be considered as a model of artificial and refined composition. He seems indeed never to have paused in the choice of a phrase, nor to have made any effort for giving regularity to his sentences, and harmony to his periods. Yet the most fastidious critic would endure in the original those peculiarities, which he would condemn as defects in a writer, who professes to accommodate the matter of Barrow to the received notions and approved forms of language in a more refined age. It doubtless required great vigilance and great taste to alter the phraseology of such a writer without impairing his" (*the*) "sense. Mr. Fellowes had often occasion to make the perilous experiment, and he has generally made it with success. But we think it our duty as impartial critics to point out some instances, in which that phraseology might, according to our judgment, have been improved by the substitution of terms less unusual and less uncouth." Dr. Parr, in the *Critical Review*, June 1808. p. 118.

Those, who are acquainted with PARR's style in his more elaborate and finished compositions, will perceive, from the comparative carelessness of the composition in question, that Parr had dictated the matter without effort from the abundance of his mind, and that with his usual care and polish he would have given to it the same perfection, which is manifested in the delineations alluded to by the *Reviewer* in the *London-Magazine*. I will observe by the way that this *Reviewer* is mistaken in declaring Dr. Southey to have written the Article in the *Quarterly Review*; it was written by a person of much less celebrity.

The *Quarterly Reviewer* makes the following remarks on PARR's treatment of HURD, p. 274.:—"We now come to the re-publication of 'The Tracts by Warburton and a Warburtonian,' with a *Dedication* and *Preface* by Dr. PARR.—In again producing to the world two early compositions of the Bishop of Gloucester's, which their great author had set no store by, and which the discreet editor of the Bishop's works had

suppressed in his edition, there was no great harm; — they were curious as the first-fruits of such a harvest of genius — and PARR, though not a blind, was a sincere admirer of WARBURTON, and was well aware that the author of the *Divine Legation*, of the *Julian*, and we will even add, (however objectionable in many respects, and in its spirit especially,) of the *Doctrine of Grace*, could amply afford to be known by productions less advantageous to his fame than these. But to be the means of reviving the *Delicacy of Friendship*, and the *Letter to Leland*, after the long lapse of time, which had ensued since their first publication, and when their author had shown himself desirous to suppress them, this was not the courtesy, which was due from one man of letters to another; it was not the respect, which an inferior clergyman owed to his Diocesan; it was not the charity, which should lead every Christian, and particularly every Christian minister, to extinguish, instead of prolonging the strife. We are no partizans of Bishop HURD — we scarcely regret the chastisement he received. He had volunteered, like Sir Mungo Malagrowther, to be the whipping-boy to the king, whom he had set up for himself, and he therefore could not justly complain, if he was made to smart for it. Surely if WARBURTON had thought himself seriously aggrieved, WARBURTON knew how to complain, and how to take vengeance. We compassionate Dr. HURD the less, because the suppression of his pamphlets against JORTIN and LELAND appeared, after all, to be the effect of caution rather than of contrition. In the *Letters* between himself and an eminent Prelate, those useful scholars, (and especially the former of the two,) are still spoken of in language sufficiently offensive and contemptuous. It is true that this *shows* itself chiefly in WARBURTON's share of the correspondence; and, on the other hand, it is true that some allowance is to be made for WARBURTON, who had reason to complain of a want of generosity, at least, in JORTIN's dealings towards him; — but by deliberately causing these *Letters* to be published (a thing on many accounts so objectionable,) Dr. HURD identified himself here as elsewhere with his master — while, by making that publication posthumous, he denies to his character, (that which no right-minded man would wilfully violate,) the sanctuary of the grave; and puts it out of our power to contemplate him, (as we fain would do,) in the respectable light of one, who had lived to refuse the highest reward, to which ecclesiastical ambition can aspire, content to spend the evening of life in the peaceful retirement of Hartlebury, in oblivion of all that had given him offence, in sorrow for all whereby he had offended, and in humble hope of a better translation than that, which he so magnanimously had declined. Still this does not justify PARR. Dr. HURD was in the wrong, but Dr. PARR was not therefore in the right. Again, had Bishop LOWTH, his illustrious patron, at that time suffered under the faint praise of the Bishop of Worcester, something might have been allowed to PARR's gratitude and indignation; but the 'Life of WARBURTON,' wherein that commendation is bestowed, was still, under the hands of its author, to be subjected again and again to the critical retort, till all its spirit should have evaporated before exposure to the world. Or further, had the controversy been of any recent date, PARR might have found some excuse in the excitement of the moment, and the iniquitude of conscious talent; but it had been long laid to sleep: both the parties aggrieved were already beyond the reach of censure or of praise, quietly reposing in the grave, and the aggressor, now old and stricken in years, was following them apace. What then could impel PARR to an attack so furious, so uncalled for, so unjustifiable? in which he stings with the venom of a hornet, *animamque in vulnere ponit*. It needs little observation of mankind to

discover how seldom the cause of a quarrel is commensurate with the consequences—'how great a matter a little fire kindleth.' PARR had taken several opportunities of speaking handsomely of Dr. HURD in his notes upon Rapin, written some six years before. They were not then published, it is true, but they are now, and stand upon record as his deliberate opinion of the Bishop at that time. And this circumstance, we think, is enough to show that it was not WARBURTON's own treatment of LOWTH that drew down upon the head of WARBURTON's friend the vials of PARR's wrath. But when PARR was presented to Hatton, which was in the diocese of Worcester, 'he necessarily went to Hartlebury—he was treated coldly—not even a repast was offered him. This slight roused his indignation. He probably, during the effervescence of his rage, recollected the *Delicacy of Friendship*, which he had caused to be copied at Norwich, and perhaps he did not forget the sneer concerning 'the long vernacular sermons at Whitehall; and his fancy under such influence would naturally conjure up a phantom in the shape of Bishop HURD, which had marched across the high road of his interests, and blighted the prospects of his preferment.' Vol. 1. p. 307.

"*Hinc illa lacrymæ!* This probably was the whole truth, trifling as it seems; for 'contempt,' says Lord Bacon, 'is that which putteth an edge upon anger as much or more than the hurt itself;' and PARR was just the man to be alive to it. He could forgive an injury, for he was generous; but he could not forget an insult, for he was vain. Accordingly in this *Dedication* and *Preface*, especially in the former, he lets himself loose, and whilst the kindlier feelings of the man occasionally betray him into the most beautiful sketches of characters, whom he revered, for Bishop HURD he has nothing but one unceasing pitiless storm of sarcasm, indignation, and contempt."

(The *Reviewer* cites from PARR's *Works* 6, 371. the following passage:—'The distinguishing virtues——always went before him,' for the insertion of which I have not space, and he then proceeds.) "Who could believe that the same original is sitting to PARR in this *Dedication*, and to MASON in the 4th of his *Elegies*? But the Lord Hatton, whom CLARENDON despises, (*Hist. Rebell.* 2, 156. Oxford,) is the same whom JEREMY TAYLOR (*Dedic.* to the *Lib. of Proph.*) delights to honour, and the SPORUS of Pope's coarse and tremendous satire, (*Prod.* to the *Satires*,) is the LORD HERVEY, whom MIDDLETON (*Dedic.* to the *Life of Cicero*) represents as the most virtuous and accomplished of mankind. The following tribute to the memory of WARBURTON and of JOHNSON, contained in the *Preface* to these Tracts, (3, 404. *Few men, etc.*) need not fear a comparison with anything of its kind in our language. There is an allusion in it, it will be perceived, to the delay of Bishop HURD in producing his *Life of WARBURTON*, which, for prudential reasons, was not suffered to accompany the edition of his *Works*." 1. I admit the *candour* and *fairness*, which pervade these strictures on PARR's treatment of HURD, when that treatment is contemplated in the same light, in which the amiable *Reviewer* has surveyed it; but I deny the *justice* of them, and whoever impartially reads the statements and the reasonings, which are contained in my book, will, I venture to say, be equally prepared to deny the *justice* of them. 2. HURD's publication of his *Correspondence with WARBURTON*, breathing the most rancorous

spirit against LELAND, JORTIN, and LOWTH, and proving his desire to *eternize* his hatred of those eminent and virtuous men, fully justifies PARR for his re-publication of the *Tracts* in question, which I regard as the MOST MERITORIOUS, perhaps the MOST USEFUL, but certainly the LEAST UNDERSTOOD, act of his literary life. 3. The *Reviewer* blames the want of "courtesy due from one man of letters to another" in PARR's re-publication of *Tracts*, which "their author had shown himself desirous to suppress;" the "courtesy" was "due" only in case the motives for the suppression were *right* and *pure*, and the *Reviewer* himself admits that "he compassionates Dr. HURD the less, because the suppression of his pamphlets against JORTIN and LELAND appeared, after all, to be the effect of caution rather than of contrition." Now, as HURD's motives for the suppression were not *right* and *pure*, PARR was not bound by any law of courtesy to respect them; HURD had treated him contemptuously, and PARR determined to inflict proper chastisement on him, and he was at liberty to take his own measures for that purpose; HURD had committed enormous offences against the republic of letters by his conduct towards particular scholars, two of whom, (LELAND and LOWTH,) were PARR's personal friends and correspondents, *who had given no offence whatever to HURD himself*, and PARR was on public grounds amply justified in resenting this conduct, and right generous and noble was it in him to encounter, in the cause of truth, the obloquy and odium, which were certain to arise out of the measures, which he resolved to take. 4. The *Reviewer* contends that "it was not the respect, which an inferior clergyman owed to his Diocesan." PARR has most scrupulously abstained from touching on theological matters, about which *alone* he owed respect to his Diocesan; in the free republic of letters there is NO DIOCESAN, to whom any respect is owed; the contrary maxim is MOST PERNICIOUS, and should be forthwith expelled from the memories and the minds of men, for its direct tendency is to grant impunity to Bishops within their dioceses, for any offences against the clergy resident in them, even on occasions, which have no reference to *ecclesiastical* authority or *hierarchical* discipline. HURD shewed no respect whatever to the virtues, talents, and learning of JORTIN, LELAND, and LOWTH, and he was therefore not entitled to claim any from the avenger of their cause. He received strict justice from PARR in regard to censure and to praise; and if the censure *outweighed* the praise, it was not the defect of PARR's *scales*, but the deficiency of HURD's merits, which made so awful a *balance* against the DIOCESAN. 5. "It was not the charity," continues the *Reviewer*, "which should lead every Christian, and particularly every Christian minister, to extinguish instead of prolonging strife." JORTIN and LELAND were laid in their grave, it is true, but no one of their friends had vindicated their memory from the slanders of a BISHOP; the pious office was undertaken, performed, and fulfilled by Dr. PARR. This, then, was *Christian charity to the dead*. The "strife" had, it is true, abated by the victory of LELAND, and the forbearance of JORTIN, not by the repentance and amendment of

HURD; it was *not* "extinguished" even by the death of JORTIN and LELAND, for HURD was resolved, in a fiend-like spirit, to pursue them even beyond the confines of the grave, as is apparent from the *MOST DELIBERATE* entry made by him in a port-folio on Jan. 18, 1793, respecting the publication of the *Correspondence with WARBURTON*, 4 years after the republications of Dr. PARR, who cannot justly be said "to have prolonged" a "strife," which HURD himself had not suffered "to be extinguished," and which the public should not have desired "to be extinguished," till ample justice was done to the memories of JORTIN and LELAND. The *Reviewer* too should have recollected that the *most uncharitable* HURD was not entitled to expect much charity from others; Dr. PARR exhibited true disinterested Christian charity in avenging the unmerited wrongs of JORTIN and LELAND, and to inflict exemplary punishment on a great literary offender, (for in *maxima fortuna minima licentia est*,) and to incur the obloquy and odium of inflicting it, is *Christian charity* to the public,—an example worthy the imitation, not only of "every Christian," but of "every Christian minister." 6. "In the Letters between HURD and an eminent Prelate," continues the *Reviewer*, those useful scholars, (and especially the former of the two,) are still spoken of in language sufficiently offensive and contemptuous. It is true that this *shows* itself chiefly in WARBURTON's share of the *Correspondence*." And why? because HURD suppressed a great part of his communications to WARBURTON, as too foul, no doubt, to bear the public eye! 7. "And, on the other hand, it is true that some allowance is to be made for WARBURTON, who had reason to complain of a want of generosity, at least, in JORTIN's dealings towards him." No "allowance" whatever "is to be made for WARBURTON," because there was no "want of generosity" on the part of JORTIN, as I have abundantly shewn in this volume, and WARBURTON had no "reason to complain," but took offence, because JORTIN would not worship the image, which WARBURTON had set up, in respect to the sixth *Æneid*; JORTIN gave *judicious* praise, but the inordinate vanity of WARBURTON expected extravagant praise, and his imperious spirit could brook no censure, and demanded entire submission to his opinions.

I have succeeded in procuring a copy of the book, to which I have alluded p. 362, *The Address of Q. SEPT. TERTULLUS, Proconsul of Africa, translated by SIR DAVID DALRYMPLE, Edinb. 1790. 12mo. pp. 139.* Lord Hailes in p. 58, of this *opusculum* writes:—"An excellent summary of both passages is to be found in the following words:—"Tertullian is at pains to vindicate the Christians from 'the charge of being ill-affected to the State, and gives it as one 'reason, among others, why in their public liturgies they constantly prayed for the safety of the Cæsarean empire, from the 'persuasion then generally held, and professedly founded on the 'authority of this text," (2 Thess. 2, 5-8.) "that Antichrist could 'not be revealed, so long as that empire should continue, and that 'the greatest calamity, which ever threatened the world, was 'only delayed by its preservation.' *Sermons by BISHOP HALIFAX*

1, 152. On this occasion I indulge myself in the melancholy pleasure of quoting the words of a lamented friend, and I add my testimony of approbation, such as it is, to *that* of all, who knew his worth and accomplishments." In p. 103, his Lordship uses an ambiguous epithet, "the laborious Dr. LARDNER," and in p. 107, he thus vindicates himself against the censure, which he supposed Dr. PARR to have passed on him for having used that phrase:—"Towards the beginning of this note, I gave the epithet of *laborious* to Dr. LARDNER; and in other *Tracts*, published by me, I have, in speaking of that author, used the same epithet, or something equivalent. While engaged in the support of the proofs of Christianity, I little expected to meet with the following note by one, whom we must suppose friendly to the common cause:—"That spirit of the *WARBURTONIANS*, which induces one of them 'to call the author of the *Credibility of the Gospel-History*, the *laborious* DR. LARDNER.—The disciples of this school generally dispense their praise with a discretion, which prevents its being exhausted by their occasional prodigality; to the profane, *σπείρουσι χεῖρὶ*, but to the initiated *ὄλω τῷ θυλάκῳ*.' The friends of Christianity, and in particular the friends of the Church of England, ought to be cautious in giving currency to such a *nickname*, when they recollect *who* it was, that added to the English language, already redundant in terms of sarcasm and invective, the phrase *Warburtonian school*. I received many civilities from Bishop *WARBURTON*, and I honour his memory: I have possessed the friendship of *his* friends, and I am proud of it; but neither they, nor I ever considered the *BISHOP* as infallible.

*Non isto viximus illic,
Quo tu vere modo.*

And now as to the epithet bestowed on Dr. LARDNER, I should be glad to know *what* I ought to have called him? *Orthodox divine, able textuary, exact translator, or elegant writer?* I praised him for his labour and industry well employed; and *this* may be esteemed no mean praise, since every age produces persons superior to him in genius and literary accomplishments, who do not employ *their* time and talents so usefully as *he* did; I like to give things their true names; and, were a man to empty his common-place book of Greek and Latin upon the public, I might say that he had *read much*, but I should hardly call him *judicious*; I might scatter a few grains of praise, but I should be unwilling to pour out a sackful of encomium on his pamphlet. After all, it is probable enough that the author of this bitter sarcasm had in his eye a person much my superior. But, as *he* cannot answer for himself, I desire that what I have said, may be considered as an apology for what my departed friend, BISHOP HALLIFAX, has said." (I may observe by the way, that LORD HAILES, as other writers have done, fluctuates in his orthography of HALLIFAX, to which he in the first instance has assigned only a single *l*. The *BISHOP* himself in the 4th edn. of the *Analysis of the Roman Civil Law*, 1795. uses the

double letter.) 1. The epithet *laborious*, even with the explanation of his LORDSHIP, is not sufficiently adapted to the merits of Dr. LARDNER; and it is better to withhold praise altogether than to dispense it with too niggardly a hand. That his LORDSHIP can praise *liberally*, is apparent enough from his warm commendations of WARBURTON, HURD, HALLIFAX, and other 'disciples of the Warburtonian School! 2. Dr. PARR did not allude to his LORDSHIP, with whose writings he seems to have been little acquainted, but to Bp. HALLIFAX. 3. Dr. PARR was not the author of the phrase *WARBURTONIAN School*, and as the term *School* is not used in derision or contempt, any more than when we speak of the *School of Aristotle, Plato, Zeno, and Epicurus*, it is not a nickname; it merely denotes identity of feeling, of sentiment, of opinion with WARBURTON. I have neither time nor space to collect authorities; but I will give one, which is at hand. The *Monthly Rev.* Oct. 1764, in a notice of HURD's *Letter to LELAND*, writes thus:—"Such is the regard, which this writer thinks is due from one scholar to another. In what school he has learned his good-breeding few of our readers need be told; that he is an apt scholar, and zealous for the honour of his MASTER, is abundantly evident." 4. I give his LORDSHIP more credit for the happy pleasantry of his retort on Dr. PARR than for the propriety and decency of his remarks. Dr. PARR has not "emptied his common-place of Greek and Latin upon the public" in the *Dedication* and *Preface*, to which his LORDSHIP refers; the quotations are neither long nor numerous, most appropriate, and very unostentatious; as Dr. PARR was addressing a *scholar*, and writing only for *men of letters*, such quotations are unobjectionable in themselves, and add much zest to the wit, and much force to the matter. Dr. PARR never throughout life used a common-place book; his great memory readily supplied him with pertinent quotations. His LORDSHIP was himself deficient alike in taste, and in "judgment," if he could peruse the *Dedication and Preface*, and arrive at the conclusion that Dr. PARR had "read much," but had displayed a want of "judgment;" and if, while he was "unwilling to pour out a sackful of encomiums on his pamphlet," he was disposed "to scatter" only "a few grains of praise" on one of the finest compositions in our language!

In a note to the *Spital Sermon* p. 124, Dr. Parr writes:—"Dr. HALLIFAX, Dr. RUTHERFORTH, and Dr. WATSON very abundantly conveyed the information, which belonged to their departments, sometimes in the disputes of the schools, and sometimes by the publication of their writings."

My excellent friend, the late JOSEPH CRADOCK, Esq., relates, in a *Letter* addressed to me and dated *July 27, 1825*, that, "when Dr. PARR went to meet HURD at Lichfield, just then made Bishop, they abruptly encountered each other near the chancel, and that it was doubted which of the two bowed the lowest."

Another excellent friend wrote to me thus on *May 1, 1829*:—"With regard to the coldness, (or more than coldness,) between HURD and PARR, the following account of its termination was

communicated to me by a gentleman of high estimation both in the fashionable and literary world. At one of HURD's Visitations, in the latter part of his life, he observed Dr. PARR, among the clergy, and walking up to him, said — ' Dr. PARR, there has ' long been variance between us, but my age is now so advanced ' that I can no longer afford to be at enmity with any human being ; and therefore earnestly request that we may shake hands, ' and consign the past to oblivion.' My informant added that PARR was affected even to tears by this address."

" Before I proceed, I cannot help saying a word upon that profound scholar, MARKLAND, who was, perhaps, inferior to BENTLEY alone in critical acumen, but possessed a most elegant and liberal mind, was unassuming, affectionate, and benevolent. His works immortalize him, and he was gentle as a lamb. Yet, alas! what is the effect of party in the polemics of literature! BISHOP HURD, by nature, and by general habits, a most amiable man," [the *Letters to Warburton* prove the very reverse of this,] " has, in two," [nay, in a great many,] " instances, been a victim of his abject homage to WARBURTON. One of them respects Dr. JORTIN, and is too well known. The other applies to MARKLAND, whom, in one of his *Letters* to the idol of his pen, he depreciates in the most contemptuous manner, though a very superior critic and scholar to either of them. I would recommend MARKLAND's *Dedication* to Hemsterhusius, and his brother editor, Wesselingius, for a model of pure Latinity, and, (which is better,) of a modest humility upon the subject of his own peculiar talent." Mr. JUSTICE HARDINGE's *Biographical Anecdotes of DANIEL WRAY*, Esq. p. 159.

" Dr. WARBURTON, in a *Letter* to Dr. Birch, says: — ' I am ' glad that the *Society for the Encouragement of Learning* is in so ' hopeful a condition; though methinks it is a little ominous to ' set their press a-going with the arrantest sophist, that ever ' wrote, prepared by so arrant a critic.' This probably alludes to Mr. MARKLAND's edition of *Maximus Tyrius*; at least the following quotation from another *Letter* shews Dr. WARBURTON's opinion of that able critic: — ' I have a poor opinion both of ' MARKLAND's and TAYLOR's critical abilities, between friends: I ' speak from what I have seen. Good sense is the foundation of ' criticism; this it is that has made Dr. BENTLEY and Bp. HARE ' the two greatest critics that ever were in the world. Not that ' good sense alone will be sufficient; for that considerable part of ' it, emending a corrupt text, there must be a certain sagacity, ' which is so distinguishing a quality in Dr. BENTLEY. Dr. ' CLARKE had all the requisites of a critic but this, and this he ' wanted. LIPSIIUS, JOS. SCALIGER, FABER, IS. VOSSIUS, SALMA- ' SIUS, had it in a great degree; but these are few amongst the ' infinite tribe of critics.'" J. NICHOLS's *Biogr. and Lit. Anecdotes of BOWYER* p. 637.

The anecdote told of DEAN TUCKER by me in p. 232, with some doubtful recollection, is, as I now find from my notes of conversations with Dr. PARR, this: — WARBURTON one day met DEAN

TUCKER, who said that he hoped that his Lordship liked his situation at Gloucester. The Bishop sarcastically replied : ' Never 'Bishopric was so *be-deaned* ; for your predecessor,' (Dr. Squire, I believe, was named,) '*made religion his trade*, and you make *trade your religion*.'

In Chalmers's *Biogr. Dict.* under the art. *Tucker* we read : — " So great was his reputation for commercial knowledge, that Dr. Thomas Hayter, afterwards Bishop of London, who was then tutor to his present Majesty, applied to Dr. TUCKER to draw up a dissertation on this subject, for the perusal of his royal pupil. It was accordingly done and gave great satisfaction. This work, under the title of the *Elements of Commerce* was printed in 4to., but never published. Dr. WARBURTON, however, who, after having been member of the same Chapter with the Dean at Bristol, became Bishop of Gloucester, thought very differently from the rest of mankind, in respect to his talents and favourite pursuits ; and said once, in his coarse manner, that '*his Dean's trade was religion, and religion his trade*.' The Dean on being once asked concerning the coolness, which subsisted between him and WARBURTON, his answer was to the following purpose," [the reader will observe the ungrammatical structure of this sentence :] ' The Bishop affects to consider me with contempt, to which I say 'nothing. He has sometimes spoken coarsely of me, to which I 'replied nothing. He has said *that religion is my trade, and trade 'is my religion*. Commerce and its connections have, it is true, 'been favourite objects of my attention, and where is the crime ? 'And as for religion, I have attended carefully to the duties of 'my Parish, nor have I neglected my Cathedral. The world 'knows something of me as a writer on religious subjects ; and I 'will add, which the world does not know, that I have written 'near 300 Sermons, and preached them all, again and again. My 'heart is at ease on that score, and my conscience, thank God, 'does not accuse me.' The fact is that, although there is no possible connection between the business of commerce and the duties of a clergyman, he had studied theology in all its branches scientifically, and his various publications on moral and religious subjects show him to be deeply versed in theology."

ARCHBP. HERRING, as Dr. Parr informed me, was of Benet College, in early life a water-drinker ; latterly, to remove low spirits, drank rum and water, and at last proceeded to drink pure rum. He was the patron of JORTIN, who, at a charitable meeting respecting the Sons of the Clergy, got up to reach his hat ; his fine tall figure attracted the eye of Dr. HERRING, who inquired his name, and requested to be introduced to him.

The story told of Dr. LELAND p. 177, I find thus related in my notes of PARR's conversations : — LELAND was a remarkably dull man in conversation, and never but once said anything, which deserves to be remembered. He had been looking up for Irish preferment, and when he went to pay his court to the Lord Lieutenant of Ireland, (the Duke of Newcastle, I believe,) his Grace enquired about the progress of his *History of Ireland* —

asked him how far he had proceeded — how long it would be before it was finished — and how far he intended to bring it down? ‘I shall finish it in a few months, and I hope to bring it down to the end of your Excellency’s Administration!’ This reminds me of a story told of a foreign Princess; — she visited this country during the reign of Geo. III., who asked her if she was pleased with her visit to England? She spoke rapturously of the country, and said that she had seen every thing but a coronation! The King mildly and magnanimously replied; — ‘I hope you will see that too.’ I have met with a right curious anecdote of Leland, which is germane enough to the subject, in a satirical piece entitled *An Heroic Answer from RICHARD TWISS, Esq. F. R. S. at Rotterdam, to DONNA TERESA PINNA y RUIZ of Murcia*, Lond. 1777. 4to.: —

“Some Attic hours the pensive bosom cheer’d,
By LELAND’s wisdom and his wine endear’d;
Two brother wits with olive garlands grac’d,
We met, we bow’d, we wondered, and embrac’d:
In wordy wars of compliment we strove,
And gifts exchang’d in token of our love;
Full *thirty shillings* was the cost of mine,
And *threepence*, LELAND, was the price of thine.
Thus GLAUCUS erst with bold TYDIDES stood,
And plighted friendship in the field of blood;
A loosing truck the Lycian hero made,
And *golden* armour was with *brass* repaid.
My *Tour through Spain* I gave, a portly tome,
The load and ornament of shelves to come!
With gold its back, with gold its edges glow’d;
A pamphlet-*Sermon* the divine bestow’d,
Where naughty dames their wand’rings learn to rue,
And like the hearers, the harangue look’d blue!

When Mr. TWISS was first introduced to Dr. LELAND, he presented him with his *Travels through Spain*, which the Doctor with great gravity received, and deposited on the shelf, from whence he took his *Sermon* preached at the Magdalen-Asylum, and presented it in return to Mr. TWISS!

“See this bold paradox,” (in the *Doctrine of Grace* p. 55.) and the principles, on which it is raised, effectually confuted by the learned and ingenious Dr. TH. LELAND of Trin. Coll. Dublin, in a *Dissertation on the Principles of Eloquence*, and the confutation unanswerably supported against an anonymous critic,” (HURD,) “in his *Examination of the Criticism on the Dissertation*.” Bp. LOWTH’s *Letter to Bp. WARBURTON*, 4th edn. 1766. p. 78.

ERRATA.

P. 222. *exploded*,

— 388. The publication referred to was an edition of the *Icon-claster*, Lond. 1756, 4to.

— 610. *Mac. Tyrus*.

— 643. *μήποτ’*.

— 713. *charlatanry*.

PARRIANA:
OR NOTICES
OF THE
REV. SAMUEL PARR, LL.D.

I.

Letter from Jeremy Bentham, Esq. to John Bowring, Esq., respecting John Lind, the celebrated Writer, the Rev. Dr. Nathaniel Forster, of Colchester, and the Rev. Dr. Samuel Parr.*

TO JOHN BOWRING, Esq.

Queen's Square, Westminster, Jan. 30, 1827.

MY DEAR SIR,

Your friend, Mr. Barker's commands have been noted by me, and what follows is the fruit of my obedience.

John Lind and [*Nathaniel*] Forster: yes, both of them were friends of my youth, though Fors-

* [It is somewhat remarkable that no literary or biographical notices of John Lind have been published in any Memoir, Magazine, or Dictionary, though he was certainly entitled to such distinction. E. H. B.]

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ter's christian name is not now remembered by me ; Lind a most intimate one.

As to Lind, the origin of my acquaintance with him was this : his father was by parentage, if not by birth, a Scotchman ; he was a clergyman, and had a living in Colchester. He was a spendthrift : by I know not what accident my father became acquainted with him. By my father's advice, a female relation of his bought an annuity of the reverend divine ; and in process of time, his property and income found its way into the hands of a set of creditors, of whom that same relation of my father's was one. Lind, the son, was a commoner at Baliol-College, Oxford ; when he had taken his B. A. degree, he took orders. Soon after, a Mr. Murray, (I forget of what family, but I believe of some one of the noble families of that name,) set out on his embassy for Constantinople : Lind, by what means I either never knew or have forgotten, became known to him, and went with him in the capacity of chaplain. I was at that time living in chambers in Lincoln's Inn, where a little before his departure, I received a short visit from him. His father's income being at that time in my father's hands, as trustee for his creditors, my father advanced to the son the sum of £30., to contribute to his equipment. We heard no more from him, or of him, for I forget how many years. Mr.

Barker knows, I suppose, which is more than I do, (for I question whether I have now a copy of the work,) in what year those same *Letters** he mentions, on the partition of Poland, came out. In that same year, (1773,) as will appear in the title-page of the book, he returned to England

* [*Letters concerning the Present State of Poland ; with an Appendix, containing the Manifestoes of the Courts of Vienna, Petersburg, and Berlin, and other Authentic Papers. The Second Edition. London, printed for T. Payne, near the Mews-Gate, 1773. 8vo. pp. 393.*

I will give two quotations from the book as specimens :—

“ ADVERTISEMENT. The *Letters* here offered a second time to the public are written on a subject, which deservedly engages the attention of Europe.

“ The author waited long — perhaps too long — under the hope, that an abler pen would have taken up this important cause ; but, as no champion seemed willing to step forth in defence of the injured and oppressed, he ventured on the task : a love of justice, and respect for an amiable character, pity for a suffering people, indignation at the most atrocious acts of cruelty and perfidy urged him to it, and will, he hopes, justify a severity and warmth of expression, in few cases allowable.

“ In such a cause the writer persuaded himself, that he should find an advocate in the bosom of every British reader, who would soften the rigor of criticism : nor have his expectations been deceived : the indulgence, with which the public has read the *Letters* ; the favourable manner, in which they have been recommended to its notice ; and the terms of approbation expressed by those, whose opinion would stamp a value on any work, but which cannot be repeated without running the risk of having the language of gratitude mistaken for that of vanity, all have served to convince the writer, that the humanity and

with the title of Privy Counsellor to his Polish Majesty, Governor of an Institution founded by the virtuous and unhappy Monarch for the education of 400 cadets, and the office, or rather the private trust, of Governor to his nephew, Prince Stanislaus Poniatowski, in whose company he generosity of the British nation feel themselves interested in the cause he pleads.

“ Some few additions are made to this second edition. And the editor hopes the errors of the press will be fewer : the impossibility he is under of correcting the proofs must plead his excuse for those, that may still be found.

“ *London, April 19, 1773.*”

In p. 303. Mr. Lind writes thus :—

“ The balance of power has sometimes armed Europe, when it was really in no danger ; but now the northern Powers seem leagued against the southern, no one seems alarmed.

“ You in England are very apt to say, ‘ We are an island, ‘ and what have we to do with the affairs of the continent ? ’ True, sir, if you have enough of primitive simplicity and self-denial to give up your wealth, the conveniencies and luxuries of life, and live contented on the produce of your own farms, then you have nothing to do with them ; but, if you cannot do this, then you must maintain your commerce, to which you owe the value of your lands, your wealth, and your importance in Europe ; and therefore, whenever the transactions on the continent affect your commerce so materially, as the present designs do, you are as much concerned in them, as the Powers on the continent themselves.

“ Besides, in the present moment, should fair proposals be refused, so great are the efforts to be made, and so extensive the operations, that your naval force alone will be exerted : the efforts by land might, and would be made by France. For

came. On his arrival, after paying his devoirs and debt to my father, he called upon me at Lincoln's Inn, and we soon became intimate. The reverend divine, with the black garb and clerical wig, was now transformed into the man of fashion, with his velvet, satin-lined coat, embroidered

however uncouth it may sound, your uniting with France alone will probably stem the torrent. And however unnatural that alliance may seem, it is not more so than the northern alliance, nor than your late alliance with Prussia.

"The idea, true in general, but surely subject to restrictions, that the interests of England and France are incompatible, militates strongly against such an union : that union may however, on some occasions, be necessary : it was necessary, when the insatiable ambition and formidable power of Charles V., Philip II. and Ferdinand II. engaged the attention and solicitude of all Europe ; yet neither of these Princes seems to have had the bold adventurous ambition, which distinguishes her Russian Majesty ; or the deep spirit of intrigue, which characterizes the King of Prussia. If, under these circumstances, an union with France was thought not only allowable, but necessary, why not allowable, why not necessary now, when the same circumstances recur ?

"I remember a passage of your lord Bolingbroke, with which I shall close this long letter, leaving you to apply it. 'The precise point,' says he, 'at which the scales of power turn, like that of the solstice in either tropic, is imperceptible to common observation ; and in one case, as in the other, some progress must be made in the new direction, before the change is perceived.—They, who are most concerned to watch the variations of this balance, misjudge often : — they continue to dread a power no longer able to hurt them ; or they continue to have no apprehensions of a power, that daily grows

waistcoat, ruffles of rich lace, and hair dressed *à la mode*. The occasion of his departure from Constantinople and his success in Poland was this. Mr. Murray had a mistress ; the reverend divine was supposed to have a greater share in the good graces of the lady, than it was agreeable to her diplomatic protector to witness. The air of Peru became too hot to hold the reverend divine : he quitted it, but not without a set of powerful and useful recommendations to different places, through which he had to pass in his return by land to England.

About this time, a Prince Czartorynski, uncle to the King, became desirous of having some Englishman of good character to read English to him. The recommendations Lind brought with him, procured him a welcome reception from the Prince. The regular part of his employment consisted in reading, as it came in, the *St. James's Chronicle*. In those days, that newspaper found its way, and for what I know, so it may still, into various and distant parts of Europe. In the

‘ more formidable.—These apprehensions cannot be taken or
 ‘ given too soon, when such powers as these arise ; because,
 ‘ when such powers as these are besieged, as it were, early, by
 ‘ the common policy and watchfulness of their neighbours,
 ‘ each of them may in his turn of strength sally forth, and gain
 ‘ a little ground ; but none of them will be able to push their
 ‘ conquests far, and much less to consummate the entire pro-
 ‘ jects of their ambition.’” E. H. B.]

year 1788, I found a copy at Bucharest, to which place it came at the joint expense of a Greek, whose name I do not remember, and Mr. Webber, a German, whose occupation there consisted in part, or in the whole, in teaching English. In the Greek, I found, to my equal surprise and satisfaction, an intelligent young man, who spoke French perfectly, and read Helvetius. In the Imperial agent of that place, I had the still greater satisfaction of finding a very intelligent man, who had a very good English library and amongst other books, Smith's *Wealth of Nations*. But this is a digression, and old man's tattle: I correct myself, and return to Lind.

Upon his arrival in London in the character just mentioned, his book passed with rapidity through the press, and brought his reputation immediately into full bloom. He was well received by the then Minister, Lord North. The King of Poland, in the course of a visit of a year or more he had paid to England before his election to the throne, had become acquainted with Lord Mansfield, then in all his glory, and Chief Justice to the King's Bench. Lind brought letters with him from the King to Lord Mansfield, and was well received by the noble and learned Lord. He had not been long in London, when, for the purpose of being near me, he took lodgings, I do

not remember exactly where, and not long after took and furnished a house in *Red-Lion Street*, or *East-Street* may for aught I know be the name of it, near *Lamb's-Conduit-Street*, where he continued till his death. Much about this time, he entered at Lincoln's Inn for the purpose of being called to the Bar, which calling he received in due season.* While he was yet in lodgings, he invited me to dinner, and desired me not to be surprised, and expressed his hope that I should not be scandalized, if I saw a third person in company, and that person young, handsome, and of the female sex. On his entering upon his house aforesaid, she migrated with him, and went by his name. All this while, he was living in the high world, and in particular in Ministerial circles. More than once, when I have been at his house, I have seen him come in with his purse sometimes replenished, too often drained, at the card-parties of Mrs. North, Lady of the then Bishop of Winchester, brother to the Minister.

At the breaking out of the American War he

* [" The following memorandum of Dr. Parr is historical of Mr. Bentham's (*Lind's*) early life: — ' Mr. Lind, Vicar of Wivenhoe, was father of the celebrated Mr. Lind, Tutor to the late King of Poland, the friend of Jeremiah Bentham, ' A. B. of Baliol College, a Deacon of the Church of England, ' and afterwards, by Lord Mansfield's management, admitted ' as a Barrister.' " Dr. J. Johnstone's *Memoirs of Dr. Parr*, p. 547. E. H. B.]

was employed in penning a sort of manifesto published in justification of it. Not long before or after, another paper, written on I forget what different occasion, for the same purpose, bespoken by the same official customer, was penned by Historian Gibbon. A notion has found its way to Mr. Barker that Lind had written and published a *Treatise on Grammar*. I think I can direct him to the origin of this notion: no such treatise did my ex-reverend friend ever publish or write. He had neither relish, nor literary assets for any such literary enterprise. His views had a busier and higher direction. But he thought he had made one grammatical discovery, and he was ambitious to distinguish himself by it, and plant reformation in the language: where any body else would say *himself*, he took upon himself to say *his self*. This innovation found its way into his diplomatic paper: it attracted notice, but gave to it an air of singularity, of pedantry, of affectation, which certainly did not contribute to the success of it. I threw what cold water I could upon an ambition so unworthy of him, but did not succeed in quenching it.

The reception given to his *Polish Letters* encouraged him to take a new and adventurous course in the world of politics: the result was, a work which bore for its title "*A Review of*

the Acts of the Thirteenth Parliament, etc."* but it went no further than the Acts passed on the occasion of the contest with America, and closed with the act called the *Quebec-Act*, by which a constitution in the true Tory style, and under the auspices, if not by the pen, of Lord Mansfield, was given to Canada. In that work I had some small share. Before I had any knowledge of this project of my friend's, I put together in a few pages, my thoughts relative to the ground, on which it appeared to me that the question between the mother-country and the colony ought to be determined. Upon his communicating his design to me, I put the paper into his hand, and when the first sheet or two had come out of the press, not small was my surprise at finding this paper of mine placed at the commencement of his work, and constituting the foundation of it. Of this work I have preserved a copy, and shall say more of it by and by. He wrote with rapidity and carelessness; without looking at it, he would have signed with eagerness any thing that I wrote; his style was rather loose and negligent: it was not equal to what it

* [The title is thus given in Dr. Watt's *Bibliotheca Britannica*:—"Remarks upon the Principal Acts of the Thirteenth Parliament, relating to the Colonies. With a Plan of Reconciliation." Vol. I. 1775. 8vo." E. H. B.]

was at the writing of the *Polish Letters* : though naturally cheerful, he was not quite in such good spirits at this time as in that : in respect of pecuniary circumstances, he was not quite so much at his ease. I touched it up a little in several places. But before it was brought to the length of the *Quebec-Act*, I lost sight of it. He was in haste to get it out, and circumstances either on his part, or on mine, or on both, admitted not of its passing at that time through my hands. Though writing on the government-side in support of that war, which, from its want of success has now become so universally disapproved, his mind was by no means destitute of the spirit of independence ; on the occasion in question, without dictation or instruction, he wrote as he thought, which was as I thought. For by the badness of the arguments used on behalf of the Americans on that side of the water as well as on this, my judgment, unwarpd by connection or hope, (for connection I had none, hope proportionable,) was ranked on the government-side. The whole of the case was founded on the assumption of *natural rights*—claimed without the slightest evidence for their existence, and supported by vague and declamatory generalities. If government be only the representative of *rights*, for which there is no standard, and about which there will be an infinite variety of opinions, the

right, to which the mother-country laid claim, would seem to stand on an older and a firmer foundation than the *rights* pretended by the colonies. A compliment I remember Lind reported to me as paid him by Lord Mansfield, was much more favourable to him than I had expected. It was to some such effect as this, where you have justified, you have justified convincingly,—where you have censured, you have censured freely. The Act was indeed widely open to censure ; the censure, to judge now from the impression I remember it made on me, had more of strength and freedom, than of correctness or discernment in it. Considering the quarter, from whence the above judgment came, my surprise at finding it so favourable, was not inconsiderable. But by the timid and crafty lawyer the revenge, if any such was taken, was concealed by prudence ; certain it is that, during the remainder of their joint lives, Lind being all the time at the Bar, a letter of intercession, which the King of Poland wrote to Lord Mansfield for the purpose of obtaining for the Anglo-Polish Privy Counsellor the benefit of the noble and learned Lord's patronage, was not productive of any effect. ' His Majesty knows very little of me,' said the Chief Justice to the Barrister, ' if he thinks that any thing, that he or any body else could say to me, could add any thing to my desire to give to the public the bene-

fit of your services.' His labours, however, though the reward came from another quarter, did not go unrewarded.

On his return to England, he found his two maiden sisters, (Mary and Lætitia,) both a little younger than himself, keeping at Colchester a boarding-school for young ladies. It was not without some difficulty that they contrived to keep up, in that situation, a respectable appearance. I do not remember exactly what time it was, but it was during Lord North's administration, and a considerable number of years after the publication of that work of his, that a pension of 50*l.* a year for life was granted to each of these sisters.

You will have been expecting to hear something of the young *Telemachus*, to whom, on the occasion of his visit to this island, my ex-reverend friend came officiating in the character of *Mentor* : how it happened I do not exactly remember, but so it was, that notwithstanding my intimacy with the *Mentor*, I never saw the *Telemachus*. The case must have been that *Mentor* must have been a considerable time in England before he deigned to visit my humble roof, if a garret in Lincoln's Inn may be so termed. The giddiness produced by the exalted vortex, in which, on his arrival, he found himself whirled, kept out of his remembrance, I believe for some

months, the little debt he owed to my father; and till matters were thus settled with the father, it was not natural he should feel disposed to pay a visit to the son, who, at that time, was all but unknown to him. The stay of the Prince must, I think, have been but short. By whatsoever cause this shortness was produced, no dissatisfaction towards the *Mentor*, in the breast either of the Prince or of his royal uncle, could have had any part in it. A letter I remember seeing from the King to him shortly after the return of the Prince to Warsaw, concluded with these words:—‘ *Et dans tout ce que je vois en lui, je reconnois votre ouvrage.*’

In addition to the two situations above mentioned, one of which, by his departure from Warsaw, the other by the departure of the Prince from England, were become sinecures, one which I have not yet mentioned, was far indeed from being so. From the day of his arrival in London to I believe the day of his death, which took place before that of the virtuous and unhappy King, scarce a post-day arrived, in which he did not write a Letter to the King: in short, he was in fact the Minister, and more than the Plenipotentiary of the King to this Court in trust and effect, though not in name. In name he would have been, but it was a maxim with George the Third, and being so natural an one, I know

not that in his instance it was a new one, not to receive as a diplomatic agent for doing business with him, and in this way on a footing savouring of equality, any subject of his own: the same maxim prevented, I remember, another old friend of mine from being received in form as agent from the free city of Hamburgh. As an expedient for producing the substance without the form, a Pole, of the name of Bukati, was sent by the King with the concurrence of the Senate, if that was necessary, in the character of resident to reside in this Court, in which character he continued to reside for a considerable number of years, and I believe as long as he lived. I knew something of him; I used every now and then to see him; I remember dining with him on a summer's day, at a comfortable and pleasant apartment he had in a spacious mansion, occupied as a boarding-school, by Johnson's friend, Elphinston, who published a book in such English as you see employed in French Grammars, for the purpose of teaching Frenchmen how to pronounce English, written for the purpose of demonstrating, that it is an Englishman's bounden duty to write English exactly as he speaks it.* But Elphiniston was

* [James Elphinston was a miscellaneous writer and school-master, was born at Edinburgh Dec. 6, 1721, died Oct. 8, 1809. " In 1751, he married, and leaving Scotland, fixed his abode near London, first at Brompton, and afterwards at

not Bukati, nor in intellect would he have gained much by being so ; not that he was at all the worse for this, - but the better. It was for the express purpose of officiating in the character of a cypher, that he was sent to this country and retained in it. In every thing but bulk, in which

Kensington, where for many years he kept a school in a large and elegant house opposite to the royal gardens, and had considerable reputation ; his scholars always retaining a very grateful sense of his skill as a teacher, and his kindness as a friend." " About 1753, he composed an English Grammar for the use of his school, which he afterwards enlarged and published in 2 vols. 12mo." (' *The Analysis of the French and English Languages, with their Roots and Idioms. Lond. 1756. 2 vols. 12mo. 5s. Principles of the English Language Digested, Lond. 1765. 2 vols. 12mo. Abridged, Lond. 1765. 8vo. 3s. Animadversions upon ELEMENTS OF CRITICISM, calculated equally for the Benefit of that celebrated Work, and the Improvement of English Style ; with an Appendix on Scotticisms. Lond. 1771. 8vo. 2s. 6d.*' Dr. Watt's *Bibl. Brit.*) " The late Mr. John Walker, a very competent judge, spoke highly of this work. In the year 1763, Mr. Elphinston published a poem called *Education* ; but his taste was ill-adapted to poetry, of which unfortunately he never could be persuaded ; and this erroneous estimate of his talents led him to translate Martial, for which he issued proposals about 1778, and was at least fortunate in the number of his subscribers. Previous to this he had, for what reason we are not told, given up his school, and in 1778, removed altogether from Kensington, where in the same year his wife died. He then visited Scotland, and while in that city there was a design started of establishing a Professorship of Modern Languages in the University of Edinburgh, with a view that Mr. Elphinston should

he reminded one of a fat ox ; he was a puppet, and Lind it was that moved the wires.

Every now and then I used to see a letter from the King to his faithful, intelligent, and zealous agent. Once I remember, at my friend's desire, in consequence of a sudden and impera-

fill the chair ; but, although this never took place, he gave a course of Lectures on the English language, both at Edinburgh and Glasgow. After his return to London, he published his *Translation of Martial*, in 1782, 4to, which exhibited most wonderful proofs of a total want of judgment, both in the *Translation* and *Notes*. In the latter he gives some specimens of his new mode of spelling, which he explained more at large in 1786, in a work entitled *Propriety Ascertained in her Picture*, 2 vols. 4to. In this he endeavoured to establish a system of spelling according to pronunciation, and although he stood entirely alone in his opinion of its value, he persisted in his endeavours, and followed it up by *English Orthography Epitomized*, and *Propriety's Pocket-Dictionary*. In 1794," (1791,) " he published in 6 vols. 12mo. a selection of his *Letters* to his friends, with their answers," (*Forty Years' Correspondence between Geniusses of boath Sexes, and James Elphinston, in six Pocket-Vollumes, foar of Oridginal Letters, two of Poetry* ; two other volumes were published in 1794, with this corrected title, *Fifty Years' Correspondence, Inglish, French, and Lattin, in Proze and Verse, between Geniusses of boath Sexes and James Elphinston, in 8 Pocket-Vollumes, including an Appendix Miscellancous. Dhe Oridginal Letters, to' be seen in dhe Hands of dhe Edditor.*) " entirely spelt in his new way ; the appearance of which was so unnatural, and the reading so difficult and tiresome, that by this, as well as his other works on the same subject, he must have been a considerable loser," (but the eight volumes are printed on very

tive call to other occupations, I held the pen in his stead : the function was a flattering one to my young ambition. A pun I remember letting off, gives some indication as to the time. The Cabinet-squabbles, produced by the collision of two such hard and rough characters, as Minister Pitt and Chancellor Thurlow, were matter of notoriety, and formed part and parcel of the history of the day. The account I gave of them, was expressed by three words, *Le chancellier chancele*, and the truth of the intelligence was not long after demonstrated by the event.

At the above-mentioned residence, economical as was necessarily the style of it, Lind was occasionally visited by foreign Ministers, and

common paper.) "As an author, indeed, Mr. Elphinston was peculiarly unfortunate, having scarcely published any thing, in which he did not afford the critics many opportunities to exemplify his total want of taste and judgment." Chalmers's *Biographical Dictionary*. In a note Mr. C. quotes the following passage from a Letter addressed by Dr. Beattie to Sir Wm. Forbes, and inserted in the *Life* of the former :—"Elphinston's *Martial* is just come to hand. It is truly an *unique*. The specimens formerly published did very well to laugh at ; but a whole quarto of nonsense and gibberish is too much. It is strange that a man not wholly illiterate, should have lived so long in England, without learning the language." Mr. C. adds :—"These remarks may be extended to more of Elphinston's publications than we have enumerated."

These quotations abundantly illustrate and confirm the observation of Mr. Jeremy Bentham. E. H. B.]

other persons of distinction. The only ones, that I now recollect, were the late Baron Masesères, the public-spirited constitutionalist, and one of the honestest lawyers England ever saw, and Lord Chancellor Rosslyn, at that time Solicitor-General, both at the same time, on the same evening. The deep bass voice and cold gravity of the crown-lawyer still dwell on my ear and memory. Some little conversation with him fell to my share. Not to any such honour as that of being present at his table: according to what I used to hear from those, who had, my loss was not very considerable. The deportment, of the master of the house used to be, according to those reports, more suitable to a funeral than a dinner: ice waited not for the desert: it encompassed every course. Favour me with a little *salt*, said somebody on one of these occasions to his neighbour, or, as Mr. Godwin would have informed us, might have said: as for the *Attic*, it will enter, let us hope, with the bottles.

This pre-eminent lawyer happened to furnish, within my observation, two exhibitions as strongly contrasted, perhaps, as ever were furnished by the same person in so short a space of time. The first time I saw him, he was in black, with a sword stuck by his side, holding up the train of the then Chancellor; but this is not one of the two I mean. Not long after this, attending in the Court of

King's Bench as a student, I saw him with a silk-gown on his back, making a motion with far more hesitation and distress than I ever witnessed on the part of the youngest and most obscure tyro. This was the first time of my seeing him in the character of a lawyer: the last time was at the Council-board. It must, I think, have been by Lind's means that I enjoyed a privilege, in which I had so few to share with me. I speak only from present inference; for I do not recollect that he himself was there. At that board Franklin stood as the silent, and necessarily defenceless butt of his eloquent invectives. No hesitation then: self and language were in equal perfection subjects of command. Fortunate was I beyond all probability in being present at so memorable a scene. Members of the board, nearer a dozen, I believe, than a score, sitting on the opposite sides of a long table. At the upper end the Duke of Portland as President. Auditors I question whether there were more than a dozen besides myself. Of the President's chair, the back parallel to, and not far distant from the fire: the chimney-piece projecting a foot or two from that side of the apartment formed a recess on each side. Alone, in the recess, on the left hand of the President, stood Benjamin Franklin, in such position as not to be visible from the situation of the President, remaining the whole time like a

rock, in the same posture, his head resting on his left hand ; and in that attitude abiding the pelting of the pitiless storm. If necessary, at the call of a *subpœna*, I could give some tolerable account of the materials, colour, and buttons of that coat, which, I am ashamed to think, retarded for such a length of time, not much less I fear than a week, if not the cessation of hostilities, at any rate the conclusion of peace between so many mighty contending powers and their subject millions. Before the incident ever found its way into the public prints, I had it from a noble friend, who was present at the last exhibition of the important vestment, as I was at the first. To return to Wedderburn, I was not more astonished at the brilliancy of his lightening, than astounded by the thunder, that accompanied it. As he stood, the cushion lay on the Council-table before him : his station was between the seats of two of the members on the side of the right hand of the Lord President. So narrow were the dimensions of this important Justice-chamber ; they were those of a private drawing-room. I would not, for double the greatest fee the orator could on that occasion have received, been in the place of that cushion : the ear was stunned at every blow : he had been reading, perhaps in that book in which the Prince of Roman Orators and Rhetoric-Professors instructs his pupils how to make



impression. To the instrument recommended, I think by Cicero, the floor being hard, and the cushion soft, he substituted the hand. Our late friend, (Dr. Parr,) considering whom I am now addressing, (Mr. Barker,) I run no small risk in venturing the observation, seemed to have studied in the same school. Lest for making the desired impression psychological power should not suffice, he rather too often helped it out with physical, and the table groaned under the assault. The striking contrast between the early and the later exhibitions of the accomplished orator, may afford an encouraging lesson to young men. I remember a similar, though not an equal contrast in Lord Kenyon. I remember a similar and equal contrast in the fortification-loving Duke of Richmond, from whom, when occupying the place now occupied by Wellington, at the house from which I write, I had once the honour of a visit, which, according to a custom scarce ever infringed in my whole life, I left unreturned.

When Lord Pigot's conduct in his capacity of Governor of Madras,* became the subject of

*[“ George Lord Pigot. *Narrative of the Revolution in the Government of Madras*, Sept. 11. 1776. *Account of the Subversion of the Legal Government at Madras, by imprisoning the Governor in Aug. 1776*. Lond. 4to. *Defence of Lord Pigot*, Lond. 1777. 4to. ” Dr. Watt's *Bibl. Brit.* “ *Case of Captain Brereton*, by Mr. Lind, 1779. *Appendix to Ditto*.” *Bibliotheca Parr.* 547. 677. E. H. B.]

inquiry and accusation, as is shown in the history of the day ; Lind, in his capacity of barrister, was applied to, to defend him, and accordingly did so in a 4to. volume, for which he received, if I misrecollect not, the sum of £1,000. This, I think, was the sum received by Lord Thurlow, when counsel, for the part he took, I do not exactly recollect which, in the great *Douglas-Cause*. This being a matter of a comparatively private nature, and for which such a rapidity was requisite, as could not admit of any time for revision by a friend, I took no part in it, unless it were in the way of incidental conversation.

While the lady above spoken of was living with him in the house above spoken of, he prevailed upon his sisters, one or both, to make occasional visits there, that she might not be altogether destitute of company of her own sex. In this mode of life her local situation was several times changed, but to the last was not uncomfortable. The nature of her position with him excepted, her conduct was irreproachable ; but that circumstance opposed of course an irresistible bar to any female visitors other than such, as she herself would not have consented to receive. By this consideration it was that he was induced to make her his wife : the marriage took place at St. Andrew's, Holborn ; name of the officiating clergyman, I believe, Eton ; present his eldest

sister Mary and your humble servant, who, in the character of *father* for the occasion, gave her to him. This you will see is tolerably good evidence, that there be nothing about me to render me either in law incompetent, or in probability incredible. As to the time, the register will shew it : not so much as the year is at present in my remembrance. I question whether since the time of my first seeing her, as above, a twelvemonth had elapsed. Genealogical importance, the ceremony had none : of political, it was not altogether destitute. No sooner had the event taken place, than the bridegroom sent advice of it to his Royal Master : the answer was, the grant of a life-annuity of 500 ducats, (the half of his,) in the event of her surviving him, and this annuity, as I had occasion to know, (for I had some trouble with it,) was paid for a number of years. The injured King's finances being in a state less and less flourishing, I had every now and then to turn secretary in her name. Sometimes, I believe, it was to him that the letter was addressed ; sometimes, to his above-mentioned nephew, who, if I do not forget, had a few debentures in our Irish Tontines, in which case, it must have been in the first class, bearing date the year 1773. When the King died, the arrear was considerable. Letters, one or more, from the King to her, on the occasion of the news of her husband's death, I

recollect seeing : they, or one of them, were written in English, in a style which could scarcely have been distinguished from an Englishman's. In one of them, speaking of the pension, "*I have fixed a pension upon you,*" was the expression, instead of *settled a pension upon you*, or, *granted a pension to you*. During the marriage, she had a sufficient stock of acquaintance of reputable visitors of her own sex to render her situation comfortable : some of them even belonging to persons of distinction. After his death, she took lodgings in Pall-Mall ; they followed her there, and the assortment was rather augmented than diminished. At length, resources failing, she quitted that situation, and retired to a creditable boarding-house. But, in the mean time, she had received an assured, though smaller, provision from an annuity left her by a reverend divine, name forgotten, whom I never saw ; my communication with her having suffered frequent interruptions by my own travels and other incidents. On her death, her small pecuniary remains fell, I forget how, into the hands of a gentleman of the name of Combe, whom, till then, I had never seen. He was, I believe, a man of some fashion. I think I remember hearing him called by the name, a nick-name, of *Count Combe*. If so, the circumstance is singular enough ; for some years before, another man, whom I knew, used,

I am certain, to be distinguished by that nickname, a man who published a sort of romance, intitled *The Devil upon Two Sticks in London*, in imitation of the well-known French novel of that name.*

In her husband's lifetime, and during her widowhood, a portrait of the above-mentioned Prince had constantly hung over the drawing-room chimney-piece. Some persons saw in it a resemblance to my brother, men of the same age. Mr. Combe pressed it upon me, and it has since figured over one of my own chimney-pieces.

Amongst her relics of better times, a portrait of the King of Poland on the lid of a gold snuff-box, given by him to her husband. At that time Prince Adam Czartorynski, a near relation of the King, son I believe, or grandson, of the Prince Czartorynski herein above-mentioned, happened to be in England. He was universally regarded as being about to have the management of the affairs of the newly-truncated kingdom of Poland, under the Emperor Alexander. He called upon me for the purpose of requesting my assistance

*[*The Devil upon Two Sticks*, translated into English, Lond. 1780. 2 vols. 8vo. *The Devil upon Two Sticks in England*, being a Continuation of *Le Diable Boiteux* of *Le Sage*, Lond. 1790. 4 vols. 12mo. Among the Comedies of the celebrated Samuel Foote is *The Devil upon Two Sticks*, Lond. 1778. 8vo. E. H. B.]

in the business of codification for that country : I took the opportunity of getting the snuff-box, shewing it him, and asking him whether he knew of any body, who would be disposed to give for it any thing more than the value of the gold? After keeping it a few days, he returned it to me, saying, that there was nothing very particular either in the likeness, or in the workmanship, and that resemblances, in different forms, of the unfortunate King, were by no means scarce. I returned it to Mr. Combe, and what became either of the snuff-box, or the gentlemen, I have never since heard.

Now as to Mr. Forster : — The first time of my seeing him was in the year 1762, or thereabouts. I had at that time been living and keeping terms at Queen's College, Oxford, of which College, while yet at Westminster-School, I was entered, I believe, as early as the summer of 1759. I was removed thither early, I think it was, in the year 1760 ; for, at the suggestion of my evil genius, paternal authority compelled me to hammer out and send in, as a candidate for admission, into the customary academical collection of half-lamentational, half-congratulatory, rythmical common-places, the subject of which was the loss of one King and the acquisition of another, a copy in sapphics, the first stanza of which figures in a whole length portrait of me, in my academical

dress, which, by an odd series of accidents, has fallen into your possession. The chambers I then occupied, (for I changed my local situation in the College not long afterwards,) were upon the two pair of stair's floor, on the further corner of the inner quadrangle, on the right hand as you enter into it from the outer door. I was dressing to go down to dinner in the hall, at half an hour after 12, in those days the hour in that, and most of the other Colleges, though in some it was as early as eleven, when I heard a rap at my door, went to it, opened it, and to my no small confusion, (for my dress was scarcely adjusted, and my discarded shirt lay sprawling upon the floor,) when in came a grave and important-looking personage in a Master-of-Arts gown, ushering in a smart and sprightly lady. The lady, who had never as yet seen my father, became afterwards his second wife. She was the widow of a Rev. Mr. Abbot, who, having been a Fellow of Baliol College, Oxford, had, in the spiritual routine of preferment, migrated from a fellowship in that College, to a College-living at Colchester. She was then his widow.

Biographers are not disinclined to receive and insert digressions : no, nor digression upon digression to any number of removes, any more than at the age of garrulity, old men to furnish them. At this moment I am dictating, while

dis-robing for bed. In 1814, Mr. Mill and I, (Mill, the historian of British India,) passed through Oxford in our way to Bath. I showed him the chambers, in which I had been resident for two or three years, after descending to them from the above-mentioned and above-situated. These second ones were on the ground-floor, on the right hand of the staircase next on the left hand, as you go from the outer quadrangle to the stair-case, that leads to the former ones. Three motives concurred in producing this transition : a sum of two guineas, my aversion to solitude, and my fear of ghosts. In this season of boyhood, and indeed down to 1792, in which year my father died, my finances were extremely scanty. A system of maxims in the aggregate, peculiar to my father, concurred in keeping them so. This migration, in consideration of the two guineas, that accompanied it, I kept from my father with as much solicitude, as some persons would have felt for the concealment of a crime. Though a very affectionate father, he was, by a variety of infirmities, a very troublesome one, being but too fond of looking out for occasions, and even pretences for giving exercise to paternal authority in the way of reproof. My fear of ghosts had been implanted in my mind from earliest infancy, by the too customary cultivators of that most noxious weed, domestic servants. The above was the

first time of my seeing Mr. Forster. The second time was in the company, and at the house of Mr. Lind. Forster was at that time Rector of a Balian-College-living, at Colchester. He had another and very different occupation, that of manufacturer of an *Index to several Volumes of the House-of-Commons Journals*, for which service, his remuneration, if I do not misrecollect, amounted to £3,000. His acquaintance with Lind was produced by an obvious cause, residence in the same society, in the season of youth; his intimacy, by conformity of opinion on the most important subjects. Forster was a man of a strong will, strong intellect, bold temperament, and excellent moral character in every walk of private life; happy in wife and children, and by his own behaviour towards them, well deserving so to be. At this time, the topic of subscription to the 39 Articles being upon the carpet in Parliament and elsewhere, he had written and published a pamphlet, in support of that institution.* This advocate for orthodoxy was at the same time a much too open professor of atheism; this was the only failing I ever saw in him. It could not but have operated as a bar to that advancement, which otherwise his talents might have insured.† I had

* [This pamphlet seems to have been a *Sermon*, of which mention will be made hereafter. E. H. B.]

† [Dr. Forster had a very metaphysical mind, and was a

not many times seen him at Mr. Lind's, when, in compliance with an invitation from him, I visited Colchester, and passed a week or two at his house.

What passed at that visit, nothing determinate dwells on my recollection except the circumstance, that this was the first time of my ever seeing Dr. Parr. His situation at that time, was that of Master to the Grammar-School in that Town. Mr. Forster took me with him one day to pay him a short visit, place not recollected, except that no boys were visible at it. It served as the foundation of the acquaintance, which afterwards took place between us, and this is all that I remember about it, except it be, that one day we were conversing upon terms of intimacy and freedom, he brought it to my memory, saying, that at that time, he little expected to find in me the sort of person he now beheld in me; for that, in my dress, there was something, which bespoke a young man, who would have been glad to be a fop, had he been able. I do not think I ever saw him at Lind's. I must have seen him, I think, more than once at Romilly's, and thence afterwards at my own house. He was anxious to introduce me to the late Mr. Fox; but as I did not hear that Mr. Fox had anything particular to say to me, and I knew

man of free opinions; and by the freedom of his opinions, Mr. Bentham might imbibe the idea, however mistaken, that he was a disbeliever in the truth of Christianity. E. H. B.]

I had nothing in particular to say to Mr. Fox, this state of things was with me, in that instance, as at all times it has been in every other, a sufficient reason for declining it. It was in the summer of, I think, the year 1804, that, in pursuance of a kind invitation from him, I went upon a little excursion, and passed a very agreeable week or thereabouts, at his Parsonage. Mr. Koe, at present an eminent Barrister at the Chancery-Bar, then living with me as an amanuensis, accompanied me. We there found the Doctor, his first wife, and a very agreeable and intelligent young lady, his daughter, then unmarried; the other was not there, having for some time been married to Mr. Wynne. In the behaviour of the Dr. and Mrs. Parr, one towards another, I observed nothing but what might have been expected, as between man and wife: between breakfast and dinner, his place of abode was indeed, not in the library, which was within the house, behind the dining-parlour, but in a little out-house, behind it, and at some little distance from it. But this distance had, as it seemed, no other cause than the desire of more perfect security against all interruption. Afterwards, in a visit of his to me in London, I heard from him, with not less surprise than regret, that their mode of living together, was such, cohabiting in one sense and no longer in another, as, had it been

referable to a motive different from the actual one, might have entitled each of them to a place in the Romish Calendar. The origin of this, together with the circumstances of it, cannot have been a secret to those, who were in convivial habits with him. It was my care not to hear on the subject anything more than what had thus been spontaneously communicated. Long, I afterwards heard, had been the number of years, which they had passed in this uncomfortable state. Another eminent friend of mine, Arthur Young, for much about the same length of time, laboured under the same misfortune. To me she seemed a very sensible and intelligent woman, both worthy of a better fate. *Tantæne animis cælestibus iræ?* During my stay at Hatton, we made several little excursions: one was to Guy's Cliff, the mansion of Mr. Greathead, who, at that time, was among the personages placed at Verdun in a state of detention by Buonaparte: another was, I believe, to Warwick: of the Castle, circumstances limited our view to what was visible from the road.

Amongst Lind's acquaintances was Governor Johnstone. Johnstone, he told me, was to such a degree delighted with the *Fragment on Government*,* that he used to go about with it in

*[A celebrated and now very scarce work by Mr. Bentham, of which the full title is, *A Fragment of Government, being*

his pocket, boring people with it. This was not long before his departure for the revolted Colonies, as one of the three Commissioners for sparing the lives of between two and three millions of human beings, on condition of universal penitence. Hearing of this, and having an ardent desire for seeing a little of the world, and more particularly of the political world, it seemed to me a good opportunity for taking my chance of doing so in the capacity of that Commissioner's Secretary. Lind, at my desire, mentioned this to Johnstone: the answer was, much regret at not having heard of it sooner, he being engaged to Ferguson, the Scotch Professor, author of *Roman History*, and some book on *Morals*, I forget the title of it.* The examples of Greece and

an Examination of what is delivered on the Subject in Blackstone's Commentaries, Lond. 1776. 8vo. E. H. B.]

*[Dr. Adam Ferguson was Professor of Moral Philosophy in the University of Edinburgh, author of *An Essay on the History of Civil Society*, Edinb. 1767. 4to. Lond. 1814. 8vo. ed. 7th; 2. *Institutes of Moral Philosophy, for the use of Students*, Edinb. 1769, 1770. 12mo; 3. *Answers to Dr. Price's Observations on Civil and Religious Liberty*, 1776; 4. *The History of the Progress and Termination of the Roman Republic, illustrated with Maps*, Lond. 1783. 3 vols. 4to. 5 vols. 8vo; 5. *The Principles of Moral and Political Science, being chiefly a Retrospect of Lectures delivered in the College of Edinburgh*. Lond. 1792. 2 vols. 4to; 6. *Lectures on Select Subjects; with Notes and an Appendix, by David Brewster*. Edinb. 1805. 2 vols. 8vo. E. H. B.]

Rome had not been lost upon Ferguson. During the voyage, he was urgent with the Commissioners, as I learnt afterwards from good Government-authority, to put to death man, woman, and child, as many as they could catch, as an inducement to the rest to take the benefit of the proffered grace!

As to Lind, that work of his, which brought him into favour with Lord North and Lord Mansfield, has been already mentioned. When I began this Letter, I had not received it back from a friend, to whom I had lent it. It bears date 1775: the plan of it he had from me. His design had originally embraced the whole of the Acts of the Parliament of that year, and eventually those of succeeding years. But the interest produced by those Acts, which laid the foundation of the American War, absorbed all other interests. The plan of the argument he had from me. Upon his mentioning the American part of his design, his plan not being as yet formed, I told him I had written two or three pages on the subject, which, such as they were, he was welcome to do what he pleased with; they were my own private thoughts without any view to publication. When he had made some little advance, my surprise was not small at finding this page or two of scattered thoughts had been set in front of his work, and constituted

the plan, on which he was operating. They form pages xv, and xvi in the printed book.* Different parts of it fell incidentally under my revision, and received additions and alterations,

* These pages contain these words :

I. " AS TO THE POINT OF RIGHT :

1. " As to the Crown alone, what is the power, with which the constitution invests that *branch* of the legislature over countries conquered, or otherwise acquired ?

2. " As to the *whole body* of the legislature, whether its operations can be restrained by any acts of the aforementioned branch of it ?

3. " Again, as to the whole body of the legislature, whether on the particular point of taxation, there be any other principle in the constitution to restrain its operations ?

II. " AS TO THE POINT OF FACT :

1. " What were the privileges originally granted by the Crown to the Colonies ?

2. " What power preceding Parliaments exercised over them ?

" When these questions are fairly discussed, and not before, we may venture to give our opinions.

III. " ON THE MERITS OF THE PROCEEDINGS OF THE LAST PARLIAMENT :

1. " Whether they were consistent with the spirit of the constitution ?

2. " Whether they were consistent with the dictates of sound policy ?

" To enter on the two last subjects of enquiry, before the other points are fully settled, would at least be preposterous. It would be to begin where we ought to end.

" If the power vested in the Crown, over conquered or acquired countries, be circumscribed within certain bounds, by certain acknowledged rules, all acts done in the exercise of

of which all memory has long been lost. One thing there is, and no more, of which I have something like a specific recollection, which is the section, that commences at p. 120, and has for title "*Abstract of the Charters of Connecticut and Rhode Island.*" This I remember had more or less of mine in it: for aught I know, the whole; but neither time nor eyes allow of my attempting to draw a line anywhere.

He would gladly have let me write on, as long as I chose: he had a sort of Epicurean nonchalance about him, the result of so many years he had been living in the *grande monde*. My opi-

that power, must be measured by those rules, on their conformity to which, their validity will depend.

"If the acts done in the exercise of that power do not bind or restrain Parliament, it is in vain to cite those acts. On this supposition, charters are useless parchments, because ineffective.

"If there be any principle in our constitution, by which the Americans can claim an exemption from Parliamentary Taxation, then, too, charters will be found but useless parchments, because *unnecessary*.

"If there be no such principle, then allowing to charters their utmost force, the Colonists can plead no exemption from thence, till they have shewn it to be there, either specified, or of necessity implied.

"If different interpretations be put on the same grants by the contending parties, we must then appeal to usage to decide between them.

"If the proceedings of the last Parliament be questioned, we must exactly know the situation, in which the preceding Parliament had left it."

nions were at that time opposite to the American side : the turn they took, was the result of the bad arguments, by which I observed that side supported, no use being made of the only good one, viz. the impossibility of good Government at such a distance, and the advantage of separation to the interest and happiness of both parties. The *Declaration of Rights* presented itself to my conception from the first, as what it has always continued to be, a hodge-podge of confusion and absurdity, in which the thing to be proved is all along taken for granted. Some hints to this effect were, I believe, given towards the close, in a Note, of my *Introduction to the Principles of Morals and Legislation*.* I know not whether it was at that time, or some years after, that I made a dissection of it. The paper, I believe, was translated by M. Dumont, and made use of by him in his edition of my work on *Political Tactics*,† in the second volume, at the end of the list of *Fallacies*. I speak of that paper now with the less reserve, the author of it, (Jefferson,) who took it for the main foundation of his glory, being now no more : a man, whom,

* [It was published in 4to. 1789. E. H. B.]

† [*Traité de Legislation Civile et Penale ; Precedes de Principes Généraux de Legislation, et d'une Vue d'un Corps complet de Droit, terminés par un Essai sur l'Influence des Temps et des Lieux relativement aux Lois ; publiées en François d'après MSS. par Etienne Dumont. Lond. 1802. 3 vols. 8vo. E. H. B.*]

on other accounts, I hold in very high estimation, were it only on account of his having by his patience and forbearance under a long continuance of the most galling attacks, established upon a sure basis the liberty of the press. Absurdity, if I do not misrecollect, went so far on that side, as to pretend that, in point of fact, they had all along been in a state of independence on the British Parliament, the contrary of which was proved so plainly by such a number of Acts of Parliament, which were produced.

English Lawyers, who, being in the opposition, took, as a matter of course, their side, — took, if possible, a more palpably absurd course. Lord Camden, who saw that it would never do to pretend, in the teeth of the Acts themselves, that Parliament had never taken upon itself to exercise the power of legislation over the Colonies, took a distinction between *legislation* and *taxation*. *Legislation*, said he, is one thing, *taxation*, another: to *legislate*, is to command; to *tax*, is not to *command*: it is only to give money. For proof, he brought forward the words *give* and *grant*, which he had picked up in some Act or Acts of Parliament, and for aught I know at this moment, (for it is not worth looking for,) in all taxing Acts: as if *giving* and *granting* other people's money by Sovereign authority, sword in hand, were not *taxing* them. And even sup-

posing these words employed in all Acts, in which the money was given in large sums by general words, thereupon, after, and in consequence of them, came out Acts in volumes, for prescribing the mode of collection, and imposing penalties on non-payment, and so forth ; Acts, in none of which, most assuredly, were any such words as *give* and *grant* to be found. Little did I think at that time, that I was destined to write within 15 or 16 years thereafter, an address to the French Commonwealth for the express purpose of engaging them, by arguments, that applied to all mother-countries, to emancipate their Colonies.

(signed)

JEREMY BENTHAM.

[My excellent friend, Mr. George Coventry, was so good as to communicate to me, in a Letter dated *Wandsworth-Common*, May 15, 1827. the following intelligence : — “ I now forward to you all the information I can gather respecting Lind. Indeed I am not certain after all my research whether he is the same person you mean. However, I can trace no information respecting any other. I have searched all the biographical dictionaries, magazines, etc., and in the *Dictionnaire Universelle*, which is a far superior work to any we possess, I find that Dr. James Lind was an extraordinary, clever man, and published many scientific and professional works, but none political. When, or where he was born, there is no mention ; but it appears that he died July 18, 1794. at Gosport. He

resided much at Windsor, and I presume also in Scotland, as many of his works were published there: see Watt's *Bibl. Brit.*" Mr. Bentham (May 31, 1827.) remembers " that Dr. James Lind was a physician of reputation, and that he was a correspondent of John Lind, but, as he believes, no relation. Lind was an intimate of Lord North's, and visited Mrs. North's *Conversazioni*. Lord North gave a pension of £50 to each of his two sisters — the alleged reason, a manifesto written by Lind against the United States. But Lind wanted more—he applied for the Chairmanship of the Ways and Means, and failed. He had a pretty large acquaintance. Mr. Bentham remembers meeting Lord Loughborough and Baron Masères at his house. An intimate of Lind was Trevor Corry, who filled some diplomatic situation; another was Dr. Bland; but there was a man of the name of Anthony Clarke, who afterwards became a broker in the city—he was for many years Lind's secretary. He was the son of a man, who fled the country for debt. Mr. Bentham remembers his giving a feast to his friend, who became his customer. He was a sort of *Simple Simon*; but he made money—he succeeded—his mind was on a level with the minds around him. Lind had not read much. He knew *nothing* of law—little of scholarship. He had an acute mind—was an Epicurean of easy, negligent, fashionable manners. He did not die in indigent circumstances, and therefore Mrs. Lind was not wholly destitute. She corresponded with the King of Poland, to whom Mr. Bentham wrote letters for her, complaining of the irregularity, with which her pension was paid. Mr. Bentham used to see the King's Letters to her—they were in good English. Poniatowsky made her some allowance, and she lived in a snug, respectable way. Sir Herbert Croft was an intruder—she did not like him—he was a trader in sentimentalities on his own account, and, Mr. Bentham believes, used Mrs. Lind as a means of getting himself into notice. He fell unexpectedly upon a Baronetcy—he was a brother of the man, who de-

stroyed himself on the death of the Princess Charlotte. He wrote a book called *Love and Madness, A Story too true, in a Series of Letters*, (first published in 1780. 12mo.) and others too. Mr. Bentham remembers a bit of affectation. He quoted ‘*still small voice*,’ and printed the words in a diminutive type. He courted Lind — was full of all sorts of projects, but had no talents for them. He married a woman of quality, outran his means, and emigrated to Hamburgh. He had a good deal of the *avanturier* in him. There was a Mr. John Croft of the same family, whom Lind used to visit.”

My venerable friend, the Rev. David Roderick, informed me at Berkhamstead, Oct. 26, 1826. that Lind’s defence of Lord Pigot, Governor of Madras, was considered to be most ably written ; that he aspired to a high official appointment, a Secretaryship of State, but that the free opinions expressed in his *Letters on Poland* formed an insuperable obstacle — the offence could not be forgiven. Mr. Roderick was very intimate with him.

In a pamphlet called *Observations on a Pamphlet, entitled A Short History of Opposition during the last Session of Parliament, with a Postscript to the Author. To which is prefixed an Address to Messrs. Wedderburne, Gibbon, and M’Pherson. By a Member of Parliament.* Lond. 1779. 8vo. pp. 121. we read p. ix. these words : — “ I think I have at length discovered the *secret*. Mr. M’Pherson is the man ; none but ‘ the author of *Modestus*,’ the celebrated answerer of *Junius*, could emulate that writer’s stile ; besides the veterans are all gone to Greenwich and Chelsea ; the two Doctors, (Johnson and Shebbeare,) are now almost superannuated ; Mr. Lind is writing the life and panegyric of Lord Mansfield, and compiling, in five volumes in folio, the *negociations* of his nephew, at the Imperial and French Courts ; and Sir John Dalrymple is too busily engaged in recruiting in the Highlands, to attend to politics. His next historical romance has not yet received the final touch of the French notary, who has had the inventing, as well as the

copying of it committed to his charge ; so that the task of reviling Opposition has necessarily fallen, Sir, to your lot. You began with poor *Junius*, — you next attacked old Homer ; both of whom you have cruelly mangled ; and you have literally speaking, disfigured Opposition. The opinion I entertain of the work and the author, however, may be better collected from the following observations, than from anything, which could properly come in the shape of an introductory epistle. I therefore beg leave to refer Mr. M'Pherson to the *Observations* for further particulars." Both these assertions are false. Mr. Lind was never employed on any such work. " Lord Mansfield," said Mr. Bentham to my friend, Mr. Bowring, (June 2, 1827.) " never did anything for Lind. The King of Poland introduced Lind to Lord M., who said that he wanted no introduction to his good services ; for that Mr. Lind would have them without. But Lord M. was of no service to him. Lord Stourmont was Ambassador both at Paris and Vienna."

The reply to *Junius*, under the signature of *Modestus*, was not written by Mr. M'Pherson. " The gentleman, who wrote several *Letters* under this signature in the *Gazetteer*, and subsequently in the *Public Advertiser*, was a Mr. Dalrymple, a Scotch Advocate. For a specimen of his stile, see *Misc. Lett.* 67. V. 3. p. 242." Dr. Mason Good, in Mr. Woodfall's edition of *Junius's Letters* 2, 28.

A general, however erroneous, idea seems at the time to have prevailed that Lord Mansfield was the patron of Mr. Lind : — " If Lord Mansfield was ambitious of being thought a *Mæcenas*, which was supposed, that may be pretended to be some excuse for his judgment on this question, (*Campbell v. Hall*, Nov. 25, 1774.) in the Court of King's Bench, but cannot apologize for abandoning his own character in the House of Lords. By his patronage of Sir John Dalrymple, who compiled *The Memoirs of Great Britain*, already mentioned in the preceding chapter ; and of Mr. Lind, who wrote some Tracts entitled *Letters on Poland*, in which the late King of Prussia

is treated with great asperity, and some Tracts against America, during the American War, in support of the Ministry; and of some other writers of the same principles, perhaps he flattered himself with the hopes of being esteemed an encourager of literary men. But avarice was his ruling passion. He used to say, those who purchased estates, preserved their principal, but received no interest; those, who bought in the funds, had interest, but no principal. He laid out his money in mortgages, and good securities, by which he had both principal and interest." *Almon's Biographical, Literary, and Political Anecdotes of several of the most Eminent Persons of the Present Age*, Lond. 1797. V. 1. p. 355.

This extract was shewn to Mr. Bentham by Mr. Bowring (June 17, 1827.) The former said "that the character of Lord Mansfield, as therein described, is perfectly true, and that the facts therein stated are facts." He "recollects the speech about investments, and said all that is true."

The following anecdote of John Lind was told to Dr. Parr by a man of veracity. Lind, as we have already seen, wrote on the subject of the American War, very ably defending the conduct of Lord North. In an exquisitely happy and very enviable tone of self-gratulation, Dr. Balguy exclaimed — 'I think he writes English almost as well as myself.' When the Doctor was relating this story, a gentleman present remarked that Lord Grenville is reported to have said, on the receipt of some despatches from America, that there was only one person in England capable of writing such. The person designated is understood to have been Lind. On another occasion I remember that Dr. Parr informed me that Bishop Lowth said of Lind, 'that no man could write better English, excepting himself.'

In the *Bibliotheca Parriana* p. 373, Dr. Parr justly applies the epithet 'celebrated' to Mr. Lind's *Letters on the Present State of Poland*, and subjoins the following note: — "This book was written by the sagacious and benevolent Mr. Lind, the friend of the profoundly philosophical Dr. Nathaniel Forster

of Colchester, and the celebrated Jeremy Bentham, and tutor to the worthy and enlightened King of Poland. S. P." And in p. 409, the Doctor thus speaks of Mr. Lind's work *on the Principal Acts of the Thirteenth Parliament of Great Britain*:—"This is the ablest book I ever read in the defence of the American War. I knew and respected the writer. S. P." The *Letters on the Present State of Poland* were, I believe, reviewed in the *Monthly Review*, and reached a fourth edition; but whether the third and fourth, (if they ever existed,) differed in any respects from the second, which I have already noticed, I am unable to say.

Mr. Lind died on March 12, 1781.

In respect to great talents, political information, and knowledge of the world, he might have been selected, (though much against probability, and perhaps against certain facts in the history of his life,) as the writer of the far-famed *Letters of Jun'us*.

The grammatical peculiarity of Lind in considering *self* as a substantive signifying, 'soul,' when it is never used but as an adjective, was once noticed to me by Dr. Parr, who remarked that *self* is the Saxon word *selfne*, which is preserved in the Northern pronunciation *senne*. E. H. B.]

II.

Notices of the Rev. Dr. Nathaniel Forster of Colchester ; his intimacy with Dr. Parr.

[The Rev. Dr. Nathaniel Forster of Colchester has been already named as a particular friend of Dr. Parr. In my excellent friend, Dr. John Johnstone's *Memoirs of Dr. Parr*, and in the volume of *Correspondence*, there is much mention of him. As no biographical notice of him seems to have been published, I have taken some pains to collect particulars respecting him and his connection with Dr. Parr, and shall now communicate them to the public.*

* [He must be distinguished from another Rev. Dr. Nathaniel Forster, also a celebrated scholar, and Fellow of C. C. C., Oxford. The two persons are identified in Dr. Watt's *Bibliotheca Britannica*, and therefore it may be useful to state that the following works proceeded from the pen of the latter, who was born at Stadscomb, in Devonshire, Febr. 3. 1717, and died Oct. 20, 1757.

1. *Reflections on the Natural Foundation of the high Antiquity of Government, Arts, and Sciences in Egypt*, Oxf. 1743. 8.

The publications of Dr. Nath. Forster of Colchester are these : —

1. *The Evidence of Miracles stated, and vindicated from some late Objections: A Sermon, preached at the Visitation of the Rev. Dr. Moss, Archdeacon of Colchester, (now Lord Bishop of St. David's,) at St. Peter's Colchester, May 20, 1765. and before the University of Oxford, May 24, 1767. By Nath. Forster, M. A., Rector of All-Saints, Colchester, and*

 2. *Platonis Dialogi V. Recensuit, Notisque illustravit. Oxf. 1745. 1752. 1765.*
 3. *Appendix Liviana, continens I. Selectas Codicum MSS. et Editionum antiquarum Lectiones præcipuas, variorum Emendationes et Supplementa Lacunarum in iis T. Livii qui supersunt, Libris; II. J. Freinshemii Supplementorum Libros X. in Locum Decadis secundæ Livianæ deperditæ. Oxf. 1746.* “ This was, as we are told in Chalmers's *Biographical Dictionary*, “ a joint publication of Dr. Forster and another Fellow of Corpus College, and was published without a name.”
 4. *Popery destructive of the Evidence of Christianity; a Sermon on Mark 7, 13. preached before the University of Oxford, Nov. 5, 1746. 8.*
 5. *A Dissertation upon the Account supposed to have been given of Jesus Christ by Josephus; being an Attempt to shew that this celebrated passage, some slight Corruptions only excepted, may reasonably be esteemed genuine. Oxf. 1749.* “ By Dr. Nath. Forster,” says Dr. Parr (*Bibl. Parr.* 562,) “ the editor of Plato, and cousin of Dr. Parr's very philosophical, very learned, and very benevolent friend, the late Dr. Forster of Colchester.” Again, (p. 619,) “ *A Dissertation on the Testimony of Josephus about Christ*, to prove it genuine; probably by Forster, editor of *Xenophon*.”
- “ The criticism contained in this *Dissertation*,” as we are told in Chalmers's *Biogr. Dict.*, “ is allowed to be ingenious,

Tolleshunt-Knight's, Essex, and late Fellow of Baliol-College, Oxford. Lond. 1767. 8. pp. 40. Dr. Parr, in the *Bibl. Parr.* 585, characterises this as an "excellent" Sermon.

2. *The Establishment of the Church of England defended upon the Principles of Religious Liberty: A Sermon, preached at the Triennial Visitation of the Right Rev. the Lord Bishop of London, held at Chelmsford, May 22, 1770. By Nath. Forster, M. A. Rector of All-Saints, Colchester, and Tolleshunt-Knight's, Essex. Published by the Desire of his Lord-*

even by Mr. Bryant, who, in deciding the controversy, defended the passage as it stands. Bishop Warburton's opinion of it was still more favourable, as appears by his testimony to the author's 'abilities, candour, and address,' in his *Julian* p. 93, and by a part of a *Letter* of his to Dr. Forster, dated Oct. 15, 1749, in which, after having noticed some judicious observations of Dr. Forster, made on his *Julian* in MS., Warburton says:—
 'I have often wished for a hand capable of collecting all the fragments remaining of Porphyry, Celsus, Hierocles, and Julian, and giving them to us with a just, critical, and theological comment, as a *Defy to Infidelity*. It is certain we want something more than what their ancient answerers have given us. This would be a very noble work. I know of none, that has all the talents fit for it but yourself. What an opening will this give to all the treasures of sacred and profane antiquity! And what an opportunity would this be of establishing a great character! The author of the *Dissertation on the Passage of Josephus*, (which I think the best piece of criticism of this age,) would shine here. Think of it: you cannot do a more useful thing to religion or your own character. Controversies of the times are things, that presently vanish. This will be always of the same importance.'"

6. *Biblia Hebraica, sine Punctis*, Oxon. 1750. 2 vols. 4to.

7. *Remarks on the Rev. Dr. Stebbing's Dissertation on the Power of States to deny Civil Protection to the Marriages*

ship and the Clergy. Lond. 1770. 4to. pp. 22. Dr. Parr in the *Bibl. Parr.* 630, applies the same epithet of "excellent" to this Sermon.

3. *Grace without Enthusiasm: A Sermon, preached at the Parish-church of All-Saints in Colchester, Essex, on Trinity-Sunday, 1781, by Nath. Forster, D. D. Rector of the said Parish, and Chaplain to the Countess Dowager of*

of Minors, etc. Lond. 1755. 8vo. pp. 45. The article is anonymous, but my copy contains these words in MS.: "By Dr. Forster, Chaplain to Archbishop Herring, etc." I made enquiry about this tract, and received the following communication from my worthy and valuable friend, the Rev. Thos. Crompton of Cranworth in the County of Norfolk, to whom the literary public are indebted for a very interesting volume of *Letters from the Late Lord Chedworth to the Rev. T. C., written in the Period from Jan. 1780, to May 1795*, and published in quarto, within the present year:—"April 26, 1828. With regard to your question about the *Remarks* on Dr. Stebbing's work, I have only to say that I have the pamphlet with precisely the same MS. note, '*By Dr. Nath. Forster,*' written *by myself*, undoubtedly on what I believed to be good authority, though I have no sort of recollection on what authority it is asserted. You are, I believe, aware that Dr. Forster, the editor of *Plato* etc., (Mrs. Crompton's uncle,) and Dr. Forster of Colchester, (her father's cousin,) had both the name of Nathaniel. I have no doubt, however, that the *Remarks* in question were written by the former of these gentlemen, if by either, as he was certainly Chaplain to Archbishop Herring." Chalmers in the *Biogr. Dict.* and Dr. Watt in the *Bibl. Brit.* also assign the tract to Dr. Nath. Forster. Dr. James Forster, it may be added, had a controversy with Dr. Stebbing: the pamphlets respecting it are enumerated by Dr. Watt, and also in the *Bibliotheca Parriana* p. 609, where Dr. Parr thus speaks of a volume of tracts:—

*Northington. Published by Request. Colchester, 1781. 8vo. pp. 21. **

4. *Evil providentially Good: A Sermon, preached at the Parish-Church of All-Saints in Colchester, Essex, on Wednesday, Febr. 21, 1781. being a Day appointed for a General Fast. By Nath. Forster, D. D. Rector of the said Parish, and Chaplain to the Countess Dowager of Northington. Colchester, 1781. 4to. pp. 17.*

“This is a valuable collection, as it contains the famous controversy between Stebbing and his victorious opponent, Forster.” E. H. B.]

* [In p. 11, Dr. Forster writes thus:—“I shall be excused, in throwing out here an idea or two, to be pursued by the philosophical reader. As we are not conscious of the influence of God’s spirit upon our minds, such divine agency is perfectly consistent with our own moral or free agency. No objection, therefore, to this doctrine can be drawn from that quarter. In the case of the Apostles, where the divine inspiration and interposition were direct and perceptible, free agency was necessarily at an end: as far, I mean, as such interposition was direct and perceptible. ‘Take no thought,’ saith our Saviour, ‘how or what ye shall speak; for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father, which speaketh in you.’ (*Matth.* 10, 19.) The supernatural gifts and powers, imparted to the first Christians, did not, therefore, neither could they, convey any moral goodness to the heart of those, who possessed them. They were not the proper subjects of moral reward. And they are accordingly represented by the Apostles themselves, as liable to great abuse. Every moral or free agent, as far as we have any conception of such agency, is, and must be, determined by motives, and by motives only. Here, then, is a wide field for the divine agency and interposition, without the least infringe-

5. *A Discourse on the Utility of Sunday Schools, being the Substance of two Sermons, preached in the Parish-Church of All-Saints, Colchester, on Sunday, the 25th of June, the Day on which the Schools for that Town were opened, and on Sunday, the 9th of July, 1786. By Nath. Forster, D.D. Rector of the said Parish, and Chaplain to the Countess Dowager of Northington. Published for the Benefit of the*

ment of human liberty. The Almighty, having the absolute controul of all nature, must have the absolute direction of every motive in nature ; that is, of every thing, that can possibly influence or affect the human mind. The manner of the divine agency, with respect to God, the invisible agent, is, in *all* instances, quite beyond our comprehension. Each particular and successive act of his whole providential government *may* be the necessary result of one great, original plan, established by him, before the foundation of the world ; and, in this view, executed as soon as formed, Or, they *may* be so many distinct and continual exertions of his power, at the very time. As such they must ever appear to our conceptions, from their distinct and successive effects."

I have already remarked that the spirit of philosophical investigation, and the freedom of conversation, in which Dr. Forster indulged, might very naturally lead Mr. Bentham to form the conclusion, however mistaken, which he has stated in the *Memoir of Mr. Lind*. A very intelligent friend of Dr. F. favoured me with the following remarks : — " Dec. 23, 1827. — " Forster's philosophy, if you are to call it by that name, was that mankind are influenced by motives, which is what every body will allow ; but some, and perhaps Mr. Bentham, might suppose that this influence is to be considered as irresistible, which would lead to atheism, and overthrow the doctrine of a future judgment ; for no man can be accountable for what he cannot but do. But, independently of revelation, reason is given us to control and balance motives." E. H. B.]

said *Charity*. Colchester, 1786. 8vo. pp. 33.* Dr. Parr, in the *Bibl. Parr.* 634, speaks of this as “an excellent Discourse by the learned Dr. N. F.”

6. *An Enquiry into the Cause of the present High Price of Provisions: containing Essays on Riches, Luxury, Taxes, Corn-Exportation and Importation, Ingrossing, Inclosures, Bread, Cattle, and Horses.* ‘*Non la Mesure des Choses, mais la Mesure de ma Vûe.*’ MONTAIGNE. London, 1767. Price 3s.
7. *Answer to Sir John Dalrymple’s Pamphlet upon the Exportation of Wool.* Colchester, 1782. 8vo. Price 1s.
8. *An Answer to ‘The Question Stated:’ with a P.S. to Junius.* Price 1s. 6d.
9. *A Letter to Junius.* Price 6d.
10. *A Defence of the Proceedings of the House of Commons in the Middlesex-Election, &c.* Price 2s. 6d.
11. *A Letter to the Author of ‘An Essay on the Middlesex-Election.’* Price 1s.

* [In p. 20, there is a mention of Dr. Parr’s *Sermon* on the subject of education: — “The summary explanations, which follow the *Creed*, the *Lord’s Prayer*, and the *Ten Commandments*, in our *Catechism*, are of quite another sort. Nothing can be more simple and clear, and at the same time more full and comprehensive, than these explanations. Including every thing, that is important or necessary, whether to belief or practice, without anything either superfluous or trifling. ‘The account there given of our duty to God and our neighbour is adapted to all ranks, and to all ages. The young should be encouraged to learn it with the most serious attention; and happy is it for the man of hoary hairs, if he continues to read it with growing conviction, growing delight, and growing improvement.’ See Dr. Parr’s admirable *Discourse on Education.*” E. H. B.]

The four last-mentioned pamphlets are advertised at the end of the *Visitation-Sermon*, published in 1770, which sufficiently fixes the date. In the *Bibliotheca Parriana* p. 400, a volume of tracts is mentioned, which contains the following articles:—

“Forster (Dr. Nath.) ‘on the Middlesex-Election, in Answer to Sir Wm. Meredith, 1769.’—‘Answer to Junius on the above Subject, 1769.’—‘The Sentiments of an English Freeholder on the late Decision of the Election, 1769.’ (supposed to be written by Mr. Downley and Mr. Dunning.)—‘Forster’s ‘Answer to the same, 1770.’—‘A Letter to the Author of an Essay on the Middlesex-Election, 1770. 4.’ (supposed to be Mr. Rous.) Dr. Forster’s pamphlets are very able indeed. S. P.”

The four pamphlets of Dr. Forster in this volume of tracts seem to be all the same as those mentioned by me in the articles numbered 8, 9, 10, 11; but Dr. Parr has not given the exact titles. The late Rev. Edward Forster * was the son of Dr. Nathaniel Forster, and in reply to a communication from myself respecting his father, he wrote to me thus:—

* [“March 18, at Paris, after a lingering illness of many months, the Rev. Edward Forster, M. A. F. R. and A. S. Chaplain to the British Embassy at Paris, Rector of Somerville-Aston in Gloucestershire, and Chaplain to the Duke of Newcastle, and to the Earl of Bridgewater. He was of St. Mary-Hall, Oxford, M. A. 1797; and was editor of the *Arabian Nights’ Entertainments, translated, embellished with Engravings from Pictures by Smirke*, 1802. 5 vols. 8vo.; *Anacreontis Opera*, 1802. 8vo.; the *British Gallery of Engravings, with Descriptions*, super-royal-folio, published in Nos. in 1803, and the following years; also of *Jarvis’s Quixote*, *Hamilton’s Tales*, and other works.” *The Gent’s Mag.* June 1828, p. 566.

The *Anacreon* is mentioned in the *Bibl. Parr.* 135. as “the gift of the editor.” E. H. B.]

“ *Paris, Oct. 22, 1827.* My father knew Dr. Parr from the time he was elected to the Colchester Grammar-School. He soon was very intimate with him, and continued his intimacy during his, (Dr. P's.) residence at Norwich, and at Hatton, till his own death. At this period, (about 37 years ago,) I was at College, and out of kindness to me, he would not have me sent for merely to witness the last struggles of departing life. I returned home in the long vacation, to assist my mother in removing, and on looking over his papers we found *no letters of any sort whatsoever*. My father, therefore, must have destroyed them himself; for I know he had been in the habit of an extensive literary correspondence. Whether any of *his* letters were found on Dr. Parr's death, I know not. I soon after married, and resided in London. Dr. Parr and myself never corresponded, except when we resided for a few months in the *same village*; when we had a long dispute in consequence of his erroneously supposing that Mrs. F. and myself had been instrumental in the breaking off a match between the Rev. Charles Barker, of Ch. Ch. Oxford, and his eldest daughter, upon which he had set his heart, but which in fact was broken by the gentleman's mother. These Letters, however, relate only to the conduct of Mrs. and Miss Parr, and the other parties, and being merely upon family-affairs, can be of no use to you. We were never after this upon intimate terms.

“ With respect to my father, I can tell you but little or nothing, that can be interesting to the public, now nearly 40 years after his death. He published a few *Sermons*, two or three anonymous *Pamphlets*, chiefly on *Political Economy*, and one larger one upon the *High Price of Provisions*. The boldness and novelty of the principles there advanced made considerable noise. He also wrote a detailed *Plan for an Index to the Journals of the House of Commons*, on which laborious work he was engaged many years. He left some few philosophical papers behind him, and that is all. In the *Preface* to

T. Twining's *Translation of Aristotle* you will find a short, but interesting mention of him."

The words of the excellent and learned and modest Mr. Twining, are these, p. xxx. edn. 2d. : — " It is now six years since the *Translation* was finished ; and both that, and the *Dissertation* and *Notes*, have received every advantage of revision and correction, which either my own care, or friendly criticism could give them. And upon this occasion I cannot refuse myself the gratification of publicly acknowledging how much I owe to the accurate judgment and just taste of one person in particular, (the Rev. Dr. Forster of Colchester,) in whom I found precisely that friendly censor, so happily and so comprehensively characterized by the Poet as

‘ Eager to praise, yet resolute to blame,

‘ Kind to his verse, but kinder to his fame,’

Hayley's *Epistle on the Death of Mr. Thornton*.

and of whom, indeed, I may say, without any fear of indulging too far the partiality of friendship, that he never shrinks from any task, whether of private kindness, or more general benevolence, that calls for his assistance, and stands in need of his abilities."

" You have written very sensibly about the author of *Junius*," says Dr. Parr in a *Letter* to Mr. Butler, (without date, but dictated between Jan. 22, and March 2, 1822.) " and we must allow that the pamphlet, which ascribes the book to Sir Philip Francis, and Brougham's critique upon it, contain very striking probabilities ; but they make little impression upon my mind ; for I, for these 40 years, have had the firmest conviction that Junius was Mr. Lloyd, brother to Philip Lloyd, (Dean of Norwich,) and Secretary to George Grenville. My information came from two most sagacious observers ; and when I spoke to the second, I did not tell him what I had previously heard from the first. One of my witnesses was Dr. Farmer, a most curious, indefatigable, acute searcher in literary anecdote, and he spoke with confidence unbounded ; the other was a witness of

a yet higher order, who opposed, and I think, confuted *Junius*, upon the Middlesex-Election. He was a most wary observer, and a most incredulous man indeed. He had access, not to great statesmen, but to the officers, who were about the House of Commons, and the House of Lords. He rested neither day nor night till he had made the discovery ; and there lives not the human being, upon whose judgment I could rely more firmly for a fact."

Dr. Nath. Forster has been already pointed out by me in the book entitled *The Claims of Sir Philip Francis K. B. to the Authorship of Junius's Letters, disproved, Lond. 1828. 12mo. p. 262*, as undoubtedly the person, to whom Dr. Parr alludes ; and the Rev. Wm. Field, in his *Memoirs of the Life, Writings, and Opinions of the Rev. S. Parr LL.D. 2, 224*. had, from the *Bibliotheca Parriana* p. 400, rightly conjectured Dr. N. F. to be the person alluded to. Forster's employment, in making the *Index to the Journals of the House of Commons*, furnished him with the opportunities and means of information, of which Dr. Parr speaks.

In the *Bibliotheca Parriana* p. 587, mention is made of a Discourse dedicated to Dr. Forster, and I suppose from the date of it that the Dr. F. alluded to is the cousin of Dr. F. of Colchester : "*God's Universal Goodness displayed, in a Discourse delivered to the Society of Free Enquirers, by a Member of that Church, which is as old as the Creation, dedicated to Dr. Forster, 1751. A Let-*

ter to the Deists by the Author of God's Universal Goodness displayed, 1751. 8."

From the *Biographical Dictionary*, as edited by Chalmers, I learn that the executor of Dr. Joseph Butler, the learned and argumentative Bishop of Durham, who died June 16, 1752. "was his chaplain, the Rev. Dr. Nath. Forster, a divine of distinguished literature, who was especially charged to destroy all his MS. Sermons, Letters, and Papers." This executor was the editor of *Plato*. My excellent friend, the Rev. T. Crompton, in a *Letter* dated *London, May 13, 1827*. writes thus : — "The Rev. Peter Forster, my father-in-law, was the youngest brother of Dr. Nath. Forster, the learned editor of the *Dialogues of Plato*, etc., chaplain to Bishop Butler, and afterwards to Archbishop Herring, whose *Life* may be seen in Nichols's ninth Volume of *Literary Anecdotes*, printed from a MS., which I found among my father-in-law's papers, and, I doubt not, written by himself, (i. e. my father-in-law.)" In a *Letter* dated *July 13, 1827*. Mr. C. writes : — "The epitaph on the *Platonic Dr. Forster*, my wife's uncle, was written, as I remember by Bishop Hayter. It is in the biographical sketch, published in the *Literary Anecdotes*." And in another *Letter* dated *April 2, 1827*. : — "I can give but little information with respect to the connection between Dr. Parr and

Dr. Forster of Colchester. I have frequently heard from Mr. Forster, my father-in-law, Dr. F.'s cousin, that, while Dr. Parr lived in Colchester, there was much intercourse between him and Dr. F., and that they entertained a most sincere esteem for each other; and from all that I have heard of the talents and character of Dr. Forster, I can have no doubt that this was the case."

Extract from a Letter dated Jan. 2, 1783, and written by Dr. Forster of Colchester to a friend, on the subject of Dr. Parr as a Master.

"I advise nothing. He is, as you well know, the best of scholars, and as far as instruction goes, the best of masters. And, if it be an object with you, *at all events* to make your son a scholar, you cannot do better than send him to Parr. But his *theory* of discipline I detest. He certainly acts upon principle. He thinks, too, but I fear he is sometimes mistaken, that he studies the disposition of the boy, and treats him accordingly. When I call Parr the best of masters, I mean, according to the present mode of education. This mode especially at the outset, I think absurd and irrational to the last degree. But, while it continues to be the mode, it must in some mea-

sure be followed by all at least, who wish to have their sons pass for fine scholars, and get Scholarships and Fellowships at our famous Universities. And long, I fear, will it continue, notwithstanding the many attempts of the most enlightened of the human race to extirpate it." "I am not at all surprised that you have not succeeded as you wish. It is impossible you should. I know but two principles, that can make a child attend to the jargon of our Latin Grammars, or to *any jargon*. And these are emulation, or fear of punishment: reward will not do. There can be no emulation with a single pupil; and *your* doses of fear, I am sure, would not be Q. S. I know but one comfortable method, comfortable both to the pupil and the master, of literary education. Begin with English, read the easiest pieces of English, as well in prose as verse. Go on gradually to more difficult writers. Explain such parts as are intelligible; pass over others: in time all will be intelligible. Go on gradually to the grammar of English; give instances of good and bad English in the course of reading: the simplest first. These instances will lead to rules — to rules as well of general grammar, as of the English in particular. A little easy metaphysics will come in of course. For in distinguishing and classing words you must distinguish and class ideas. And, unless I am much mistaken, a child will easily comprehend

all this, because he will feel it. When he *really knows* a little, his curiosity will be piqued to know more. A child reasons by analogy at a very early period. It says *gooder* before it knows *better*, because the *er* denotes the comparative in most adjectives. It always adds *ed* to the preterperfect for the same reason ; and always *s* to the plural. After two or three or four years spent in this way, nothing will be easier than the Latin. It will be pleasing for the boy to mark the instances, in which the grammars of the two languages agree, and in which they differ. Curiosity will be increased at every step ; and he will know the languages, as soon as he knows the meaning of the words."

From Dr. Forster's correspondence with his son, the Rev. Edward Forster, of which only a small portion has been preserved, and for the loan of which I am indebted to the kindness of the son's widow, I shall extract such parts only, or chiefly, as relate to Dr. Parr, or to those literary or metaphysical speculations, in which the powerful and ardent and active mind of Dr. Forster loved to indulge. All the Letters are dated from *Colchester*, and they all manifest the tender anxiety of the father for the intellectual progress and the moral welfare of the son, who was at that time a student at Baliol-College, Oxford : —

" May 20, 1785. I am afraid that something or other

would prevent the balloon-exhibition this week. Dr. Parr, however, is very kind in pressing you to stay with him till it does take place. My principal objection to so long an absence is, as you say, the neglect of your books. I am glad you have obviated this objection. I hope you will prevail upon yourself to read a little Virgil or Terence, or both, with Dr. Parr. I think you will do best in Virgil. But take care that you read properly as to *quantity*. You will see what an excellent man he is. Perhaps he will give you some instructions, that may be of use to you afterwards. Pray give my best compliments to him and Mrs. Parr."

" May 23. If you stay, I hope you will not pass a day without reading either Latin or Greek, or both. The more you do with Dr. Parr, so much the better will it be for you. Pray send me the title of Huntingford's book : I never saw it, but I will order it immediately. Dr. Parr is certainly right with respect to exercises, and we will go on in Willymot's *Particles*, when you return. Pick up all you can from Dr. Parr as to the method of learning the languages. He is a much better judge than I am. Give our best compliments to him and Mrs. Parr, and to the rest of our acquaintance at Norwich."

" Nov. 9, 1788. — I suppose the part of Plato's works, in which you are lectured, are the five *Dialogues* published by our cousin, the late Dr. Forster. I am glad you do not find the book over-hard. That and every other book will grow more and more easy, if you take care to make yourself master of it as you go on. The great difficulty of Plato, in these *Dialogues* especially, lies in the nice distinctions, which he makes, and in the very artificial manner, in which Socrates confutes his opponents. His doctrines, his philosophy, often want

explanation; and I shall be glad to hear that Mr. Matthew has a clear method of explaining things. I would have you by no means drop your Homer, nor neglect your French. Be not, however, so anxious to read much as to understand well what you read. You should not miss a single day without attempting to write a little Latin, till you have got something like a knack of doing it. Perhaps Charles Barker may assist you in this. I own to you that I never could write Latin with fluency and ease. By taking time, however, and pains, I managed pretty well, and generally gained credit by what I did. Your mathematical lecture, I suppose, is *Euclid*. Pray, take care to be master of every proposition as you go on, so as to have the whole chain of reasoning in your head. And in order to this, it will be often necessary for you to look back, and recall to your memory some of the former demonstrations. The whole theory of the properties of triangles depends, I think, upon the fourth proposition; that is, it depends upon supraposition: and you will remember that in all cases every *new* proposition, or rather every new demonstration, is nothing more than a *new* application of former demonstrations. I wish I was now and then at your elbow, to answer any questions you might have to ask. I would advise you to preserve all such Letters of mine, as relate to literary subjects. It may be of use to you to look at them more than once. I would also advise you to write your Letters with as much accuracy as you can, even when you write to me. I do not mean by this to find the least fault with those, which you have written to me: far otherwise,—I like them very well. Nor do I mean that you should take any such pains in writing, as to make it a labour or a burthen. Write freely as your thoughts arise. But then I would have

you correct what you have written, with some attention. I shall never dislike to see a Letter full of blottings-out and corrections."

"Nov. 17. Your time seems indeed to be completely taken up. Yet I hope you will persevere. No knowledge, you well know, is to be acquired without constant attention and assiduity. I do not wonder that so much Greek is rather tiresome to you. But be assured, it will become less and less so. I am glad Plato is not above your strength. His *Apologia Socratis* is a masterly composition, and is, as I recollect, the least metaphysical of all his works. Most probably you will be lectured in no other book this term by your Tutor. It is now a good time for you to fix in your mind as clear a conception as possible of general and abstract ideas — those of quantity particularly. I scarce know what to advise you as to writing Latin. But you must see the necessity of being able to write it grammatically at least, if not elegantly. Your misfortune has been, never to have learnt any of the Latin classics by heart, and therefore have none of the Latin phraseology in your memory. Suppose, however, you were to begin with translating some of the *Testament* from English to Latin. By comparing your own with some other Latin translation, you will easily see where you are wrong. Translating your own themes will also be no bad exercise for you. You will find this more easy to you, if you take care that your sentences are not too long, and do not run into each other. It would be also of use to you, were you to go over the syntax with some attention, and observe the rules, which Holmes has laid down for making Latin." "Has Mr. Parsons yet spoken to you? Dr. Parr has written to him about you, and gives him a most excellent character. Parr presses me

much to make him a visit in Warwickshire, when I go to Oxford. I have not promised him, nor shall I promise him; yet I wish to do it, if I can."

"Nov. 26. I wonder Parsons has not yet spoken to you, as Parr certainly mentioned you to him. I am glad you enter on Euclid with so much spirit. Be sure to understand him thoroughly as you go on, and you will find no difficulty as you go on. The leading and fundamental propositions you must be quite master of. The dependent demonstrations will then follow of course. The principle of *supraposition*, as I have mentioned before, is the first principle of the elements of geometry. Upon this principle alone can any one line be proved, *originally* proved, to be equal to any other line. The two lines must be proved to be *coincident*, and coincidence can only be proved by *supraposition*. I do not wonder that your young men in general make such wretched work of Euclid. So it was in my days. Not one in ten could demonstrate a single proposition. D'Alembert, as I recollect, explains very clearly the principle of *supraposition* above-mentioned.

"Since I had your last Letter, I have run over Plato's *Ἀπολογία*, and I have read it with the more pleasure, as I could not help fancying that I was reading it with you. 'Here,' said I to myself, 'Edward will be puzzled,—' here again he will go on well and easily.' The latter part of this defence is finely worked up indeed, and is truly eloquent. When Socrates says that, instead of being punished, he ought to be maintained at the public charge, I always think of poor Rousseau, the modern Plato, as he is sometimes called. He was prosecuted for his *Emile* both at Paris and Geneva: the book was publicly burnt, I believe in both places. The Archbishop of

Paris issued a *Mandement* against it: in his answer to which, Rousseau says that for writing *that* book he deserved to have a column erected to his memory. He took the hint probably from Plato. I am glad to find you do better with Greek, than many of the young men; and I doubt not, but you will in a short time do as well as the best of them. Does Matthew recommend to you no book upon the Greek idioms? Does he explain them to you as they occur? Has he made any attempt towards an explanation of Socrates's *Dæmon*? I never could satisfy myself about that point:—whether Socrates seriously and enthusiastically fancied that he felt occasionally an inward *supernatural* admonition, as our Quakers talk of an inward light, and our Methodists of inward feelings and experiences of the Spirit; or whether he meant only the suggestions of his own reason and conscience, and ascribed them to a supernatural cause, by way of giving greater authority to himself, to his character and conversation, with a superstitious people? Which of these two cases was the fact, I own, I never could decide, nor can now decide, to my own satisfaction. Either of the suppositions bears hard upon his character. The former bears hard upon him as a man of sense and sound judgment; the latter, as a man of sincerity and truth.”*

“Jan. 8, 1789. I have just had a Letter from Dr. Parr. He says you are a monkey for not having found your way yet to Hatton. When the weather is better, the days longer,

* [My learned and excellent friend, the Rev. Archdeacon Nares, was the author of an *Essay on the Dæmon or Divination of Socrates*, Lond. 1782. 8vo. pr. 8s. See the *Classical Journal*, T. xv. p. 205. His opinion is opposed by my philosophical friend, Thomas Taylor, Esq. T. xvi. p. 160. E. H. B.]

and you have a week to spare, I would have you by all means make him a visit. Hatton is not more than 4 or 5 miles from Warwick; and you will easily ride thither in a day."

"*Jan.* 16. I shall see Dr. Brown's book, I hope, to-morrow. I am glad to find that Drake speaks so well of it. Parr, you know, spoke of it in the highest terms. You do well to make yourself master of that part of Euclid, in which you have been already lectured. I take for granted you read Ludlam's remarks as you go along. You are right too in rubbing up your algebra. But you must not, at the same time, neglect your Latin and Greek.* Whatever be your future pursuit, a competent knowledge of those languages will be of the highest use to you. Not to mention, that a want of such knowledge will be a great drawback upon your professional reputation, whatever your profession may be. I would advise you to mix always your philosophical and classical studies. I have found that a little variety of reading assists, rather than distracts the attention. Bolinbroke's *Letters on History* are very masterly, the modern parts especially. He always seemed to me to have perfect command of his subject. His stile, too, I used to think excellent: I do not now think quite so highly of it. He has a *dashing*, petulant, over-

* [A friend of mine in College found out a *notable* plan for uniting classical and mathematical learning, which is worthy of record. I called on him one morning, and observed that he was reading *Euclid* in Latin! I expressed my surprise, but was silenced, when he gravely assured me that he had adopted the plan for the purpose of saving time, as he could thus acquire a Latin style, while he was studying mathematics. E. H. B.]

bearing manner. But he is animated and vigorous. Upon the whole, his stile is fitter for speaking than writing,—especially *de rebus gravibus et philosophicis*. I have not much to say about his *Letter on Retirement and Study*. It is written with spirit, but it is too *general* to be of much use. It says little, too, but what every body knows; for every body knows that all prejudices are to be laid aside in the investigation of truth, and that evidence, *pure* evidence, is alone to be attended to. But there are various kinds of truths, and the evidence for them differs both in kind and degree. It is, therefore, of the utmost consequence to have clear and fixed ideas of the various kinds and degrees of evidence. Otherwise we shall in some instances be apt to expect a stronger degree of evidence, than the nature of the thing admits, and in others may be satisfied with less evidence, than the nature of the subject requires. D'Alembert has many excellent suggestions, as I recollect, upon the nature of evidence; and Condillac is still more full. In almost every other book, too, of logic and metaphysics, you will find more or less upon this subject, though not perhaps systematically drawn out. Dr. Reid has a system, in which, I think, he is sometimes right, but oftener wrong. Shall I amuse myself by talking to you a little upon this subject in my own way? I hope you also will receive some amusement at least, if not benefit.

“ The first evidence, in order of time, is that of the senses. It is, too, the foundation of all other evidence. We see,—we hear,—we touch, etc. Of the reality of these perceptions there can be no doubt; nor is it possible to reason with a man, who questions their reality. Whether the *objects* of these perceptions are equally real,—

whether they have a real, absolute existence, independently of all perception of them, is another question. Dr. Berkeley first started this doubt, and has endeavoured with great ingenuity to prove that external things have only a *relative* existence, and that the whole material world exists only as being *perceived by some mind*. This question, though curious, you will at once see to be of no use or consequence. The existence of external things can be of no consequence, of no effect, with respect to *us*, but as they are *perceived* by us. Supposing 10,000 worlds to exist, and to be out of the reach of our perception — they are the same to us as if they did not exist. Frivolous, however, as this question is, I will try to throw a little light upon it. It is assumed by most metaphysical writers, by Mr. Hume particularly, that the mind neither does nor can perceive anything but its own ideas; these ideas being alone present to it, and being the only real and immediate objects of its perception. Upon this position it seems impossible to prove that anything else does really and actually exist but such ideas. The mind, having no perception of anything but its own ideas, can have no knowledge of the actual existence of anything else — of the existence of external objects particularly. With this position I always felt myself dissatisfied; and am now, after reading Dr. Reid, and considering the matter with all the attention in my power, perfectly convinced that the position is not true. When I perceive an object by any of my senses, I perceive *the object itself* and *nothing else*; I am not conscious of any intervening idea, any intervening object, between the thing itself perceived, and my perception of it. I see a man, a tree — my mind perceives a man, a tree, and nothing else. It perceives them

immediately, directly, without anything intervening, that I am conscious of. It perceives the things *themselves*, not any *ideas* of such things. Of this *fact* I feel the same assurance, as I do of my own existence. In what manner this fact is brought about, — in what manner the mind is made to perceive external objects, is utterly inexplicable. We only know that it perceives them through the instrumentality of the organs of sense: yet at the time of perception we have no consciousness of such instrumentality. But the same difficulty attends the other system, that of perceiving *ideas only*; and the manner, in which such an infinite variety of ideas is brought before the view of the mind, is equally inexplicable. If then we perceive external objects *themselves directly and immediately*, and not the *ideas* of such objects, which appears to me to be the fact, it seems to follow that such perception affords as strong a proof of their existence, or, as D'Alembert somewhere states it, '*supposing* the existence of external objects, we could not have a stronger proof of such existence than we *actually have*.' I shall have, at some other time, a little more to say upon the subject of sensible evidence. If what I have said, be not quite clear to you, pray tell me."

"*Febr.* 1. I do not like the continuance of your cough. Pray, be as careful as possible to avoid all sudden changes from heat to cold, or from cold to heat. The latter in Dr. Brown's opinion is as bad as the former. I have read his *Elements*. His theory is ingenious, and of the most seducing simplicity. But our knowledge of the nervous system is so very limited, that it can hardly serve as a basis for anything beyond conjecture. The theory, however, has certainly more plausibility, than any that has preceded it. His assertions are positive and strong,

with respect to his success in curing diseases, upon the ground of his theory. But his *facts* are few indeed. You have not read the book, and therefore I cannot speak to you intelligibly upon it. Parr is passionately fond of Dr. Brown's book, and was so of the man.* I collected here, by his request, 39 guineas and a half for his widow and

*[The book entitled *Elementa Medicinæ*, was first published at Edinburgh in 1780. Svo., republished and enlarged, 1787. 2 vols. Svo. 1794. 8vo. translated by the Author 1788. 2 vols. 8vo. The *Translation* was revised and corrected by Dr. Beddoes, with a *Biographical Preface*, Lond. 1795. 2 vols. 8vo. Dr. William Cullen Brown published the *Medical Works of Dr. John Brown, with a Biographical Account of the Author*, Lond. 1804. 3 vols. 8vo. Dr. John Brown also wrote a work entitled *Observations on the Principles of the Old System of Physic, exhibiting a Compound of the New Doctrine; containing a New Account of the State of Medicine, from the present Times backward to the Restoration of the genuine Learning in the Western Parts of Europe*. Edinb. 1787. 8vo. His system is thus concisely and satisfactorily explained in Chalmers's *Biographical Dictionary*: — "His intention seems to have been to simplify medicine, and to render the knowledge of it easily attainable, without the labour of studying other authors. All general or universal diseases were therefore reduced by him to two great families or classes, the *sthenic* and the *asthenic*; the former depending upon excess, the latter upon deficiency of exciting power. The former were to be removed by debilitating, the latter by stimulant medicines, of which the most valuable and powerful are wine, brandy, and opium. As *asthenic* diseases are more numerous, and occur much more frequently than those from an opposite cause, his opportunities of calling in the aid of these powerful *stimuli* were proportionately numerous. 'Spasmodic and convulsive disorders, and even

family. I know not where Drake saw my case in it: I have read it through, and find nothing like it. I have Parr's print, and think it very like him. Twining is not quite satisfied with it, and thinks it wants spirit. I think there is sufficient expression, taking him in his calm moments.*

"You will, if you can, dispose of the inclosed copies

hemorrhages,' he says, 'were found to proceed from debility; and wine and brandy, which had been thought hurtful in these diseases, he found the most powerful of all remedies in removing them.'" Dr. John Brown presented to Dr. Parr his *Translation of the Elements of Medicine*, and in the *Bibl. Parr.* 464, Dr. Parr says: "The Gift of the most extraordinary author." Dr. J. B. had presented to Dr. Parr the Latin work at the time of its publication, with the following inscription:

"*Reverendo Viro, a Musis præ reliquis alto, et in intimo Pierii antri recessu nutrito, Samueli Parrio, captam literis consuetudinem, prasentia firmatam, et amicitia munitam, cupiens, exagitata a Medicis doctrina exemplum, JOANNES BRUNO, male mactatus auctor.*"

A young medical student from Edinburgh was introduced to Buonaparte, who generally adapted his conversation to the pursuits of those, who frequented his court. After the ceremony of introduction, Buonaparte asked the youth some questions about the *Brunonian system*; the youth, from ignorance or bashfulness, was silent; the Emperor, with great condescension and much address, at once relieved him from his embarrassment by saying — 'You are, I see, the follower of no *system*, but a student of *nature*.' E. H. B.]

* [The print in question is, I suppose the one taken from the portrait by Opie, which was painted for T. W. Coke, Esq. M. P., and enriches the noble collection at Holkham. E. H. B.]

of Charles Shillito's *Poem*.* I send you also Twining's book: it will be published, I imagine, in the course of this week. Do not shew it to any one till it is published.

"The 47th 1 *Euclid* is indeed a beautiful proposition. Endeavour to carry it back in your mind, through all the propositions, upon which it depends, to its first principles.

"You will burst into a laugh, when you come to Socrates's demonstration of the præ-existence of the human mind. The demonstration is short: — 'All knowledge is reminiscence; but reminiscence supposes præ-existence; *ergo*' etc. Of Plato's famous doctrine of ideas, we shall have a little talk hereafter. Duncan is undoubtedly wrong: the first impressions, which the mind receives, are certainly from sensible objects.

"Your remarks upon Berkeley's theory are quite as good as those of Beattie, Campbell, and many others, who have attempted to answer him; but they do not reach the point. Berkeley does not mean to prove that external objects have not *absolute* existence, but only that there is *no proof* that they have.† And upon the commonly received

*[See Dr. Watt's *Bibliotheca Britannica*. He was a Lieutenant in the Marines. E. H. B.]

† [Johnson described Berkeley as "a profound scholar, as well as a man of fine imagination," Boswell's *Life of Johnson* 2, 131. — "Being in company with a gentleman, who thought fit to maintain Dr. Berkeley's ingenious philosophy, that nothing exists but as perceived by some mind, when the gentleman was going away, Johnson said to him, 'Pray, Sir, do not leave us; for we may perhaps forget to think of you, and then you will cease to exist.'" 4, 27. "After we came out of the church," says Boswell 1, 437. "we stood talking for some time together of Bishop Berkeley's ingenious sophistry to prove the

notion, that the mind perceives and contemplates its own ideas only, I think his argument unanswerable. All its knowledge is upon that supposition limited to its own ideas, and cannot possibly go beyond them. But I am quite satisfied that this is a false notion; and that the mind perceives external objects *directly*, and without the interven-

non-existence of matter, and that every thing in the universe is merely ideal. I observed that, though we are satisfied his doctrine is not true, it is impossible to refute it. I never shall forget the alacrity, with which Johnson answered, striking his foot with mighty force against a large stone, till he rebounded from it, 'I refute it *thus*.' This was a stout exemplification of the *first truths* of Père Bouffier, or the *original principles* of Reid and of Beattie; without admitting which, we can no more argue in metaphysics, than we can argue in mathematicks without axioms. To me it is not conceivable how Berkeley can be answered by pure reasoning; but I know that the nice and difficult task was to have been undertaken by one of the most luminous minds of the present age, (Burke,) had not politicks 'turned him from calm philosophy aside.' What an admirable display of subtlety, united with brilliance, might his contending with Berkeley have afforded us! How must we, when we reflect on the loss of such an intellectual feast, regret that he should be characterised as the man,

'Who born for the universe narrow'd his mind,

'And to party gave up what was meant for mankind?'

"Dr. Johnson seems to have been imperfectly acquainted with Berkeley's doctrine," says the annotator K., "as his experiment only proves that we have the sensation of solidity, which Berkeley did not deny. He admitted that we had sensations or ideas, that are usually called sensible qualities, one of which is solidity: he only denied the existence of *matter*, i. e. an inert,

tion of any ideas of its own. Try the experiment: look at an object. Do you not perceive it *directly*? Is anything besides the object itself *present* to your mind? Shut your eyes — you lose the object itself; you no longer perceive it. But you retain the *idea* of it: the *idea* is then alone present to your mind. Are not these two cases totally different? Neither does Berkeley say that there is *no cause* of the mind's perceiving external objects, but only that this perception does not imply, does not prove their *absolute* existence. This he *illustrates* by the case of dreams, in which the objects before the mind appear to have as real existence as in the case of waking perception. He does not mean, however, to *prove* anything by the example of dreams; but only to shew that things may *appear* as if they had real and absolute existence, when in fact they have not. He would therefore say the seeing a guinea, and being told the constituent properties of it, was the *same* thing, or that those two cases or effects were to be ascribed to the *same* cause. He would admit, nay he would contend, that there was some cause in the first instance, different from that in the last; but he would at the same time insist, that this cause was not *necessarily* the absolute existence of the guinea, and that you cannot prove it to be such. But enough of this. The question itself is perfectly frivolous; the *relative* existence of external objects being the only *sort* of

senseless substance, in which they are supposed to subsist. Johnson's exemplification concurs with the vulgar notion, that solidity is matter. But Johnson's reply to Soame Jenyns, sufficiently proves that he had a capacity for metaphysics, if he had turned his attention to the science. E. H. B.]

existence, that is of any consequence to us, or to any perceiving mind.*

“Sensible evidence, then, is *original*, is *direct*, is perfectly satisfactory ; as it admits of no preceding proof, so neither does it admit of subsequent contradiction. But is there not sometimes deception in sensible perception ?

*[To a friend I am indebted for the opportunity of gratifying some readers by the introduction of three Letters, which among many others he received from the late amiable, ingenious, learned, philosophical, and scientific Capel Lofft, Esq. :

1. “*Ipswich, June 25, 1816.* I have laboured hard this morning in walking for the definition of a *noun* : will this satisfy ? *A noun is a word expressive of any subject of thought under the consideration of 1. being, 2. idea, 3. quality, or 4. relation. A noun adjective, or adnoun, expresses quality or relation, with reference to some being or idea in particular.*

	SUBSTANTIVE.	ADJECTIVE.
	God	Omniscient, Omnipotent, Infinitely good
	Angel	Good
	Man	Brave
1. Being.	Dog	Intelligent, Faithful
	Horse	Swift
	Tree.....	Verdant, Leafless, Tall
	House	Furnished, Unfurnished
	Book	Learned
2. Idea.	Chimæra	Fabulous
	Griffin	—
	Figure.....	Round, Triangular, Square
	Sweetness	Saccharine, Honied, Musical, Poetical
3. Quality.	Virtue	Moral
	Vice.....	—
	Beauty.....	Visible, Intellectual, Moral

Do not the representations of our senses often impose upon and mislead us? Never:—the reports of sense are always the same—always the same *in the same* circumstances; and the senses would really deceive us, were their representations the *same* in different circumstances. There are two cases only, in which there is this appear-

	SUBSTANTIVE.	ADJECTIVE.
4. Relation.	Space	Circumscribed, Infinite
	Time	Past, Present, Future, Long, Short
	Eternity	

You will see that *space* and *time*, in my nomenclature, fall under the head of *relations*. If this be right, *matter* is necessarily no more; and *mind* is properly the sole being, the rest being *idea*, *phænomena*, or sensible effects, or the relations of these. I know not why the tangible *idea* of *body* should be considered more real than the visible *colour*, or the audible *sound*. Now that *space* and *time* should be beings, things, or substances, is to me as inconceivable as that mere extension should be so. *Space* is an extended order of simultaneous ideas; *time*, an extended order of succession; and I cannot think that either has more than a relative existence, deduced from the modes and phænomena of the existence and energies of *mind*. You will pardon me for adding the adjectives, which serve to exemplify my distinction of the abstract nature of those substantives, which signify *idea*, quality, or relation, from adjectives, which signify it in the particular or concrete. For the reason already given *place* does not fall under my idea of the category of the *genera* of substantives; it being included under relation, as being the relation of *space* to *body*."

II. "Woodbridge, May 25, 1813. I really never read *Dialogues* so perfectly Socratic, or rather Platonic, as those of the great and amiable Berkeley on the *Principles of Human Knowledge*. I wonder that it did not strike him that motion,

ance of deception. The first is, when the same object is perceived through a different external medium, or in any other difference of external circumstances. Take a familiar instance. A stick, that appears to be strait both to the eye and the touch, when plunged in part into cold water, will appear to be bent. Draw your hand along it,

though as to inanimate objects an idea, is as to sentient, an energy of mind and volition. The ancient philosophy of the Stoics, which conversed of mind as *δύναμις αὐτοκίνητικῇ, καὶ δι' ἧς πάντα κινεῖται*, appears to me to be solid and profound. All movement, all action, all energy, is assuredly referable to mind as its sole principle and source. Mind, the *ἐν ᾧ καὶ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν* of the Apostle, seems to me to be perfectly consonant to the system of pure idealism. I admit external objects, without which created minds would probably be incapable of all discipline, all improvement, all idea of analogy between cause and effect. But I believe that external objects are solely permanent and general phænomena, the result of mind regulated by laws of divine wisdom ; — that sensation cannot result from that which is insensible, — nor thought with percipience be a quality of impercipient substance ; — that mind cannot originate from matter, nor matter, as being essentially inert, act upon mind, which is essentially active ; — that the system of pure materialism is demonstrably false ; — the complex hypothesis of mind and matter uselessly and gratuitously complex and contradictory ; — and consequently the simple system of mind true and certain, and alone adequate to all phænomena and all principles. I have long thought that matter is the Indian elephant, which supports the universe ; which elephant has another chimerical support, the forlorn, immoveable space : to support that, *Νοῦς, Ἰδέα, Ἀρμονία, τὸ Πᾶν*, is my motto."

III. "Sept. 22, 1813. I have been turning my thoughts

and it will feel to the touch as strait. Take it from the water—it appears again strait to the eye. Here the appearance of deception by one sense is at once corrected by another; but even this correction is not wanted. For by the laws of vision, the crookedness of the stick in the water is a true representation of the fact; and were it to

very much on our metaphysical conversations. Your extraordinary line—

‘There never was a time, when time was not,’

at first seems useless and a mere identical proposition, that when time was, it was. But I think it will be found to involve very material considerations. I like your idea that a fluent line, to use your own expression, if measured by computation, is time—the idea of immeasurable space is equal to infinity of co-existent extension—the idea of immeasurable succession is equal to eternity. The original solar year, and the original lunar, seem to have been probably coincident: each being of 360 days divided into 12 months of 30 days each. This would readily give 30 days to a sign, and 30×2 for a degree. And hence, I apprehend, our sexagesimal division of the circle into its minor parts, which on the whole is one of the most advantageous we could have taken. Would the quater-centenary, or the sex-centenary be preferable? It is no small advantage that, estimating the diurnal progression, we have even now a degree $\frac{1}{60}$ for each day: so that we may thus for common purposes reckon how many degrees from such a point, having but one degree to deduct for 70 days. I believe you and I shall not doubt, independently of the reasons from the connection and analogy of the two motions, that the rotatory and circumpolar or helioperiodic motions of the earth synchronized in their outset. And I think there can be no question that, suppose an earth with its axis either perpendicular to its equator, or in the plane

appear strait, the representation would be false. The deception is here *said* to be corrected by the judgment. But this is not the precise fact. It is corrected either by another sense, or, more properly, by a knowledge of those laws, which govern the representation of sense. A second case, in which there is an appearance of deception,

of the equator, and without rotatory or periodic motion, the only idea of measured time, that the inhabitants of such an earth would have, must be from the lunar revolutions. If this had been the case, a very ill-manageable portion of time to our present faculties would have been our *minimum* of measure; a lunar phase, and the 12 lunar revolutions, at the distance, and in the time supposed, would have constituted our year, which would have only 48 marked intervals in the whole of it. The diurnal motion without a rotatory would have at once suggested a portion of time nearly equal to our present day, and the portion taken for the apparent advance of the sun over one degree out of 360. But without the striking phænomenon of equal motion, and uniform periodic phænomena to the same point, (for all which purpose the brightness and distinctness of the points, which form the celestial horology, and the evenness of the movements, the clearness, variety, concurrence, and separation of the intervals have such great advantages,) we could have had no idea of time; months and years would have been nothing to us; a day, or even an hour, would only have been a vague portion of indefinite, indeterminable duration — of eternity, according to your just and acute distinction, which seems to me to lead to such just and sublime consequences. Now, when we already are aware of such periods as the cometary of 75, and of 575 years, the equinoctial of 25,920, to say nothing of minor cycles, this chronometric opposition connected with our little planet, will not be believed to exist for nothing. And Dr. Herschel seems already to have detected cyclical or ellip-

is where the organ, through which the object is perceived, is in a different state, whether at different times in the same person, or in different persons at the same time. There is a certain state of the eye, in which vision is clear and distinct: in every deviation from this state it becomes imperfect or confused. In order to distinct vision, it is

tic progressions in the fixed stars, to which as novel revolutions this great equinoctial year of ours, arguing from the recession of the earth's nodes, is probably but a day. The measure of time by our ideas, either with reference to the succession now passing, or to remote periods, is obviously most variable and unequal. There was an idea of time in the *Monthly Magazine* some years back, which supposed it to be to each individual in a continued decremental ratio to the time passed; that a year to a boy of 5, 10, and then going to 15, 20, 25, 30, 40, 45, 55, 60, would be expressed by taking units for the numerator, and the years passed for the denominator, 5, 01. 015, &c. So that a year to a man of 60 would seem less than a week. But we neither have, nor can have, such a measure of time. The elapsed portions of it, be they great or small, lose all measure of any certainty or proportion in our minds, like the deficient part of an avenue of trees; but much more so: for co-existent processions have still some ratio, though with proportional decrement: time, which has no co-existent parts, but vanishes in procession, is capable to us of only artificial measurement by the idea of spaces passed over at a known measurable rate from a given point. I am happy to say that a year does not appear a week to me — that it does not appear shorter than it used to do, nor on the other hand do I complain of its length. If the hypothesis had been founded, the first day, every minute of the life of an infant must be equal to that individual to infinite duration. I have been so long on this, that I have not room for other matters. I cannot

necessary that the rays of light meet in a focus at a certain point within the eye. When the eye is round and full, and its coats are distended by too large a quantity of the humours, the rays, that fall upon the external eye, are too much refracted, and meet too soon, for distinct vision. On the other hand, when the eye is flattened, the hu-

find my *Watts*, and I remember *Watts' Essays* to have been the first book, which at nine or thereabout turned my ideas strongly to metaphysics. *Time, space, matter, and motion* appear to me all modifications of *perception*, nothing more. Before I was six years old, I used to wonder how my mind could be carried upon wheels from London to Hoddesdon. And, were I a materialist, I might cease to wonder now; but as I am not, and cannot be, the problem is still insolvable; for I see no relation between *mind* and *space*, if *space* be anything real, and if *mind* be immaterial or a reality, which has no common property either with *space* or *matter*. But if *mind*, pure, intellectual, percipient being, be all, then all contradictions vanish."

The friend, to whom Mr. Lofft addressed these Letters writes thus to me in a Letter dated *Sept. 20, 1828*.:—"The line quoted by Mr. Lofft was my own. He found it in my preceding Letter. There is something very remarkable in the history of it. I had not even looked into Cicero's treatise *De Natura Deorum* for more than 20 years, when, falling one evening into reverie on the subject of *time*, (for I was then, and too long had been enamoured of metaphysics,) the thought occurred to me in the very form, that Mr. Lofft has quoted. I had occasion, about three years after, to read over again that treatise, when, (judge, if you can, of my surprise,) I found that the line was nearly a literal translation of the following passage: *Ne in cogitationem quidem cadit, ut fuerit tempus aliquod, nullum cum tempus esset*, p. 21. ed. 1718. I was, when I first

mours scanty, and the coats less distended, the refraction is less, and the rays meet not soon enough. Both these defects are remedied by glasses of different construction; in the first instance by concave glasses, where the rays are made to *diverge*, before they reach the eye; in the other, by convex glasses, by which they are made to *converge*.

thought of it, and ever since have been, utterly unconscious of deriving it from any source but that of my own mind. You have now reminded me of the happiest part of my whole life, when at Ipswich I enjoyed diurnal communication or intercourse with two such persons as Mr. Capel Lofft and Mrs. Cobbold. I sincerely and unreservedly loved and respected them both. Oh! my dear Sir, Mr. Capel Lofft was a most interesting character, in which there was as little fault, as perhaps ever could be found in any. I shall never think of him without feeling some of the purest and holiest emotions of my soul. I had not been much more than a year acquainted with him, when I passed a day or two with him and his family at Troston, in a manner more delightful than I recollect to have passed anywhere else in my whole life. Immediately after I came hither, he went with his family to the Continent, our correspondence was interrupted, and alas! he died. But I have not forgotten him,—I never can forget him; I cherish the memory of him more tenderly than I have ever yet done that of any other human being. I hope yet, ere I die, to draw and send you his whole character; for it would at any time bear the most rigorous examination. He was pre-eminently ingenious, amiable, and learned, without ever, even in a single instance, assuming the appearance of any one of those qualities. He was an excellent scholar in both the Greek and Roman languages, and had read nearly every classick author; but still I will not compare him with Parr, but to *him* in metaphysical attainment he was equal, if not superior. I hope soon to resume this subject.”
E. H. B.]

But in all these cases, you see, the representation is just and as it should be; and it would not be just, were it otherwise. It is therefore an indubitable fact, that where the organs of sense are the same, and the circumstances the same, the *perception* will also be always the same.”*

“*Febr.* 15. I am very glad you had the conversation you mention with Charles Barker, though I am by no means of the same opinion with him in every point. A *parson-physician* is, doubtless, not likely to do *great* things in either way, or even in both ways together. *Bishops* will certainly not prefer him, and physicians will as certainly set their faces against him. Yet surely a clergyman may be so situated, as to be able to add not inconsiderably to

*[I am disposed to digress for one moment to notice a curious fact, connected with the history of philosophy, to which my attention was, some years ago, first directed by my amiable and intelligent friend, Mr. Serjeant Rough: — Locke's *Essay on the Human Understanding* was first published in 1690, and Bishop Pearson's *Exposition of the Creed* first appeared in 1659. To the learned Bishop, then, belongs the honour of having first, if cursorily, yet luminously and fearlessly promulgated the great truth, which was fully demonstrated by Locke, that all our ideas proceed from sensation and reflection. For he thus writes p. 18. :—“ As for the existence of such a being, how it comes to be known unto us, or by what means we are assured of it, is not so unanimously agreed upon, as that it is. For, although some have imagined that the knowledge of a Deity is connatural to the soul of man, so that every man hath a connate, inbred notion of a God, yet I rather conceive the soul of man to have no connatural knowledge at all, no particular notion of anything in it from the beginning; but being we can have no assurance of its pre-existence, we may more rationally judge it

his income by a moderate share of medical practice. In a plan of this kind, however, the clerical part must go first, and every idea of the medical profession must be kept out of sight till things are ripe for the assumption of it. But it is impossible to fix a matter of this kind by writing; nor is it by any means necessary, that at present anything should be fixed. Your path is obvious, — to improve yourself, as much as possible, both in classical and philosophical, (in which I include mathematical,) knowledge. This knowledge will be of essential service to you, whatever be your profession. Were you absolutely to determine for orders, I cannot by any means enter into Mr. Barker's ideas of *Hebrew*, and much less

to receive the first apprehensions of things by sense, and by them to make all rational collections. If, then, the soul of man be at the first like a fair smooth table without any actual characters of knowledge imprinted in it,—if all the knowledge, which we have, comes successively by sensation, instruction, and rational collection, then must we not refer the apprehension of a Deity to any connate notion, or inbred opinion, — at least we are assured God never chargeth us with the knowledge of him upon that account." It was a right noble instance of independent thinking in a Christian preacher to proclaim, in those early days, contrary to the general, if not the universal belief, that we had no 'connate, inbred notion of a God.' To a very intelligent friend I am indebted for a sight of Archdeacon Paley's *MS. Lectures on Locke's Essay*, and from them I shall make the following extract:—" It was maintained *before Locke* that the idea of God was innate. This may be divided into two questions, the answers to which will be evident, 1. Whether the belief of God is innate? 2. Whether the image of the Deity is innate? A negative answer will appear so just as to need no further illustration." E. H. B.]

can I enter into his reasons for it. Had you a particular talent for learning languages, and had you a particular delight in it, I should by all means wish to encourage you in pursuing studies of this kind. But I think this is not your talent; and I think, too, that the study of languages is to you rather disgusting than pleasant. You never will, in my opinion, have application enough *in this way*, to reach anything, that can be called *eminence*. Stick, therefore, for the present at least, to Latin, Greek, and French. As to any views of advancement from even a more than ordinary knowledge of Hebrew, they appear to me to be wild and chimerical. Blaney, to be sure, obtained his professorship solely from the proofs he had given of his Hebrew erudition. But there is only one Hebrew professorship; and I leave you to judge how far there is common sense in studying Hebrew, or indeed anything else, *only* with a view to one single piece of preferment. Your turn seems to be philosophical investigation. In medical studies, therefore, I think, with a competent degree of application, you cannot fail of succeeding."

"*March 26.* What does Mr. Barker, say of Twining's book? And what do you hear of it from anybody? From Dr. Parr I hear not a word. In his last Letter he talked of being in London in April. If so, he will certainly call upon you in his way.

"*April 19.* You will probably have seen Dr. Parr before you receive this. I hope what you have heard of him, is not true; yet it is not a very unlikely thing to happen. Nothing can exceed his violence in politics; and disappointment has not probably tended to soften his violence. I shall see him, if possible, in town."

"Oct. 25. I had yesterday a Letter from Matthew, communicating to me his intention of resigning his pupils on account of the bad state of his health, and recommending Parsons to me in the strongest manner, as your Tutor. Parsons, you know, was the man I originally wished to be your Tutor, from his connexion with Dr. Parr, and the high character he, as well as Charles Barker, gave me of him; and I really think him by far the best man in the College."

"Oct. 29. What can you mean by saying that you have not seen Twining's *Pliny*? You had it from me, and read several of the *Epistles*. I cannot find it."*

"Dec. 15. I should be very glad to give Samuel any assistance in his prize-exercise; and still more glad to do anything in that way for your advantage. But upon such a subject I scarce know what to say. In the first place, what is meant by *general knowledge*? *Science*, I suppose, or *philosophy*, and what is commonly called *literature*. The former comprehending mathematics, physics, metaphysics in all its branches, and ethics; the latter implying an acquaintance with history, ancient and modern, and all compositions of whatever kind, that are addressed to the imagination particularly. What a field is here opened? And how is it possible to traverse the whole compass of it with anything like accuracy and precision? What in the next place is the extent of this knowledge? Here it seems scarce possible to draw a clear line. Is each of these branches of knowledge to be exhausted? Or does a *general* knowledge mean no more than a *partial*

* [I have not discovered that Mr. Twining ever published an edition of Pliny's *Letters*; and yet, from the words in the text, he seems to have done so. E. H. B.]

knowledge of them? And what is a *partial* knowledge, whether of science, or literature? A superficial knowledge or a *smattering* merely, it cannot mean. It must suppose at least a knowledge of the *principles* and *elements* of each branch. But in many instances this knowledge cannot be attained without entering much into detail. Where, then, are we to stop? A question this, which I cannot answer. Most probably indeed this is not the meaning of the proposer. *General* knowledge must be *opposed* to some other kind of knowledge. What is *this*? Is it *professional*? Most probably it is. So at least I think I should take it, though it is by no means clearly expressed. In this view the question will be how far an acquaintance with science and literature is necessary to the acquisition of theological, medical, and legal knowledge; and the object of it will be to shew that the former is, or ought to be taught in our Universities, and all places of liberal education, as the foundation of the latter. Here the line of extent may be pretty easily drawn; and the advantages are obvious and important. I shall say no more at present. I do not indeed like what I have said."

"Dec. 27. *General* knowledge may be opposed to *particular* in two ways, — either in the same, or in different branches of science. Thus there may be a knowledge of the fundamental principles or elements of any branch of science, without a knowledge of it in detail, and through its whole extent. D'Alembert's *Elements of Philosophy* are an example of this kind of knowledge; and whoever possesses them completely, may be said, I think, to possess *general* philosophical knowledge. But the misfortune is that this *general* elementary knowledge is not attainable without a considerable acquaintance with the

detail-parts, in some instances more, in others less. No one can understand D'Alembert's *Elements* without some previous knowledge of the subjects, to which they relate; and the more minute and extended such previous knowledge is, the better prepared will a man be for a clear and correct apprehension of the *general* principles, upon which it is founded. It seems to me, therefore, quite impossible to distinguish *general* from *particular* knowledge with any kind of accuracy, in the same science or the same branch of science, or to say where the former ends, and the latter begins. What point, for instance, is there between a *general* knowledge in geometry or algebra, and a *particular* knowledge in these sciences? Where does the one end, and the other begin? Every attempt to fix such a point, would be quite arbitrary; and it would be fixed differently by different persons. In physics, ethics, metaphysics, and logic, (which may be considered as a branch of metaphysics,) it would be still more difficult to draw an accurate line of distinction. The subject of all these sciences is matter of fact and actual existence. Their elementary principles are drawn from observation and experience; nor can they be known, perhaps not understood, except in consequence of analytical induction. All existence and all *fact*, we know, is *particular*; all *general* propositions, therefore, and *general* reasonings upon facts of whatever kind, must be derived from *particulars*, from similarity or diversity observed in *particulars*. All these sciences have, no doubt, their *general* and fundamental principles; but, as these all arise out of *particulars*, I do not see that they could be known without a knowledge of such *particulars*. The same observations may be extended to *practical sciences*, or the *arts*. All these have their

general principles, but collected entirely from the observation of *particulars*. Thus medicine, surgery, chemistry, law, agriculture, the naval and military, the mechanic and the fine arts, have each their general and elementary rules, and would be nothing without them; yet are all these rules drawn from the same sources of observation and experience; nor can they be well understood except these sources are first well explored and known. Historical knowledge is clearly a mass of *particulars*, and is greater or less in proportion to the number of facts retained in the memory. Here, therefore, there seems to be no ground of distinction between *general* and *particular* knowledge; at least not in the same way as in the case of the sciences and the arts. A man may indeed have a *less particular* knowledge of the history of one state than another; but I do not see that *such less particular* could, with any propriety, be called *more general* knowledge. Upon the whole, I can hardly think that the proposer of this *thesis* had it in his contemplation to oppose *general* knowledge to *particular* in the *same* branches, and upon the *same* subjects. However, it would be perhaps right to say something in this way, if only to shew that no clear line of distinction can be drawn. The other way, in which *general* knowledge may be opposed to *particular*, is with respect to the *different* branches of science, and the *different* objects, which they severally have in view. Upon this idea I opposed *professional* to *general* knowledge. But *professional* is too narrow a word. I wish for a word, that would include in it every kind of *practical* knowledge, viz. military, naval, agricultural, commercial, as well as medicine, law, and theology. The word *practical* would perhaps do, were it not generally opposed to *theoretical* or

speculative, and these last words do not exactly correspond with the term *general*; the several branches of *practical* knowledge having each their theoretical principles, as well as those, which are theoretical and speculative throughout. In this view the distinction, I think, would be clear and determinate. All those branches of knowledge, which terminate in speculation merely, and whose direct object is the investigation of *truth*, I should consider as *general* knowledge, and as opposed to other branches, whose object is altogether *practical*. I meant to have entered more fully into this distinction; but I have neither paper nor time.”*

* [Before I close the subject of Dr. N. Forster's correspondence with his son, the late Rev. E. Forster, I will mention what the widow of the latter has courteously communicated to me, and what will in some measure supply the deficiency in the notice of Mr. E. F., which I have already extracted from the *Gentleman's Magazine* :—“ *Paris, Aug. 10, 1828.* I do not recollect to have ever heard of any monument or epitaph to the memory of Dr. Forster, nor do I know in what Church at Colchester he was buried. I am sorry it has not been in my power to send you a list of the various works my late husband was engaged in the publication of, sooner; but I hope it is not too late for the purpose you might require them for. They were these :—

A History of Suffolk, for which he made considerable researches, and had proceeded to the printing of nearly one volume, when he abandoned it from want of sufficient subscribers to cover the expense of so extensive a work.

1802. *A New Translation of The Arabian Nights*, (by himself,) in 4 vols. 8vo. embellished with 24 Engravings from Designs by Smirke, executed by the first Engravers of the time—a beautiful work.

In offering to the perusal of the reader the following characteristic Letter of Dr. Parr, addressed to Dr. Nathaniel Forster, and without date, I shall make but one remark, viz. that his pointed observations about Bishop Hurd are not to be taken in a *serious and strict* sense, but only in the same *limited and playful* sense, in which are to be

1804. *SCOTIA DEPICTA, or, The Antiquities, Castles, Public Buildings, Noblemen and Gentlemen's Seats, Cities, Towns, and Picturesque-Scenery of Scotland, illustrated in a Series of Etchings by JAMES FITTLER, from Drawings by J. C. NATTES; with Descriptions, Antiquarian, Historical, and Picturesque.* Lond. fol.

1804. An Edition of *Rasselas* in 4to. with 5 Engravings, from Designs by Smirke.

— *The British Drama*, in 5 vols. 8vo.

1805. *The English Drama*, of which only Shakespeare was published, with beautiful Engravings.

1806. An Edition of *Shakespeare*, in 2 vols. 8vo.

— An Edition of *Anacreon*, Greek Type, with Vignettes, etc. from Designs of mine.

— *The British Gallery of Engravings*, in 1 vol. consisting of finely executed Prints from Pictures by the old Masters, in private collections in England.

— A Set of Prints from HAMILTON's *Etruscan Vases*, engraved by Kirk, with descriptive Text by Mr. Forster.

1808. *The New British Theatre*, a voluminous work, with a great number of Plates.

1810. An Edition of *Plautus* with Notes. Two vols. of this work were printed, but relinquished, and partly lost, by the bankruptcy and subsequent death of his printer.

Besides these works, Mr. Forster wrote and delivered at the Royal Institution two, or, (I believe,) three *Courses of Lectures*; the first *Course*, on *ancient Commerce*; the other

understood the censures, which Dr. Parr has cast on his own conduct : —

“ DEAR SIR,

I thank you for your Letter, and agree with you upon all the main points. I had resolved carefully all the difficulties for and against acceptance before I decided, and in the justness of my decision I have a firm affiance. The question of right has not, to this very moment has not been fairly and directly investigated in Parliament, and with people not quite so phi-

two, on *Oratory*. He was also engaged with Sir Walter Scott in an intended edition of *Dryden's Works* in 1808, and I have many Letters from that gentleman on the subject, expressing the deference he paid to Mr. Forster's judgment in various points respecting the publication, and more particularly in the *punctuation*, which he desired to leave entirely to Mr. Forster. Some disagreement with Mr. Miller, who was to be the publisher, put a stop to the work at that time, and it was resumed several years after by Sir Walter, who, I believe, undertook it alone. Several publications of less note were also undertaken by Mr. Forster, who was ever active in literary pursuits, or such as were connected with the fine arts, of which he was a very competent judge, as well as liberal encourager, as far as his means extended ; but it is unnecessary to enumerate them.”

On the first of August in the present year, were “ published, (dedicated by permission to his Excellency, Viscount Granville,) *Sermons*, in 2 vols. 8vo. price one Guinea, preached at the Chapel of the Embassy, and at the Protestant Church of the *Oratoire*, in Paris, by the late Rev. E. Forster.”
E. H. B.]

losophical as you and I are, the word *right* will be equivocal and delusive. I quite agree with you in condemning Mr. Pitt's violence of taxation. *Quocunque modo rem* is his maxim in every part of his political conduct. I do not mean *rem* in the beggarly sense of 'money' for himself, but in twenty other senses, which I shall not enumerate.

"Have no fears about Latin; for it would be against all sort of propriety in the present affair. English, and plain English too, will be the vehicle of my ideas. I am full of allusion to the Warburtonian writings, and this may with common readers create a little obscurity. I have written chiefly for divines and learned men. But the general force of the composition, and the general scope of the attack will be obvious to every body. You will give me credit for my pleasantry, my audacity, and my justice, when we come to the use I have made of that impertinent, impotent, impudent book, which he wrote against Hume, and yet I am so prudent that no divine can put his claw upon me. It will be out by the beginning of February. You must know that in my revenge I have shewn all the subtlety and implacability of a genuine priest. Pray, mind—Dr. Warburton published two books, which he was foolishly ashamed of, and tried to suppress, though in fact they must, when com-

pared with his other writings, exalt him in the estimation of men of sense. They sell the one for half a guinea, and the other for a guinea. These I have republished, because Hurd did not republish them in a *grand*, and, as he says, *complete edition of Warburton's Works*. They are precious morsels, and I have embalmed them. But the worst is here : this prim, priggish, proud priest,* Dr. Hurd attacked, you know, Jortin

* [This alliteration, as well as the previous one, *impertinent*, *impotent*, *impudent*, gives great probability to a story, which has been already told in the first Volume of the *Parriana* p. 321, and which I will now give in a more circumstantial form from a book entitled — *Facetiæ Cantabrigienses, consisting of Anecdotes, Smart Sayings, Satirics, Retorts, etc. by or relating to celebrated Cantabs, dedicated to the Students of Lincoln's Inn, by SOCIUS*, Lond. 1825. 12mo. p. 134. :—" Among the best specimens of alliteration may be ranked the well-known lines on the celebrated Cardinal Wolsey :

‘ Begot by butchers, but by bishops bred,

‘ How high his honour holds his haughty head !’

But the following unpublished sally, by the erudite Dr. Parr, is not a whit inferior. In a company consisting principally of divines, the conversation naturally turned on the merits of the late head of the Church, who was thus characterised by the learned and eccentric Doctor, in reply to one of the gentlemen:— ‘ Sir, he is a poor paltry Prelate, proud of petty popularity, and perpetually preaching to petticoats.’” In the *Probationary Odes*, if I remember rightly, Bishop Pretymán is called —

‘ Pembroke's pale pride, in Pitt's præcordia plac'd.’

The words, here attributed to Dr. Parr, are represented, by my

and Leland, and then suppressed his pamphlets, which are very able and very diabolical. I have republished them with a bitter, biting *Dedication* to Dr. Hurd, who is, but dare not own that he is, the author. You see what a fine field lies open before me. I have entered it boldly, and

correspondent in the passage cited, to have been said of Porteus ; and it is very certain that Dr. Parr entertained no good opinion of that Prelate, not because he was orthodox, or because he was heterodox, (for Dr. Parr respected many orthodox, as well as many heterodox churchmen,) not because he was a changeling, turncoat, or apostate from his early principles, (for, though Dr. Parr loved honest consistency in thought, word, and deed, he did not and could not reproach any man for a conscientious renunciation of former opinions, without any hope or prospect of advantage from that renunciation,) but because he saw sufficient reason to doubt the sincerity of those, who held one language before their elevation to episcopal dignity, and after their elevation held a different language. They might be sincere, it is true, but in the circumstances Dr. Parr thought that silence best became them ; in their officious and forward zeal he discerned the latent workings of ambition,—the desire to please a patron in the expectation of higher preferment ; in their severe reflections on the opinions and the conduct of men, who still adhered to the sentiments and the doctrines, which they had themselves abandoned, Dr. Parr marked the uncharitableness or the malignity of their nature, and with the proud consciousness of his own independence, his own consistency, and his own integrity, it is no wonder that he, in dealing with such persons, emptied the phials of his wrath, and launched forth the thunders of his invective, and hewed down with his Turkish cymetar. In a volume of tracts on subscription to articles of faith,

in my plans and manœuvres you will see no want of skill. If Milton killed Salmasius, the Curate of Hatton, aided by the cold, will be the killer of his Diocesan. I forgot to tell you that I have written a *Preface* to Hurd's Tracts, and that I have most wickedly, most wickedly collected

mentioned in the *Bibliotheca Parriana* p. 610, of which tracts the first is — Dr. Powell's '*celebrated Sermon in Defence of the Subscriptions required in the Church of England, preached before the University of Cambridge, on the Commencement-Sunday, 1757, (third edn. 1759,) and the fourth is — An Address to the Clergy of the Church of England in particular, and to all Christians in general, for Relief in the Matter of Subscription, by Dr. F. Wollaston, 1772.* Dr. Parr has the following note : —

" Powell's *Sermon* stirred up the dispute. Dr. Wollaston, Vicar of Chislehurst ; Porteus, then Rector of Lambeth, afterwards Bishop of London ; and Yorke, then Dean of Lincoln, afterwards Bishop of Ely, waited upon Cornwallis, Archbishop of Canterbury to obtain his support for a review of the 39 *Articles*, and a reform of the Church Service on Dr. Clarke's plan. They failed ; but Porteus, many years after, attacked the Socinians in a pamphlet without his name, which I have not, and which was lent to me by the late worthy and learned Dr. Matthew Raine of the Charter-House. I smiled at the conversion of Porteus, when he wore a mitre. S. P."

Conduct of this sort was exactly that description of conduct, which was calculated to rouse the honest indignation, and to provoke the pointed sarcasms of Dr. Parr. It will, however, be right to give to the accused Bishop the advantage of *his own* statement, with the comments of a friendly pen : —

" In 1773, a circumstance occurred, which then excited con-

all the reproaches cast upon these two works, which reproaches I have with editorial accuracy and solemnity, prefixed under the classical title of *Testimonia Auctorum*. In short, dear Doctor, the whole is what Dr. Glynn calls a *d—ble wapper*; what the Greeks would call the *πληγὴ καιρία*

siderable interest, and in which the part, that Dr. Porteus took, has been much misinterpreted and misunderstood. The following statement in his own words will place the fact in its true point of view: — ‘ At the close of the year 1772, and the ‘ beginning of the next, an attempt was made by myself and a ‘ few other clergymen, among whom were Mr. Francis Wol- ‘ laston, Dr. Percy, now Bishop of Dromore, and Dr. Yorke, ‘ now Bishop of Ely, to induce the Bishops to promote a review ‘ of the Liturgy and Articles, in order to amend in both, but ‘ particularly in the latter, those parts, which all reasonable per- ‘ sons agreed stood in need of amendment. This plan was not ‘ in the smallest degree connected with the petitioners at the ‘ *Feathers-Tavern*, but, on the contrary, was meant to counte- ‘ ract that and all similar extravagant projects; to strengthen ‘ and confirm our ecclesiastical establishment; to repel the at- ‘ tacks, which were at that time continually made upon it by ‘ its avowed enemies; to render the 17th Article *on Predesti- ‘ nation and Election* more clear and perspicuous, and less liable ‘ to be wrested by our adversaries to a Calvinistic sense, which ‘ has been so unjustly affixed to it; to improve true Christian ‘ piety among those of our own communion, and to diminish ‘ schism and separation by bringing over to the national Church ‘ all the moderate and well-disposed of other persuasions. On ‘ these grounds we applied, in a private and respectful manner, ‘ to Archbishop Cornwallis, requesting him to signify our wishes ‘ (which we conceived to be the wishes of a very large propor-

or *διατταία*. And I shall be called by some *Eras-mus*, and by others *Diabolus*; both of which names, coming as they will, from different quarters, will be equally pleasant to me.

“ I read near four years ago Hëyne’s work, and have got many of his Tracts in the Gottin-

‘ tion both of the clergy and the laity,) to the rest of the Bis-
 ‘ hops, that every thing might be done, which could be *prudently*
 ‘ and *safely* done, to promote these important and salutary pur-
 ‘ poses. The answer, given by the Archbishop Febr. 11, 1773.
 ‘ was in these words : — *I have consulted severally my Brethren*
 ‘ *the Bishops, and it is the opinion of the Bench in general,*
 ‘ *that nothing can in prudence be done in the matter, that has*
 ‘ *been submitted to our consideration.*’ There can be no question
 that this decision, viewed in all its bearings, was right; and
 Dr. Porteus, and those with whom he acted, entirely acquiesced
 in it. They had done their duty in submitting to the Bench
 such alterations, as appeared to them to be conducive to
 the credit and the interest of the Church of England, and of
 religion in general; and their manner of doing it was most
 temperate and respectful. At the same time it appeared to the
 majority then, as it does still, that the proposal was rejected
 on very satisfactory and sufficient grounds.” Chalmers’s
Biogr. Dict.

Now this statement does not disprove anything contained in
 Dr. Parr’s note. It is clear from Porteus’s own account of the
 matter that he was in 1772, a moderate Whig in church-polit-
 ics, and a rational reformer, peradventure a latitudinarian
 divine, and if he was so indiscreet, so over-officious, so forget-
 ful of his early opinions, so inconsistent, and so dishonest in
 principle, as to make, in an anonymous pamphlet, a severe
 attack on those very Socinians, whom, as part of “ the mode-

gen-Transactions. I could fill a sheet with narrative, and a pamphlet with criticism about him. He is a fine fellow, a very fine fellow, and a man after your heart and mind; but his Latin is not quite the thing—it is nervous, but not quite clear. Ernestus and Ruhnken are the two best

rate and well-disposed Dissenters," it was the *avowed* object of himself and his associates "to bring over to the national church," he *merited* the censure of Dr. Parr, as most mildly expressed in the above-cited note, though he did *not* merit all the censure contained in the alliterative description, if indeed that description was given in a serious sense with playful words, and was not, as I am disposed to think, a mere sportive sally of Dr. Parr's fancy at the time.

The note on Porteus in the *Bibl. Parr.* has roused the particular ire of a Reviewer in the *British Critic*, No. 5. Jan. 1828. p. 118, to whose wounded spirit I had the pleasure of administering much useful *consolation* in the first volume of this work, and who on two or three more occasions will be entitled to my best exertions on his behalf:—"To the same source, to his secret love of Socinianism, or his utter indifference to the doctrines of the Church, of which he professed himself a member, may probably be traced his malicious remarks on Bishop Porteus and Paley." "His censure of Bishop Porteus is still more offensive:—This is nothing better than 'envy, hatred, and malice.' He wished it to be believed that Porteus was once a Socinian, and that the acquisition of a mitre was the cause of his conversion. If it were so, much as we might despise his sincerity, we should rejoice that on his elevation to the prelacy, he had the good sense, and the feeling of propriety, to exhibit uniformly in his own conduct, and in his writings, a strict adherence to the principles of the Church, of which,

in Latin. I could have shot my bolt in Latin without any great difficulty, as the more I write, the better I write, and perhaps, if I can draw master Hurd out, I may continue the debate in another language, or I may not ; for it is all chance. Keep up your spirits. Ogle will go to

by his station, he was made so conspicuous a member. But we should like to know what *grounds* Dr. Parr had for his injurious insinuation ; or whether he had any grounds whatever for the charge except the gratuitous assumption, that, because Bishop Porteus once concurred with many others in desiring a review of the Articles and Liturgy of our Church, he must needs have gone to the utmost length with the most violent opponents of her discipline and doctrine. Many of the petitioners may have wished for such an alteration of our Liturgy, on mere Socinian principles ; others, because they favoured the Arian tenets, and others may have objected to the present forms of subscription, simply because they thought our Liturgy in some respects capable of improvement, and would have desired that the *Athanasian Creed*, though they fully assented to its explications of the Catholic Faith, should no longer be publicly recited in our Churches. To this last class of petitioners we believe Bishop Porteus to have belonged ; and we know that there are some of the most eminent and most judicious members of the Church of England, who still think that certain of her public offices might be advantageously revised ; and, whilst they sincerely subscribe to the truth of the eighth *Article*, entertain the strongest doubts concerning the expediency of admitting into our public religious service a Creed, which is not received into the ancient Liturgies either of the Greek or Latin Church, and which is couched in language so abstruse and obscure, as to render it hardly intelligi-

St. Asaph. Think of Hurd voting against his pupil. Markham shewed some grace in his neutrality. "God bless you, dear Sir !

"I am yours most heartily,

S. PARR."

"The Rev. Dr. Forster, Colchester, Essex."

ble to general hearers. That the calumniator of Porteus should be the panegyrist of such prelates as Clayton and Hoadley, (*Hoadly*,) is a mere matter of course. But Dr. Parr could only admire at a distance their good fortune, which threw them on those happier days, when it was permitted to an Arian and a Socinian, to avow their principles, and yet to retain their mitres, and when the government interposed its shield to protect them from the censures of the Church, which they at once insulted and disgraced. We trust that those days are gone for ever ; and that in future none, who have acquired their theological opinions from masters of the Racovian School, will, by their elevation to the highest ecclesiastical honours, cause the judgment of their Sovereign to be impugned, and give occasion to the assailants of our Reformed Church to accuse her of indifference to the fundamental doctrines of Christianity. The wonder is, not that the Church of England does not herself cast off such members, (for her hands are tied,) but that they themselves can continue in her communion, and in the enjoyment of her dignities, professing, as they do, 'to keep a conscience,' and very complacently assuming that they are the only members of the Church in that happy predicament."

The 'wonder,' expressed by this hyper-orthodox and ultra-Tory divine at the conclusion of this tirade is, like many other wonders, the offspring of prejudice and ignorance ; for, if he had ever read the writings of Archdeacon Blackburne, with

The insertion of Dr. Parr's Letter to Dr. Nath. Forster respecting Bishop Hurd furnishes me with an opportunity of introducing a variety of matter concerning Hurd, Warburton, Jortin, and Shipley. The subject is to myself one of much interest; it is particularly connected with Dr.

the orthography of whose name he is as unacquainted as with that of *Hoadly*, and from the 'praise' of whom (p. 118,) by Dr. Parr, (though in the *Bibl. Parr.* p. 24, the Doctor merely speaks of him as 'the celebrated Archdeacon,') he, by a new species of logic, very observable in him, and very worthy of the size of his understanding, *infers* Dr. Parr's 'secret love of Socinianism, or, (in the abundance of the Reviewer's mercy,) his utter indifference to the doctrines of the Church, of which he professed himself a member,' if, I repeat, the Reviewer had read the *Preface to Four Discourses* etc. delivered to the Clergy of the Archdeaconry of Cleveland, in the years 1767, 1769, 1771, and 1773, which I have quoted in the *Addenda* to the first Volume of the *Parriana* p. xvi, he would have ceased 'to wonder,' and might have learned *some* Christian charity, and *some* solid sense. But let us leave this 'wonder to grow' in the wilderness of his mind, and direct our attention to the *terms*, in which he has characterised the note of Dr. Parr about Porteus: the remarks are styled 'malicious;' the 'censure' is stated to be 'still more offensive' than the remarks on Paley; the words are 'nothing better than *envy, hatred, and malice*;' Dr. Parr is 'the calumniator of Porteus.' But the Reviewer has in truth been drawing his own *portrait*, and has written underneath the *notorious Dr. Parr* instead of *his own distinguished and venerable name*! For the reader will, on an examination of Dr. Parr's note, find no other censure passed on the conduct of Bp. Porteus than what is conveyed in these words, 'I smiled

Parr's biography ; and therefore it will be interesting to many of his friends, as well as to scholars in general. I shall offer no other apology for making extracts and supplying comments. My chief authority is Mr. Green's *Diary*, and in his knowledge, penetration, judgment, taste, can-

'at the conversion of Porteus, when he wore a mitre ;' and surely no censure can be more mild and harmless than this. The 'envy, hatred, and malice,' are nowhere visible in Dr. Parr's narrative, and as the Reviewer did not find them there, he has transplanted them from their native soil in *his own* heart ! Dr. Parr, says this most sagacious and most profound reasoner, "wished it to be believed that Porteus was once a Socinian, and that the acquisition of a mitre was the cause of his conversion." Where is the *proof* that Dr. Parr wished any such belief to prevail ? And where is the *necessity* for any such interpretation of the words ? As the Reviewer is as defective in Christian charity as in human logic, I will furnish him with an excellent rule for charitable argumentation, plain enough to be intelligible to him : — In disputing with an adversary never put an unfavourable construction on words, when they may be understood in an inoffensive, unobnoxious, or harmless sense. "But we should like to know," says the Reviewer, "what *grounds* Dr. Parr had for his injurious insinuation, or whether he had any grounds whatever for the charge, except the gratuitous assumption that, because Bp. Porteus once concurred with many others in desiring a review of the Articles and Liturgy of our Church, he must needs have gone to the utmost length with the most violent opponents of her discipline and doctrine ?" Dr. Parr makes no 'injurious insinuation,' but merely states facts ; he has no 'gratuitous assumption,' has no 'grounds whatever for the charge,' but what those facts supply ; he does

dour, and impartiality I place great reliance. His valuable book has not acquired much celebrity, and therefore the matter extracted will be new to many readers. The notices respecting these eminent individuals are dispersed over his *Diary*, and the collection and the connection of

not say that Porteus ever was a Socinian ; he may or may not, in point of fact, have been a Socinian in early life ; but ‘ the acquisition of a mitre was,’ in Dr. Parr’s opinion, ‘ the cause of his conversion’ in this sense, viz. that the time had been, when Porteus urged the Archbishop of Canterbury to promote a revision of the 39 Articles and a reform in the Church-Service **ON DR. CLARKE’S PLAN**, (the Reviewer omits these *capital* words, cogent reasons him thereunto moving,) and if that plan was the production of a Socinian or an Arian, and if the consequence of its adoption, which was so earnestly implored by Porteus, as well as the object itself sought by its adoption, would have been, and was the instant admission of Socinians and Arians into the bosom of the Church, it is a *fair presumption* that Porteus was at that time, if not a Socinian or an Arian, at least friendly towards and connected with Socinians and Arians ; his elevation to the mitre made him not only renounce the dangerous friendship, and loathe the impure connection, but **CONVERTED** him into a decided enemy, who evinced the warmth of his zeal, if not the sincerity of his **CONVERSION**, by attacking them in a pamphlet some years after, when he had hoped that the part, which he had taken on their behalf, was erased from the public memory. Well might Dr. Parr “ smile at the conversion of Porteus, when he wore a mitre ! ” The Reviewer has the misfortune to be seldom right, and therefore it is no ‘ wonder’ that he should confound Porteus, who never *petitioned* the Legislature, but only privately and personally addressed the Archbishop,

them will be very useful for intelligent readers. Mr. Green had formed a very just opinion of Warburton and Hurd; and his notices of Hurd in particular give not only a clear, however unfavourable, insight into his literary, moral, and theological character, but a very correct analysis of his writings. Those will best relish the *Tracts by Warburton and a Warburtonian*, who best understand the writings and the character of Warburton and Hurd. The extracts are long, but their excellence will atone for their length, and the reader will find frequent mention of Parr in the course of them. He will not fail to notice that, though Mr. Green was only the acquaintance of Dr. Parr, and therefore may be supposed to be an unprejudiced judge, yet the sentence, which he has passed on Hurd, perfectly well accords with the sentiments of Dr. Parr.

But before I proceed to make the extracts from the *Diary*, I will copy the following list of Mr. Green's publications from *A Memoir of Thomas Green Esq. of Ipswich, with a Critique on his Writings, and an Account of his Family and Connections*, 1825. 4to. printed at Ipswich, not published, but most courteously presented to me

with 'the petitioners' at the Feathers-Tavern, to whom Porteus in his own statement represents himself to have been quite opposed. E. H. B.]

by the Guardians and Executors under Mr. Green's Will.

1. *The Michthodion, or, A Poetical Olio, by a young Gentleman*, Lond. 1788. 12mo. (published in conjunction with a friend, and noticed in the *Monthly Review* 78, 527.)
2. *A Vindication of the Shop-Tax, addressed to the Landholders of England*, Lond. 1789. 8vo.
3. *Slight Observations upon Paine's Pamphlet, principally respecting his Comparison of the French and English Constitutions, with other Incidental Remarks: in three Letters from a Gentleman in London to a Friend in the Country*. Lond. 1791. 8vo. (*Monthly Rev.* 6, 460.)
4. *Political Speculations, occasioned by the Progress of a Democratic Party in England*, Lond. 1791. 8vo. (*Monthly Rev.* 6, 461.)
5. *A Short Address to the Protestant Clergy of every Denomination on the fundamental Corruption of Christianity*, Lond. 1792. 8vo. (*Monthly Rev.* 9, 236. *Critical Rev.* 6, 472.)
6. *The Two Systems of the Social Compact, and the Natural Rights of Man, examined and confuted*, Lond. 1792. 8vo. (*Monthly Rev.* 13, 106. *Critical Rev.* 11, 222.)
7. *Critical Observations on the sixth Book of the Æneid*. Lond. originally printed 1770, reprinted 1794. 8vo. pp. 56.*

* There is no *preface* to the reprint, but Mr. Green has added the following words by way of a *prefix*: — “ A most clear, elegant, and decisive work of criticism, which could not, indeed, derive authority from the greatest name, but to which the

8. *An Examination of the Leading Principle of the New System of Morals, as that Principle is stated and applied in Mr. Godwin's Enquiry concerning Political Justice, in a Letter to a Friend*, 1798. 8vo. A second edition was published in 1799, and contains a *Preface*, (substituted for the short *Advertisement* in the first edition,)

greatest name might with propriety have been affixed. 'This book is ascribed, and I think with great probability, to the very learned and ingenious author, to whom the public is indebted for the *History of the Decline and Fall of the Roman Empire*. Be the writer who he will, the reader will say with me that the work is, *πίδακος ἐξ ἱερῆς ὀλίγη λιβάς.*' *Tracts by Warburton and a Warburtonian* p. 192."

"This tract," says Dr. Parr, (*Bibl. Parr.* 629,) "supposed to be written by Mr. Gibbon, and scarcely to be found in any catalogue, was in 1794, republished, and obligingly sent me by the unknown editors. I was told by Mr. Godwin that the original edition had been suppressed, and that the persons, who republished it, were Mr. Symonds and Mr. Green of the Temple."

"The motto to the tract is very appropriate:—"As the reasonable De la Bruyere observes, '*Qui ne sait être un Erasme, doit penser à être un Eveque.*' Pope's *Works* 4, 321. with the Commentaries and Notes of Mr. Warburton."

Gibbon closes the pamphlet with the following words.—"It is perhaps some foolish fondness for antiquity, which inclines me to doubt, whether the Bishop of Gloucester has really united the severe sense of *Aristotle* with the sublime imagination of *Longinus*. Yet a judicious critic, (who is now, I believe, Archdeacon of Gloucester,) assures the public that his patron's mere amusements have done much more than the joint labours of the two Grecians. I shall conclude these observations with a remarkable passage from the Archdeacon's

a *Postscript*, and some alterations in the pamphlet itself. In the title-page of this edition he has inserted his name.

9. *Extracts from the Diary of a Lover of Literature*, Ipswich, 1810. 4to. pp. 241.

10. *Prayers for Families, consisting of a Form short, but*

Dedication of Horace's Epistle to Augustus, with an English Commentary and Notes: — 'It was not enough, IN YOUR ENLARGED VIEW OF THINGS, to restore either of these models, (*Aristotle* or *Longinus*,) to their original splendour. They were both to be revived; or rather A NEW ORIGINAL PLAN OF CRITICISM to be struck out, WHICH SHOULD UNITE THE VIRTUES OF EACH OF THEM. This experiment was made on the two greatest of our own poets, (*Shakespeare* and *Pope*,) and by reflecting all the LIGHTS OF THE IMAGINATION ON THE SEVEREST REASON, every thing was effected, which the warmest admirer of ancient art could promise himself from such a union. BUT YOU WENT FARTHER; — by joining to these powers A PERFECT INSIGHT INTO HUMAN NATURE, and so ennobling the exercise of literary, by the justest moral censure, YOU HAVE AT LENGTH ADVANCED CRITICISM TO ITS FULL GLORY!'

The Bishop of Gloucester "sometimes reached," says Dr. Parr, (*Tracts by Warburton and a Warburtonian* p. 150,) "the force of *Longinus*, but without his elegance, and you exhibited the intricacies of *Aristotle* without his exactness. When a celebrated *Commentary upon Horace* was first published, Malone, Reed, Farmer, Tyrwhitt, Steevens, the two Wartons, Burke, and in his critical capacity, Dr. Johnson, had not come forward as the guides of the public taste. This is some sort of plea for setting Warburton at the head of English critics. I cannot so readily account for the superiority assigned him over *Longinus* and *Aristotle*, unless the Commentator had

comprehensive, for the Morning and Evening of every Day in the Week : selected by the late Edw. Pearson D. D. Master of Sidney Sussex College, Cambridge, and Christian Advocate in that University. To which is prefixed a Biographical Memoir of the Editor by Mr. Green, 1819. 12mo. 4th. edn.

read their works, as Warburton was now and then suspected of reading them, in a French translation. Our critic knew 'that it was *not every wood, that will make a Mercury*,' and yet he compliments Warburton, 'as if nobody would dispute the fitness of that, which was growing so near the altar,' (*Note on line 15. of the Epistle to Augustus.*) The *Commentator*, it seems, was offended with Lipsius for 'exalting an Archbishop of Mecklin with Pagan complaisance, into the order of Deities.' I wish to know whether, if he had written the *Dedication to Horace* in Latin, he would have found it consistent with his own Christian complaisance, to have called Warburton a *deus* in criticism, just as Scævola calls Crassus in *dicendo deum*, (*de Orat.* 1. et 2.) and, as Cicero, in addressing the Senate after his return from exile, says of Lentulus, that he was the *parens et deus nostræ vitæ, fortunæ, memoriæ, nominis*, etc. I am far from wishing to apologize for the shocking adulation of Lipsius, or to recommend the above-mentioned use of *deus* to a modern writer of Latin. But I suspect that no man, who understands the Latin language, will find more of the *spirit* of flattery in the word *deus* restrained and limited by its subject, than in the pompous pageantry of praise spread by the *Commentator* over the Rev. Mr. Warburton, when the latter was advancing fast towards a Bishoprick." "May 12, 1800. Read Hurd's *Notes on Horace's Epistle to Augustus*," says Mr. Green p. 220. "In the *Dedication* he requires, in a perfect critic, reason, or what he calls 'a philosophic spirit,' to penetrate the grounds of excellence in every

"*April 19, 1797.* Consulted, for a particular purpose, Warburton's *Divine Legation*. One would, *a priori*, have supposed it impossible to weave such a miscellaneous mass of knowledge on all subjects, upon the slender and fragile thread of his *Demonstration*. For vigour of intellect, and amplitude of information, Warburton is almost without a rival; but his judgment and his taste are both defective. An implicit adoption of the first and hasty suggestions of his prompt and ardent mind, seems to have been his predominant foible; and to this cause, I think, may be referred that waste of powers and erudition, in the support of untenable paradoxes, which vitiates so large a portion of his literary labours: the pains, which should have been bestowed on the discovery of truth, were perversely misapplied to the maintenance of error." P. 31.

"*Dec. 6, 1799.* Looked through the third book of Warburton's *Divine Legation*. It is impossible to pursue this eccentric genius steadily through the mazy curves, along which he wheels his airy flight; 'fetching in and

different species of composition; and taste, or what he terms a 'strong imagination,' to feel those excellencies himself, and to impress them upon others. *Aristotle* he considers as transcendant in the former department, *Longinus* in the latter, and then, oh monstrous adulation! he compliments Warburton as perfect in both; and as exciting jealousy, because great to judge as to invent! How could such a sycophant write the *Note* on v. 15.?"

On *May 9th* in the same year, Mr. Green p. 220, "looked into Pretymann's *Theology*. The *Dedication to Pitt* is insufferably fulsome. Fawning adulation is at all times, and on all occasions surfeiting; but from a Bishop to his political creator, such cant is peculiarly offensive and detestable."

inclosing,' (as Bacon expresses it,) 'by a winding expatiation, matter which speaks nothing to the purpose.' He contends (sect. 2,) that the genius of their religion taught the antient sages to conclude that utility, not truth, is the end of religion; that utility and truth, consequently, do not coincide, and that it is lawful and expedient to deceive for the public good. He himself (sect.-6,) on the contrary maintains, (from a *petitio principii*, I think,) that truth is nothing but that relation of things, which is attended with universal benefit; that truth and utility must, therefore, necessarily coincide, that truth is productive of utility, and utility indicative of truth; and consequently that religion, or the idea of the relation between the creature and the Creator, as useful, must be true. He afterwards observes, very justly, that there never was a great conqueror, legislator, or founder of religion, who had not a mixture of enthusiasm and policy in his composition;—of enthusiasm to influence the public mind, and of policy to direct it." P. 182.

"*Febr.* 16, 1800. What Dr. Hey says (in the *Lectures in Divinity* 1, 12, 15.) in a note immediately afterwards, of Warburton's talking of the roguery, that is apt to mix with enthusiasm, relates, I suppose, to that passage in the *D. L.* 3, 6. which maintains the mixture of enthusiasm and policy in all great conquerors and founders of States,—though it hardly sustains the charge." P. 199.

"*Febr.* 25. Finished a perusal of Ovid's *Metamorphoses*, a most extraordinary contexture of strange tales undoubtedly, and woven one into the other with exquisite and inimitable address, but of which it is surely impossible to think, with Warburton (*D. L.* 3, 3.) that it was constructed on a grand regular plan, as a popular history of

Providence; inculcating, by a methodical series of fables founded on a corruption of Pagan history from the creation of the world, down to his own times,—that the Gods punished impiety!—a discovery, in all respects, worthy of its author.” P. 201. “*March 7.* “In the 6th book (of Virgil’s *Æneid*) I do not discover a single trait, which warrants Warburton’s wild hypothesis. Both the topography and economy of the regions below, appear perplexed and obscure; and the whole subterraneous scene,—even Elysium itself, — most fearfully gloomy.” P. 204.*

* [“Johnson, who had done liberal justice to Warburton in his edition of *Shakespeare*, which was published during the life of that powerful writer, with still greater liberality took an opportunity, in the *Life of Pope*, of paying the tribute due to him, when he was no longer in ‘high place,’ but numbered with the dead. It seems strange that two such men as Johnson and Warburton, who lived in the same age and country, should not only not have been in any degree of intimacy, but been almost personally unacquainted. But such instances, though we must wonder at them, are not rare. If I am rightly informed, after a careful enquiry, they never met but once, which was at the house of Mrs. French, in London, well known for her elegant assemblies, and bringing eminent characters together. The interview proved to be mutually agreeable.” (I remember that Dr. Parr once observed to me that Bishop Warburton was the only great literary character of his day, who was personally unknown to him. E. H. B.) “I am well informed that Warburton said of Johnson, ‘I admire him, but I cannot bear his style;’ and that Johnson being told of this, said, ‘That is exactly my case as to him.’ The manner, in which he expressed his admiration of the fertility of Warburton’s genius, and of the variety of his materials, was;— ‘The table is always full, Sir. He brings things from

HURD:—

“ Nov. 21, 1796. Read with much curiosity and interest Hurd’s *Life of Warburton*. All the offensive characters of Hurd’s manner, which Parr has felt with such discernment, and described with such force, — the quaint phrase, the cool sarcastic sneer, the flippant stricture, the

‘ the north, and the south, and from every quarter. In his *Divine Legation* you are always entertained : he carries you round and round, without carrying you forward to the point ; but then you have no wish to be carried forward.’ He said to the Rev. Mr. Strahan, ‘ Warburton is perhaps the last man, who has written with a mind full of reading and reflection.’ It is remarkable that in the *Life of Broome* Johnson takes notice of Dr. Warburton using a mode of expression, which he himself used, and that not seldom, to the great offence of those, who did not know him. Having occasion to mention a note, stating the different parts, which were executed by the associated translators of the *Odyssey*, he says :— ‘ Dr. Warburton told me, in his warm language, that he thought the relation given in the note a *lie*. The language is *warm* indeed ; and, I must own, cannot be justified in consistency with a decent regard to the established forms of speech.’ Johnson had accustomed himself to use the word *lie*, to express a mistake, or an error in relation ; in short, when the *thing was not so as told*, though the relator did not *mean* to deceive. When he thought there was intentional falsehood in the relator, his expression was, ‘ He *lies*, and he *knows* he lies.’ ” Boswell’s *Life of Johnson* 4, 46. “ Here he shewed Dr. Burney some volumes of his *Shakespeare* already printed, to prove that he was in earnest. Upon Dr. Burney’s opening the first volume, at the *Merchant of Venice*, he observed to him that he seemed to be more severe on Warburton than Theobald. ‘ O poor Tib ! ’ said Johnson, ‘ he was ready knocked down to my hands ; Warburton stands between

petulant gibe, the oblique insinuation, the crafty artifice, the mean subterfuge, the fawning suggestion,—are here strikingly manifest. In my opinion of Warburton or himself, which Parr had settled and defined, it has not made a shade of difference. The art, with which Hurd has evaded all notice of Jortin and Leland, is very amusing." P. 17. "Sept. 29, 1799. Parr, Lord Chedworth tells me, is satisfied that Hurd altered his *Life of Warburton*, in consequence of what he wrote. Had he found in it what he expected to find, he meant to have entered into a general review of Warburton's life, character, and writings. How splendid and appropriate a field for the exhibition of his talents!"* P. 164.

'me and him.' 'But, Sir,' said Dr. Burney, 'you will have Warburton upon your bones, won't you?' 'No, Sir; he will not come out; he will only growl in his den.' 'But you think, Sir, that Warburton is a superior critic to Theobald?' 'O, Sir, he would make 52 Theobalds, cut into slices! The worst of Warburton is that he has a rage for saying something, when there is nothing to be said.' Dr. Burney then asked him whether he had seen the Letter, which Warburton had written in answer to a pamphlet addressed *To the Most Impudent Man Alive*. He answered in the negative. Dr. Burney told him it was supposed to be written by Mallet. The controversy now raged between the friends of Pope and Bolingbroke; and Warburton and Mallet were the leaders of the several parties. Dr. Burney asked him then if he had seen Warburton's book against Bolingbroke's *Philosophy*? 'No, Sir; I have never read Bolingbroke's impiety, and therefore am not interested about its confutation.'" 1, 296.

* ["*Hurd's Life of Warburton*,—*Extracts from*, 4to. That *Life* was prefixed to the posthumous quarto-edition of Warburton's *Works*, and therefore could in print be possessed

" Aug. 25, 1797. Read the first *Epistle* of Horace, L. 2, (the celebrated *Epistle to Augustus*,) with the aid of Dacier's *Notes*, and Hurd's *Commentary*. I am not entirely satisfied with the explanation of either of these critics. Dacier is less happy than usual in his auxiliary lights; and Hurd extracts an order and coherence, which I am una-

only by the subscribers. The learned Mr. Gaches was a subscriber, and lent the book to Dr. Parr, who caused extracts to be made, from some apprehension that he might have occasion for them, if any unforeseen and unpleasant event should render it necessary for him to resume the controversy with Bishop Hurd. Dr. Parr met with many passages, which offended him; but, as the names of Dr. Jortin and Dr. Leland were studiously avoided, Dr. Parr was resolved not to defend any other excellent men, whom the biographer had treated harshly. Archbishop Secker found an advocate in Mr. W. ———: Dr. Parr lamented the languor of the Wykehamists, in suffering the unjust attack upon Bishop Lowth to pass unnoticed. Dr. Parr, in the *Correspondence between Bishops Hurd and Warburton*, published after the death of Hurd, met with some offensive matter about Leland and Jortin; but as, in consequence of Warburton's *Life* written by Hurd, and softened too in all probability by Dr. Parr's publication, and perhaps extorted from Hurd sooner than he intended to let it see the light, there has been a considerable change of opinion, Dr. Parr determined not to take up his pen." *Bibl. Parr.* 535.

" GUL. WARBURTONI, A. M. in *C. Vell. Patreculi Historias Emendationes*, ad amplissimum Virum Theologorum literatissimum, Criticorum scientissimum, F. E. C. A MS. copy of Warburton's *Emendations upon Vell. Patrec.* They were not republished by Bishop Hurd, and are very scarce indeed. With eloquence so vigorous, knowledge so various, and ge-

ble to recognize in the original, the true connection and bearing of which, in various passages, eludes all my research. Bentley, tempted perhaps by the difficulty of the subject, is more than usually audacious in his conjectural emendations: he appears, on this occasion, in the elevation of conscious superiority, to give the full reins

nius so splendid, Warburton might justly have laughed at the censures of his contemporaries upon his want of skill in verbal criticism, and his want of practice in Latin composition." P. 645.

"*Roma Paganizans, seu Idololatriæ Pontificiæ Hist. Theol. Examen. Accessit Speculum Papismi. A Johanne Valckeniero, Franc. 1656. 8vo.* On the subject of *Roma Paganizans* see Middleton's *Letters from Rome, the Correspondence between Warburton and Middleton*, Warburton's solution in the *Divine Legation*, and various passages in the first volume of the *Annals of Baronius*." P. 90.

"*WARBURTON'S Miscellaneous Translations, in Prose and Verse, from Roman Poets, Orators, &c. 1724. 12mo.* This was Warburton's first publication. It is very scarce, having been bought up by his order, as often as it appeared for sale. S. P." P. 227.

"*Warburton's Critical and Philosophical Enquiry into the Causes of Prodigies and Miracles, as related by Historians, 1727. 12mo.* This edition is very scarce, and was republished by Dr. Parr." P. 122. "This edition is scarce. The work was republished by Dr. Parr, but omitted in Bishop Hurd's edition of Bishop Warburton's *Works*; and why omitted? For, with all its singularities, it has many marks of the vigorous and original mind of that distinguished Prelate." P. 690.

"*Warburton's Julian, or A discourse concerning the Earthquake and Fiery Eruption, which defeated that Emperor's*

to his genius; and where it is impossible to force our *assent*, he at least extorts our *admiration*, by the extent of his learning, and the vigour of his fancy. Hurd, complexionally of a very different temperament, is always acute, and ingenious, and plausible, even in his most eccentric aberrations. His explanation, in a note on the 14th verse, of Virgil's allegory at the opening of the third *Georgic*, if it be chimaerical, is gradually wrought out with exquisite art, and ultimately displayed with matchless effect; and his disquisitions on the *double sense of verbs*, (v. 97,) and the rules of criticism, (v. 214,)

Attempt to rebuild the Temple of Jerusalem. The Second Edition. 1751. 8. This edition contains a most eloquent *Preface*, omitted in other editions." P. 122. "The magnificent enquiry of Warburton, in p. 45, of the *Preface*, deserves to be compared with a sublime passage in Sir Walter Raleigh's remarks on the Roman Empire, p. 668, of his *History of the World*. S. P." P. 690. "Dr. Parr would here notice one curious fact. The eloquent passage in the *Introduction* to Warburton's *Julian* p. 45, was probably suggested to the Bishop by a passage equally eloquent in Sir Walter Raleigh's *History*, where he is speaking of the fall of the Roman Empire." P. 451.

"*TOLANDI Pantheisticon, Cosmopoli* 1720. 8vo. *Liber rarissimus*, with the autograph of *J. Towne*, the advocate of Bishop Warburton, and the author of several acute and learned works. S. P." P. 457. "*Remarks on Dr. Lowth's Letter to the Bishop of Gloucester, with the Bishop's Appendix, and the Second Epistolary Correspondence between his Lordship and the Doctor, annexed, 1766. (by Mr. Towne.)*" P. 588. "*J. Towne's Free and Candid Examination of the Principles advanced by Bishop Sherlock in his Book on Prophecy, 1756. 8vo.* An accurate and once famous book. S. P." P. 106.

though in both cases depraved by too extreme a subtlety of refinement, are unquestionably, in substance, at once profound and just. For his fulsome adulation of Warburton, for the servile application of his minute and microscopic researches, to justify the casual glances of his patron, he well deserves the burning lashes of Parr: yet, when I estimate his critical achievements, I could wish his fierce assailant had given weight to his censures of them, by having previously asserted to the world the strength of his own powers in this congenial department of literature." P. 40. " May 12, 1800. Read Hurd's *Notes on Horace's Epistle to Augustus*. In the *Dedication*, he requires, in a perfect critic, reason, or what he calls a 'philosophic spirit,' to penetrate the grounds of excellence in every different species of composition; and taste, or what he terms a 'strong imagination,' to feel those excellencies himself, and to impress them upon others. *Aristotle* he considers as transcendant in the former department; *Longinus*, in the latter; and then, (oh, monstrous adulation!) he compliments Warburton as perfect in both, and as exciting jealousy, because great to judge as to invent! How could such a sycophant write the note on v. 15.? On v. 63, he observes that the popular voice, after partialities have had time to die away, is sacred and fixes the unalterable doom of authors. On v. 210, he affirms that all didactic writing is employed in referring particular facts to general principles; and defines criticism, the referring to general rules the virtues and the faults of composition. The perfection of criticism, he thinks, would consist in referring *every* beauty and blemish to a separate class; and *every* class, by a gradual progression, to some *one* single principle. Critics, he continues, are

properly employed in *confirming* established rules, which can only be done by referring more particulars to them; or by *inventing* new ones, which implies, 1. a collection of various particulars, not yet regulated; 2. a discovery of those circumstances of resemblance or agreement, whereby they become capable of being regulated; and 3. an arrangement into one class, according to such similitude. When this is done, the rule is completed; and its object is to direct the caprices of taste by an authority, which we call reason. Longinus, Bouhours, and Addison he censures as dwelling too much in generals; not only the *genus*, to which they refer their *species*, is too large, but the *species* themselves are too comprehensive. This is as just and philosophical a view of criticism, as I have anywhere met with." P. 220.

"Aug. 28, 1797. Read Horace *de Arte Poetica*:— With regard to this celebrated *Epistle to the Pisos*, if it has any method, I confess I am unable to discover it; and considered as a didactic tractate on the art of poetry, I cannot help regarding it as a miserably lame and defective composition." P. 41. "Aug. 29. Read Hurd's Commentary on Horace's *Art of Poetry*. Hurd's idea is that this *Epistle* is nothing but a critique on the Roman Drama, and he spins out on this principle, sometimes with difficulty enough, a sort of loose epistolary connection through all its parts. But what must we think of a poem, whose subject, method, and drift, though anxiously investigated by the ablest critics, have defied detection for seventeen centuries and a half? The *Annotations*, appended to the *Commentary*, are replete with critical entertainment. On v. 47, he successfully illustrates, from Shakespeare, *his* idea of Horace's direction, 'so to order

old words, that they shall have the effect of new.' On v. 94, he justly deduces that poetry is the language of passion; that each passion presents its peculiar images, and suggests its appropriate expression; that these are modified by the situation, habits, age, profession, etc. of the person thus affected; and that the just exhibition of the passions thus modified, constitutes the excellence of dramatic composition. On v. 99, he very ingeniously traces the signification of *pulchrum* from its original and appropriate sense of 'beauty in visible form,' to 'every species of pleasurable image whatever,' and finally to 'whatever excites any pleasurable feeling through the imagination;' and he then proceeds to set the sense of the terms *pulchra* and *dulcia*, as opposed to each other in this verse, in a very happy light; restricting the former, which might singly have denoted 'poetical excellence in general,' to 'beautiful imagery,' and assigning the other to 'pathos.' On v. 103, he endeavours to solve the celebrated question, why we are pleased in representation, with what would shock us in reality; but omits the grand cause, which has been justly assigned by Burke, (*Subl. and Beaut.* I, 13. 14. 15.) On v. 244, he very happily evolves the charm of pastoral poetry, and traces its progress from the *Idyllia* of Theocritus to Milton's *Comus*. On v. 273, he refers the coarseness of antient wit to the free and popular government of their States, and to their festal licenses. And on v. 317, he very ably explains and illustrates Horace's recommendation for attaining truth of expression in dramatic poetry, — to study the human mind in general, to know what conduct, from the predominancy of certain qualities, the imputed character requires; and, to study real life as it prevails, to know with what degree

of strength that character will, on particular occasions, most probably display itself. How lamentable it is that such erudition and acuteness should be occasionally polluted by a superfluous and crafty semblance of intricacy and depth, by a detestable affectation of quaint expression, and by a pert, provoking petulance, a cool, sly, contemptuous jeering, even of the most respected characters, the intended mischief of which can only recoil in shame and disgrace upon the author!" P. 41. "May 2, 1800. Looked into Hurd's *Notes on Horace's Art of Poetry*. On v. 94, he remarks that figurative language is not to be rejected in dramatic writing; but only such images to be given to the speaker, as the passion, by which he is affected, naturally suggests to the human mind. This is very just: the prevailing fault of dramatic writers in this respect, is the imparting to their characters under the agitation of the passions, not such images as passion rouses in the mind immediately subject to its fervour, but as the observer is prone to indulge on contemplating this spectacle, and aiming to describe it. On v. 244, he ascribes the pleasure derived from pastoral poetry, to its addressing itself to the three leading principles in human nature, the love of ease, the love of beauty, and the moral sense; by exhibiting the tranquillity, the scenery, and the innocence of rural life: — a happy example of a solution exact and complete in all its parts; and which leaves nothing wanting, to give absolute and entire satisfaction to the mind of the enquirer. On v. 317, he contends that both in poetry and painting, an artist may confine himself too much to individuals, and thus fail in exhibiting the kind; or, in giving the general idea, he may collect it from an extended view of real life, instead of taking it from

the nobler conception existing only in the mind : and that by deviating from particular, he more faithfully imitates universal truth — on which principle Aristotle affirms fiction to be φιλοσοφώτερον καὶ σπουδαιότερον, more philosophical and instructive than history. On v. 410, he remarks that of Longinus's five sources of the sublime, two,—a grandeur of conception, and the pathetic,—come from nature ; three, — a just arrangement of figures, a splendid diction, and dignity of composition—are the province of art : — but, even in this view of it, it is impossible to conceal that Longinus's division of the subject, is miserably lame and defective." P. 218.

" *March 18, 1798.* Read Hurd's *Dialogue between Cowley and Sprat, on Retirement*. Cowley, who is an advocate for retirement, has manifestly the advantage throughout ; and Sprat makes but a very sorry figure in defence of mingling with the world. After all, there is something offensive to correct feeling, and just taste, in thus imputing fictitious conversations to real personages ; and though Mr. Hurd has executed his task with delicacy and address, I cannot help thinking that he has set a mischievous example." P. 69. "*March 25.* Pursued Hurd's *Dialogues*. A note in the fourth, ridiculing the reduction of the Church of Christ to its pure and primitive state of indigence and suffering, strongly reminded me of a corresponding passage in Burke's *Second Letter on the Revolution in France, addressed to a Member of the National Assembly*, where he reprobates, with cutting severity, the entrusting the concerns of the Gallican Church to Mirabeau." P. 70. "*March 27.* Finished Hurd's *Dialogues*. In the seventh and eighth, in disfavour of foreign travel, the parts of Shaftsbury and Locke, but particularly of the

latter, are sustained with incomparable spirit. In the twelve *Letters on Chivalry and Romance*, the origin of the spirit of chivalry, (the distinguishing spirit of modern times,) as it exhibits itself in the characteristics of prowess, generosity, gallantry, and religion, is satisfactorily traced to feudal institutions; the heroic and Gothic manners are admirably compared; and the superiority of the latter, in a poetical view, successfully asserted. Parr's imputation on Hurd, given on the authority of a friend, who, by the description, must be Porson,* 'that he had

*["The Bishop of Gloucester never thought it expedient to save appearances by shaking off the shackles of consistency', (*Remarks on Hume* p. 100,) to soften the hideous aspect of certain uncourtly opinions by a calm and progressive apostacy, to expiate the artless and animated effusions of his youth by the example of a temporising and obsequious old-age. He began not his course, as others have done, with speculative republicanism, nor did he end, as the same persons are now doing, with practical toryism. He was a churchman without bigotry; he was a loyalist without servility." *Tracts by Warburton and a Warburtonian* p. 156. In a note we read:— "I am told by one, whom I esteem the best Greek scholar in this kingdom, and to whom the hat of Bentley would have 'vailed,' that many notable discoveries might be made by comparing the *variæ lectiones*, the clippings and the filings, the softenings and the varnishings of sundry constitutional doctrines, as they crept by little and little into the different successive editions of certain *Political Dialogues*."

Porson is undoubtedly the scholar alluded to by Parr, and Parr himself names Porson elsewhere. In the Doctor's library was a copy of the first edition of the *Political Dialogues*, which was given to him by Dr. Burney, with the following inscription: *De*

softened the aspect of certain uncourtly opinions, in the different successive editions of these *Dialogues*,' I can affirm, from a minute collation, to be unfounded. Alterations have indeed been made; but they are chiefly such, either as were necessary, when the writer exchanged the character of *editor* for that of *author*, or which evince his

sua in Bibliothecam Samuelis Parr Honoris et Amicitiae Causa ponendum vult C. B. M.DCCC.III. "I was presented with this scarce and valuable first edition, by the very learned Dr. Burney, when I visited him at Greenwich, early in the spring of 1803. S. P." *Bibl. Parr.* 439. "The first edition of Hurd's *Political Dialogues*, was in one vol. 8vo. printed by Millar, 1759, and is now before me, with the following notice written on the fly-leaf, and *variae lectiones* noted at pp. 139, 142, 150, 165, 171, 2, 5, 8, 182, 4, 6, 194, 203, 7, 9, 210, 14, 20, 36, 44, 45, 60, 69, 85, 89, 95, 96, 7, 9, 300, 301, 304. 'Warburton Tracts: Memorandum. This bit of paper is transcribed from a copy of the first edition, lent me by the learned Mr. Green of Ipswich; and it contains references to the various readings between the first and third editions. I have compared them carefully. I have found Mr. Green's statement very correct, and I see no reason from my own researches to retract, or even to qualify, what I had said in the Warburtonian Tracts upon the authority of Mr. Porson. My dispute with the Bishop of Worcester did not for one moment suspend my great respect for his talents: and if, upon a fair and full inquiry, I had discovered that my words were in the slightest degree too strong for the facts, I intended to take the earliest opportunity of declaring the change in my opinion, and making a proper and public apology for my error. I examined Mr. Green's book in 1802, and I was presented with this very scarce and valuable first edition, by the very learned Dr. Charles Burney, when I visited him at Green-

good taste and discernment in removing the blemishes of first composition. Those, which respect the strictures on Hume's *History*, are the most material and the most curious." P. 71.

"*July 27, 1797.* Read Hurd's *Dissertation on the Idea of Universal Poetry*, — a most impotent attempt to

'wich early in the spring of 1803. S. PARR, April 9, 1803.' I am of a different opinion. I have collated the first, the third, and fifth editions, and have marked the clippings, filings, softenings, and varnishings with my pen, and to my weaker optics of criticism it appears wonderful where such great wits and profound scholars could find these marks of calm, progressive apostacy. Without doubt Bishop Hurd thought differently on many subjects of history, religion, morals, and politics in the interval between 1759, and 1776; and I know that Dr. Parr did so. But it would be unjust to charge him with apostacy, because he modified his opinions or his expressions. For my part, I see no change but for the better in the *Dialogues* in the last edition, which, moreover, contains the 7th and 8th *Dialogues on Foreign Travel*, and the *Letters on Chivalry and Romance*, intended to illustrate them. When Dr. Parr was writing his *Notes to Rapin*, and reading accurately Bishop Hurd's *Dialogues*, he, of course, had the third edition, (his own copy,) before him. How strange that he should not have noted the *courtly* opinions changed from the *uncourtly*, when he was criticising Hume for too great fondness for the Stuarts, and praising Hurd's juster views! I lament my honoured friend's attack upon Hurd the more, because I think I have proved that the general cause of letters had little to do with it. But the proof of that, which he had seen only through the medium of his sagacity, was at length spontaneously offered to the public gaze, I wish I could add, to the public admiration." Dr. J. Johnstone's *Memoirs of Dr. Parr* p. 315.

ravish a barren generality. Formally to deduce the necessity of versification to the constitution of a poem, from the abstract principle that the end of poetry is pleasure, demanded a vigour of powers, and violence of compression, to which only his MASTER was equal. The fierce attack on novel-reading, towards the close, appears

In the *Bibl. Parr.* 439. are two notices about the various lections. In the copy of the first edition, 1759, 8vo. Dr. Parr wrote these words: — “Many notes are inserted in these books connected with the Warburtonian controversy. In the first edition, in one volume, Mr. Green of Ipswich, pointed out many of the alterations made in the subsequent edition.” In the 4th (or third) edn. 3 vols. 12mo. 1771. Dr. Parr wrote this memorandum: — “For the purpose of knowing whether I had once spoken too severely of Bishop Hurd, respecting the charges silently and gradually made in his celebrated *Dialogues*, I carefully compared this edition with the two former ones, and the result was my conviction that I had done the Bishop no injustice. If I had thought differently, my determination was to retract and apologize. S.P.”

The case, then, stands thus: — Porson first discovered the *varia lectiones* to be in part substitutions of *courtly* for *uncourtly* language; Dr. Burney seems from the copy of the first edition, which he presented to Dr. Parr to have looked into the matter, and to have confirmed the decision of Porson; Dr. Parr examined also, and arrived at the same conclusion. On the other hand, though Mr. Green pointed out to Dr. Parr the variations from the first edition, yet Mr. Green never viewed them in the same light as Porson did; my excellent friend, Dr. John Johnstone, has collated the first, third, and fifth editions, and is of the same opinion as Mr. Green. But there is one other authority in favour of Porson's decision, viz. Dr. Samuel Johnson. His chronicler, honest Boswell, writeth

unseasonable and unprovoked. In the subsequent *Dissertation on the Drama*, Hurd recovers his wonted powers; and I am inclined to acquiesce in the different provinces, which he assigns, with much subtlety of discrimination, to Tragedy, Comedy, and Farce." P. 38. "April 20, 1800. Read again Hurd's *Dissertations on*

thus 1, 202. : — "Of Dr. Hurd, Bishop of Worcester, Johnson said to a friend — 'Hurd, Sir, is one of a set of men, who account for every thing systematically; for instance, it has been a fashion to wear scarlet-breeches: these men would tell you that, according to causes and effects, no other wear could at that time have been chosen.' He, however, said of him at another time to the same gentleman: — 'Hurd, Sir, is a man, whose acquaintance is a valuable acquisition.' That learned and ingenious Prelate, it is well known, published at one period of his life *Moral and Political Dialogues*, with a woefully Whiggish cast. Afterwards, his Lordship having thought better, came to see his error, and republished the work with a more constitutional spirit. Johnson, however, was unwilling to allow him full credit for his political conversion. I remember when his Lordship declined the honour of being Archbishop of Canterbury, Johnson said — 'I am glad he did not go to Lambeth; for, after all, I fear he is a Whig in his heart.' " The date assigned to this anecdote is 1783, and as the *Tracts by Warburton and a Warburtonian* were published in 1789, it was six years before Dr. Parr published the note in question, and in all probability long prior to Porson's communication. In the article on Hurd in Chalmers's *Biogr. Dict.* we read: — "In 1759, he published a volume of *Dialogues on Sincerity, Retirement, the Golden Age of Elizabeth, and the Constitution of the English Government*, in 8vo. without his name. In this work he was thought to rank among those writers, who in party-language are called consti-

Universal Poetry, and the Provinces of the Drama. In the former, on the ground that the end of poetry is pleasure, to which use itself must submit, as in all other kinds of literary composition, pleasure is subordinate to use, he infers the necessity of an ornamented, figurative, and numerous style; — of fiction, to represent the fairest objects only, and in the fairest lights; — and of verse, to charm the ear; for the want of which latter requisite, apparently, he blazes out into an outrageous fury against novels and romances. The principle he takes up, it is obvious, is much too general and vague to support the specific conclusions he deduces from it; and the whole disquisition has more the air of a mere trial of skill, than a serious exercise of critical sagacity. On the *Provinces of the Drama* he makes the object of Tragedy to be the excitation of the passions of pity and terror; of Comedy, the gratification arising from a just exhibition of the human character, with its specific shades of difference; and of Farce, the mere provocation of laughter. Tragedy, he infers, requires for its subject actions rather than manners,

tutional; but it is said that he made considerable alterations in the subsequent editions." The writer then cites the anecdote from Boswell's *Life of Johnson*. He may, or may not have had independent authority for the remark in question.

In this state of the case, however, an impartial enquirer will be disposed to say that the weight of testimony, considering the great, habitual accuracy of Porson, Burney, and Parr in respect to various readings for critical purposes, is on their side; but that, as the testimony is conflicting, no satisfactory and final decision can be given by the reader till the exact and complete collations of the five editions are placed before him.

E. H. B.]

important actions, and the actions of important personages; Comedy, manners rather than actions, — these not too interesting, and of private persons. Both demand a plot, an unity and even simplicity of fable; and that the characters exhibited, should neither be perfectly good or (nor) bad, but differ in this, that a good plot is most essential to Comedy; that Tragedy succeeds best, when the subject is real, Comedy when it is feigned; Tragedy requires more particular characters, Comedy more general — so that a sameness of character is tolerable in the former, but not in the latter; and that Comedy is most successful, when the scene is laid at home; Tragedy, when abroad. The genius of Comedy he considers to be humour, or the just expression of character without design — a happy definition! This expression may, or may not be enlivened with ridicule; and the drama, in consequence, may take the complexion of serious or pleasant, or it may unite both; but, when the qualities common to human nature at large, are overcharged in the exhibition, or when, instead of the peculiarities of particular characters and times, some real individual is personated, the representation degenerates into the lower province of Farce. Hurd's qualifications as a critic, are obviously subtlety and acumen, rather than sensibility and taste; but we must allow that he makes the most of the powers, with which he has been gifted." P. 215.

"At the close of Gildon's *Remarks on Shakespeare's Plays*, he observes 'that verisimilitude in the Drama is 'more essential than truth, because fact itself is sometimes 'so barely possible, that it is almost incredible.' Hurd has caught this idea; and it is not the only instance, in which I fancy I have detected him poaching on this antient and neglected manor." P. 219.

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"July 23, 1797. Read Hurd's *Discourse on Poetical Imitation*; a critical disquisition of considerable depth and skill, but debased by a superfluous intricacy and frequent affectation of quaintness. I cannot think that he satisfactorily exculpates Virgil from the charge of borrowing from Homer. Read afterwards his *Marks of Imitation*, of which the canons are just, but the examples not always convincing. The first *Dissertation* perhaps would render us too credulous of originality; and the latter, too suspicious of imitation." P. 38.

"Sept. 29. Began the second volume of Gibbon's *Miscellaneous Works*. I was disappointed with his remarks on Hurd's *Horace*, which, though certainly ingenious, possess little interest, and give no satisfaction. His final sentence on Hurd's *Essay on Poetical Imitation*, 'Mr. Hurd thinks these circumstances, all or some, necessary to form a suspicion; I allow they are very useful to confirm one,' is pointed and just." P. 47. "April 27, 1800. Read again, and with more attention, Hurd's *Discourse on Poetical Imitation*. He considers what is called *invention*, in criticism, as being in philosophical language, simply an *imitation* of natural objects;—that these objects, from which it is the office of genius to select its sentiments and images, fall under the heads, either of 1. the material world; 2. the internal workings or movements of our minds; or 3. those internal operations, that are made objective to sense, by gesture, attitude, or action; and that, being by the constitution of our common nature, 1. sensible to the same beauties in external objects, 2. subject to the same passions, affections, and sentiments; and 3. expressing our internal feelings by the same outward signs,—mere resemblance in subject-matter

between two single images or sentiments, is no sufficient proof that one was copied from the other. This respects the *matter* of poetical composition; and with regard to the *manner*, he thinks that common principles may determine us to adopt, not only the same general form of expression, but even similar constituent members — as episodes, descriptions, and similes; and that peculiarities of expression are the surest tests of imitation. Having thus reduced the criteria for detecting plagiarism, within as narrow a range as possible, he proceeds to vindicate imitation itself by maintaining that we are naturally led to regard the copies rather than the originals; and that the two great faculties, of judgment and invention, are exercised in the highest degree, in selecting from, and improving upon, these. Nothing can equal the exquisite subtlety, which Hurd displays in spinning the texture of his theory: — an awkward assailant would find himself entangled in a web, from which extrication would be rendered hopeless, by the multitude and tenuity and involution of the filmy threads, that compose it. The comparison (I, 1.) of the influence of certain sentiments on the human form, to the gentle breathings of the air on the face of nature, is wonderfully fine, and highly wrought up. Parr's vivid description of the effect of these isolated passages, of bright and unsullied lustre, on his feelings, flashed instantly, and forcibly upon my mind, on the occasion."* P. 217.

[* " The language of Warburton is, I believe, generally allowed to be abrupt, inartificial, and undisciplined; irregular as the mind of the writer, and tinged with many diversified hues, from the rapid and uncertain course of his extensive and miscellaneous reading. As to your Lordship, whatever likeness some prying and morose observers may have traced between

“ Oct. 3. 1799. Read the first volume of Hurd’s *Sermons at Lincoln’s Inn*.* In the 3d he not only maintains that we have a natural sense of right and wrong, independent of all revelation, but insists that without it we could never ascertain whether any revelation were true ; and then vindicates Christianity, not simply as *useful*, from

you and Vertumnus in the versatility of your principles, the comparison must not be extended to the features of your style, concerning which, if we should grant the *mille ornatus* to belong to it, we cannot add, without the grossest hypocrisy, or the most vitiated taste, *mille decenter habet*. Let me, however, commend both you and the Bishop of Gloucester, where commendation is due ; and let me bestow it, not with the thrifty and penurious measure of a critic by profession, nor yet with the coldness and languor of an envious antagonist, but with the ardent gratitude of a man, whom, after many a painful feeling of weariness and disgust, you have refreshed unexpectedly, and whom, as if by some secret touch of magic, you have charmed and overpowered with the most exquisite sense of delight. Yes, my Lord, in a few lucky and lucid intervals between the paroxysms of your polemical frenzy, all the laughable and all the loathsome singularities, which floated upon the surface of your diction, have in a moment vanished ; while, in their stead, beauties equally striking from their suddenness, their originality, and their splendour, have burst in a ‘ flood of glory ’ upon the astonished and enraptured reader. Often has my mind hung with fondness and with admiration over the crowded, yet clear

*[In the *Bibl. Parr.* 58. the *Sermons* are mentioned as the production of “ the celebrated Bishop,” and in p. 685, they are characterised as “ wary and temperate.”

In p. 596, the *Sermon preached before the House of Lords*, Dec. 17, 1776. is also characterised as “ temperate and wary.”

confirming, illustrating, and enforcing the dictates of this sense, but as *necessary* for the *redemption* of mankind. This is quite after his distinguishing manner. In the 8th, he makes sympathy the natural parent of the social virtues; observing ‘that God has implanted in man, not only the ‘power of reason, which enables him to *see* the connection

and luminous galaxies of imagery diffused through the *Works* of Bishop Taylor, the mild and unsullied lustre of Addison, the variegated and expanded eloquence of Burke, the exuberance and dignified ease of Middleton, the gorgeous declamation of Bolingbroke, and the majestic energy of Johnson. But, if I were to do justice, my Lord, to the more excellent parts of your own writings and Warburton’s, I should say that the English language, even in its widest extent, cannot furnish passages more strongly marked, either by grandeur in the thought, by felicity in the expression, by pauses varied and harmonious, or by full and sonorous periods. See the character of Bayle *D. L.* 1, 4. description of the inspectors general over clerical faith, p. 26. vol. 3, the different characters of eloquence p. 53, and 54, in the *Doctrine of Grace*, and above all, the representation of the Christian Church in the introduction to *Julian* edit. 1751. Instead of referring particularly to beautiful passages in Warburton’s friend, I shall only say that some may be gleaned, here and there, even in his critical writings, that many are to be found in those, which treat of politics, and more, when he ascends to subjects of morality and religion.” *Tracts by Warburton and a Warburtonian* p. 150. E. H. B.]

“In 1752, and 1753, he published two occasional *Sermons*, the one at the Assizes at Norwich, *on the Mischiefs of Enthusiasm and Bigotry*, and the other *for the Charity-Schools at Cambridge*; neither of which has been retained in his *Works*.” Chalmers’s *Biogr. Dict.* E. H. B.]

‘ between his own happiness and that of others, but also
‘ certain instincts and propensities, which make him *feel*
‘ it, and, without reflexion, incline him to take part in
‘ foreign interests. For, among the other wonders of our
‘ make, this is one, that we are so formed as, whether we
‘ will or no, *to rejoice with them that rejoice, and to weep*
‘ *with them that weep.*’ And in the next *Discourse* he
adduces this principle, as that natural corrective upon ‘ a
conscious sense of dignity,’ (leading by itself to an offensive,
injurious pride,) which constitutes ‘ politeness;’ and
maintains that the perfection of our nature consists in the
due operation of both these principles. His 10th *Sermon*,
and the last in the volume, are fine examples of his ‘ toils
in chasing the subtle.’” P. 165. “ Oct. 14. Read the
3d and last volume of *Hurd’s Sermons*. The first of
these is of a very peculiar character: there is a pithy,
sententious brevity of period, and deep earnestness of
manner in it, strikingly different from what we meet with
in any of the other *Discourses*. The fourth, in which he
deduces the divinity of the Gospel from ‘ *Never spake as*
this man;’ and the seventh, its authenticity from ‘ *We*
preach not ourselves but Christ Jesus the Lord,’ are most
powerful addresses. Such internal marks of truth, as are
here forcibly exhibited, weigh more in my mind than all
the external evidences of Christianity put together; and,
for strokes of eloquence, what *can* be finer than this pas-
sage in the fourth? ‘ When a voice speaks, as from
‘ heaven, it naturally turns our attention to that quarter;
‘ and when it speaks in inimitable thunder, it speaks, me-
‘ thinks, like itself, and in accents that cannot well be
‘ misunderstood,’ judiciously prepared too, as this sublime
ejaculation has been by what precedes it. For I feel,

while I am transcribing the sentence, how much it suffers by this detached exhibition. In the fourteenth he divides the different cardinal principles, upon which the various systems of moral philosophy hinge, into 1. abstract truth, or the differences of things, 2. an instinctive moral sense, 3. private happiness; and intimates that these systems might be made to consist together, but maintains that they do little more than inform us what virtue is, while they slenderly provide for the practice of it:— He had his eye, here, on Warburton's *D. L.* 1, 4. In a note to his nineteenth *Sermon* he observes that Christianity is a religion founded, not on opinions, but facts; that the Apostles shewed by their sufferings that they *knew* what they attested to be a true fact; succeeding sufferers shewed that they *believed* it to be so. On the whole, I have never met with *Discourses*, which without yielding to the prevalent laxity of opinion, are so admirably adapted to work upon the reason and feelings of the age as these." P. 166.

"Sept. 29, 1799. Finished Hurd's *Lectures on the Prophecies*.* The same spirit of discrimination, which leads him, on some occasions, to distinguish too subtly, prompts him, however, on others, to view a question in all its phases, and not to content himself, as writers of a more sanguine temperament frequently do, with one leading circumstance, in the solution of a difficulty, where many ought to be taken into account as conspiring to solve it: he is often eminently happy in this respect. In the character of objector, he frequently proposes his objections in very irreverent, — not to say, indecent terms.

* [In the *Bibl. Parr.* 58. Dr. Parr characterises the *Introduction to the Study of the Prophecies* as "very learned, argumentative, and elegant."

They certainly ought to be proposed strongly, and *met* as he meets them, directly and fairly, in their full force, without examination or evasion. His style, abating a few affected impurities from quaint idioms and colloquial cant, is really a fine one ; and his account of Mede, in the 10th *Discourse*, is in every respect, — in sublimity of conception, and in felicity, force, and grandeur of expression — worthy of Burke." P. 163.

SHIPLEY AND JORTIN.

" Oct. 1, 1799. Finished Bishop Shipley's *Works*, to the reading of which I had been powerfully recommended by Mackintosh. A vein of good sense, expressed in an original, unaffected, and frequently energetic and impressive manner, runs through the whole of these compositions. In religion I suspect the Bishop was a great latitudinarian.* In morals, though manifestly enamoured of

* [The suspicion reflects credit on the sagacity of Mr. Green ; for the Rev. Wm. Field, a well-known Unitarian, thus writes in his *Letters addressed to the Calvinistic Christians of Warwick*, 1820. p. 154. : — " Jonathan Shipley, D. D. Bishop of St. Asaph, was born in 1714, and died in 1788. His *Works*, consisting chiefly of *Sermons* and *Charges*, were published in 2 vols. 8vo. 1792. He is placed (*in*) among the number of those, who approved and adopted the Unitarian doctrine, rather from *common report*, derived originally perhaps from those, who personally knew him, and strongly confirmed by the general strain of his writings, than from any public or explicit declaration of his religious sentiments, which is anywhere left upon record."

In p. 152, Mr. Field thus speaks of Dr. Jortin ; — " John Jortin, D.D. so well known and so greatly distinguished as a writer, on various subjects of theology, ethics, and criticism ;

the principle of utility as a standard of right and wrong, and applying this principle pretty largely, he still seems to cherish a salutary prejudice in favour of the manners and institutions of our forefathers. In politics, though espousing a side, which in a Prelate must always be admired, I confess he meddles more than I could wish ; for

was no less highly estimated for the integrity and excellence of his character, displayed in all the relations of domestic and social life, and in his more public capacity, as a member of the Church and the State. He was a great friend to freedom of enquiry, and was in himself an amiable example of that charity, ' which consists in judging candidly and favourably of others ;' and which he inculcated so forcibly as a preacher and an author ; especially in the third of his ingenious and beautiful *Dissertations*. He was not one of those, who think that the first reformers reached the point of perfection ; and therefore he was a sincere, though, like his own ERASMUS, a somewhat timid and cautious advocate for those further reforms and improvements in our ecclesiastical institutions, which the changes of time demand, and the progressive advancement of mankind, as moral and social beings, must require. His sentiments on some of the most interesting points of controversial divinity are nowhere explicitly declared in his writings ; but it is certain that he rejected the Calvinistic doctrine of arbitrary predestination, and highly probable, if not certain, that he adopted the creed of Arius, in preference to that of Athanasius, ' to the doctrine, as well as to the curses of which,' says his biographer Dr. Disney, ' I imagine, he looked with no friendly eye ; for, ' as the one offended against the natural mildness of his temper, so the other stood out against every principle of reason, ' and every page of revelation.' What he thought of the need of reformation in the doctrine and the discipline of the Church, appears in many observations scattered throughout his writings ;

in spite of all he urges to the contrary, it is much to be feared that the character of a teacher of Christianity as it stands revealed, and of a political partisan, as parties prevail, are utterly inconsistent. In his intended *Speech on the Massachusetts Bill*, a very masterly performance, he takes up Burke's view of the question, and waving all con-

as particularly in the following passage : — ‘ Bacon says, if St. John were to write an Epistle to the Church of England, as he did to that of Asia, it would surely contain this clause, *I have a few things against thee*. I am not quite of his opinion,’ says Jortin ; ‘ I am afraid the clause would be, *I have not a few things against thee*.’ (*Tracts* 2, 530.) Dr. Jortin died Sept. 5, 1770.”

“ I have heard,” says Dr. Parr, (*Tracts by Warburton and a Warburtonian* p. 177,) “ the *Seventh Dissertation* commended by persons, who differed, as many other excellent men do, from the opinions, which Dr. Jortin was suspected of holding upon some controverted points of religion. The learning and the judgment of those persons were not a match for their prejudices. They neither had, nor profess to have, any partiality for Warburton. But their dislike of Jortin was so strong, that they were pleased with *any* attack, which, according to their estimation, tended in *any* degree to expose his possible failings, and to lessen his growing reputation.” And p. 194, Dr. Parr writes thus : — “ Jortin was a lover of truth without hovering over the gloomy abyss of scepticism, and a friend to free enquiry without the dreary and pathless wilds of latitudinarianism.” The frequency and the violence of Dr. Jortin's declamation against the Roman Catholic religion, in his *Sermons*, are a little at variance with the general and amiable mildness of his temper, and the habitual and Christian charity of his heart.

“ Oct. 24, 1796. Finished Jortin's *Life of Erasmus*. The

sideration of the *right* to tax the Colonies, maintains the *impolicy* of so doing, with great ability and force. It seems difficult to conceive two characters, placed in the same sphere, more opposite than Hurd and Shipley; and it would be pleasant to know, though it is easy to guess, what sentiments these Right Reverend gentlemen entertained of each other." P. 164.*

ease, simplicity, and vigour of this engaging writer, (I speak of the biographer,) who negligently scatters learning and vivacity on every subject, which he treats, are here exercised on a most congenial topic. The chief circumstances of Erasmus's life are extracted from his *Letters*; and the notices of England are peculiarly interesting. I take very kindly to Erasmus: circumstanced as he was, I should have conducted myself just as he did, towards the Pope and the reformists:—they are only bigots, who will violently condemn his moderation." Mr. Green's *Diary* p. 13.

I remember that Dr. Parr spoke to me of his conduct on one particular occasion with great admiration. A lady went to reside at Kensington, (of which Parish he was the Vicar,) who had been in the situation of a kept mistress. The prying curiosity of certain females in the Parish at length discovered the fact, and they lost no time in giving as wide circulation as possible to the story; civilities, which had been shewn to the stranger, were now withdrawn, and she found so little of Christian charity in a Christian Church, that even a seat was denied to her. Dr. Jortin had marked this persecuting spirit, and was resolved to reprove it in the best way. In a loud tone he desired the clerk to shew the lady into the minister's pew, and to say to her that, as she had, as his parishioner, uniformly conducted herself with great propriety, she was at all times welcome to a seat in that pew." E. H. B.]

* [In the *Bibl. Parr.* there are three notices of Shipley, pp.

Before I proceed with the discussion about Warburton, Hurd, and Dr. Parr, I will finish the extracts from Mr. Green's *Diary*, though they relate to other topics connected with Dr. Parr's biography.

"Oct. 12, 1799. Perused Barton's Preface to his edition of Plutarch's *Lives of Demosthenes and Cicero*, which Dr. Parr had recommended to Lord Chedworth's attention, as a very masterly piece of criticism. The part, in which he vindicates Plutarch by distinguishing biography from history, illustrating the advantages of the former in conveying a knowledge of the human character,* and

441. 607. 629. Dr. Parr characterises Shipley's *Sermon preached before the Society for the Propagation of the Gospel in Foreign parts, 1774*, as "most eloquent and constitutional, and most Christian ;— the composition of this admirable Sermon is perfect." The *Sermon preached before the House of Lords, 1770.* is styled "masterly." The intended *Speech* is termed "eloquent." The Preface to Sir Wm. Jones's *Dialogue between a Farmer and a Country-gentleman, on the Principles of Government, written by a Member of the Society for Constitutional Information, 1788.* was, as Sir William told Dr. Parr, written by Shipley. E. H. B.]

[* I shall not resist the temptation to make the following extract, which many of my readers may be thankful for the opportunity of perusing, as the work of Dr. Philip Barton has become scarce: the exact title is — *Πλουτάρχου Δημοσθένους καὶ Κικέρων. Plutarchi Demosthenis et Ciceronis Vitæ Parallelæ, nunc primum separatim editæ. Græca recensuit, Latine reddidit, Notis illustravit PHILIPPUS BARTON A. B. Coll. Nov. Socius. Oxonii, 1744. 8vo. pp. 231. : —*

"Expósito Plutarchi consilio, facile intelligi potest, cur se historicorum numero excerpere voluit, (Οὐ γὰρ ἱστορίας γρά-

displaying Plutarch's peculiar use of it in kindling emulation by exhibiting patterns of virtue, is particularly excellent; but the *portico* is too august for the *temple*! for the *Lives* themselves are but meagre compositions; and in the parallel between the two Orators, Plutarch leans shamefully in favour of his countryman." P. 165.

φομεν, ἀλλὰ βίους, in *Alexandro* p. 664. f.) Quippe in illo genere acta præcipue spectantur, in hoc personæ. Historicus non necesse habet de hominibus dicere, nisi quoties cum negotiis conjunguntur; neque vitarum scriptor negotia attingit, nisi quatenus cum actoribus copulantur. Fieri quidem potest, ut alter in alterius castra transëat; sed forma operis utrique prorsus diversa est. Multa recipit hoc genus scriptionis, quæ legitimæ historiæ majestas repudiat; multa excludit, quæ perpetuæ narrationis ambitus complectitur. Quod quidem ipse præmonuit Plutarchus: vidit enim calumniatores fore, qui in ingenii sui monumenta involarent; adeoque in *Vita Alexandri* (p. 665. a.) postulat, ne ab eo rerum gestarum seriem accuratam expectent, sed licere sibi permittant εἰς τὰ τῆς ψυχῆς σημεῖα μᾶλλον ἐνδύεσθαι, καὶ διὰ τούτων εἰδοποιεῖν τὸν ἐκάστου βίον, εἴσαντα ἑτέροις τὰ μεγεθη καὶ τοὺς ἀγῶνας. Alienum a se duxit, quicquid non ad mores indolemque pertineret; ad hoc se totum composuit, ut ingenium et naturam cujusque gnaviter exploraret, οὐ τὴν ἀχρηστον ἀθροῖζων ἱστορίαν, ἀλλὰ τὴν πρὸς κατανόησιν ἥθους καὶ τρόπου παραδιδούς, (in *Nicia* p. 524. a.) Sciunt ii, qui in philosophiæ studiis versantur, quam multiforme sit ingenium humanum; quot latebras et recessus habeat animus noster, quot æstus et reciprocationes; quanta sit in viris prudentibus simulatio et dissimulatio; adeoque sentiunt, quanti laboris res sit ad consiliorum fontes recurrere, certa quævis animæ indicia, τὰ τῆς ψυχῆς σημεῖα, deprehendere, verum

“ *April 28, 1799.* Looked over that part of Parr’s *Sequel*, in which he introduces, in a strange and desultory way, his observations on French politics. He combats the position that what is true in theory, may be false in practice, by maintaining that truth consists in the relation of our ideas to each other, or in the conformity of

denique et adæquatum cujusvis εἶδος animo et cogitatione complecti. ‘ *Viri quippe illustres ad res magnas præparati plerumque et personati accedunt; et quæ in vita militari fortiter, quæ in civili prudenter gesserunt, ea fere multæ meditationis et consilii fructus sunt. Latet inter ista præclara facinora verus homo; et subitum aliquod σύμπτωμα, quod eum imparatum et incustoditum opprimat, voluntatis et ingenii significationem sæpe continet majorem, quam maximæ victoriæ splendor et celebritas: (Οὐτε ταῖς ἐπιφανεστάταις πράξεσι πάντως ἔνεστι δῆλωσις ἀρετῆς ἢ κακίας, ἀλλὰ πρᾶγμα βραχὺ πολλάκις, καὶ ῥῆμα, καὶ παιδία τις ἔμφασιν ἥθους ἐποίησε μᾶλλον, ἢ μάχαι μυριόνεκροι κ. τ. λ., Plut. in Alexandro p. 664, vide eund. in Catone p. 770. c. 777. c.) Hæc potius ex vitæ quotidianæ consuetudine petenda est, e familiaribus cum amicis colloquiis, congressibus, remissionibus, facetiis, negotiis otiiisque domesticis.*

‘ *Nam veræ voces tum demum pectore ab imo*

‘ *Ejiciuntur, et eripitur persona, manet res.*

‘ *In mente humana multa sunt exilia, quæ aciem fugiunt crassiorem; sed ad plenam animi cognitionem non minus necessaria, quam venarum ductus et meatus sanguinis subtilissimi ad perfectam corporis anatomiam. Nihil ergo prætermittit Plutarchus, unde veram et germanam cujusque indolem innotescere posse speraret. Hinc ad Agesilai ludicra, ad Catonis et Ciceronis facetias descendere non dedignatur: idem haud necessarium duxit Cæsar et Alexandri bella sigilla-*

those ideas to external objects; and wherever that relation or conformity exists, the ideas belonging to either are unalterably just, and the proposition expressing those ideas, must ever be true; that therefore a proposition true in theory, must be true in practice, where the practice corresponds to the theory; and that, where they

‘ tim enarrare. Nimirum haud timuit ne aut nugax videretur, ‘ qui illa memoraret, aut negligens, qui hæc præteriret.’ Si quis porro hoc genus ipsum vitiosum esse contendat, quod non æque pateat cum locupletiore historia, is ejusdem commoda, et duo imprimis magna, aut non videt, aut non perpendit. Cum historia tot virtutis exemplis et luminibus abundet, dolendum tamen ea propter varietatem rerum non satis eminere; cum locis, temporibus, et personis divisa rarius emergant, adeoque ictu languidiore ad animos legentium perveniant. Jam si excelsi ingenii præclare gesta in unum omnia conferantur, quis non videt animo, constipatis virtutis radiis, quanto major ejus admiratio futura sit, et acrius ad imitationem incitamentum? Non enim ex una re aut facinore præclaro virum bonum denominamus; sed perfecta virtus ex universæ vitæ tenore actionumque omnium concentu splendidius elucet. Deinde, cum uno in argumento unaque persona mens tota versatur, studium in legendo erectius retinetur. *Viri enim excellentis*, (ut cum M. Tullio *Ep. Fam.* 5, 12. loquar,) *incipites variique casus habent admirationem; expectationem, lætitiā, molestiam, spem, timorem; si vero exitu notabili concluduntur, expletur animus jucundissima lectionis voluptate.* Quanto penitius hoc vidit orator illustrissimus, tanto impensius a Luceio postulavit, ut rerum suarum narrationem a continentibus historiis sejungeret. Aliæ quidem Plutarchi virtutes sunt et magnæ; nulla tamen commendatior, quam hæc ratio tractandi nova et prope singularis. Neque alia mihi causa occurrit, cur in tanta veterum historiarum ruina et naufragio integer fere ad

appear to clash, we are not always to maintain that the theory is false, but that it does not apply to the particular case. Of Burke's expression, '*metaphysically* true, and *morally* and *politically* false,' he observes 'that true and false' are expressions of the *metaphysical*, 'proper and improper,' 'just or unjust' of the *moral*, and 'useful or pernicious' of the *political* properties of objects. But this rather tends to complicate than clear up the question; and a wider and deeper view of the subject, I suspect, is required to obtain a simple and satisfactory solution.*

nos pervenerit: aut cur omnium manibus, indoctorum etiam, teratur, dum cæteri ejusdem ætatis historici paucos admodum lectores inveniunt." P. vii.

I would recommend those, who are disposed to blame the minuteness of detail, which appears in the first Volume of the *Parriana*, to attend to the words, which I have put in italics with single inverted commas: they at once vindicate and authorise what I have done. Those, who omit such details, are rather *panegyrist*s than *biographer*s. No great character can be *rightly* estimated without such details, and I may well ask what we should know of the true character and the general conduct of Johnson, if Boswell had followed the common road of biography? E. H. B.]

* [I am rather surprised at this remark from a man of philosophical reflection like Mr. Green; for, in my opinion, nothing can be more just or more satisfactory than the distinction made by Dr. Parr, to which Mr. Green objects. "*Metaphysically true*," says Burke, with reference to *reality*, or the actual existence of things; "*morally false*," with reference to *morality*, the moral sense, or established notions of right and wrong; "*politically false*," with reference to *understood expediency*, or supposed utility to the interests of

Parr's style of composition, with all its excellencies, has one capital defect,—it wants light and shade; everything is sacrificed to force; each part appears to be uniformly and intensely laboured; and nothing has the air of being the natural and spontaneous effusion of a mind seriously and earnestly engaged in communicating

any state in particular or of society in general. Burke would have been more logically correct, if he had said, 1. *metaphysically true*, 2. *morally false*, 3. *politically wrong*.

“Johnson thus defined the difference between *physical* and *moral truth*. ‘*Physical truth* is, when you tell a thing as it actually is. *Moral truth* is, when you tell a thing sincerely and precisely as it appears to you. I say, such a one walked across the street; if he really did so, I told a *physical truth*. If I thought so, though I should have been mistaken, I told a *moral truth*.’” Boswell's *Life of Johnson* 4, 6. The annotator K. remarks that “this account of the difference between *moral* and *physical truth*, is in Locke's *Essay on the Human Understanding*, and many other books.” In a Ms. copy of Paley's unpublished *Lectures on Locke's Essay*, which was lent to me by a friend, I found the following account:—“Truth is the joining or separating of signs according as the things signified by them agree or disagree. Signs are of two kinds, 1. either ideas signs of things, or 2. words signs of ideas. By *joining signs* is meant the making them into affirmative propositions, as gold is malleable. By *separating signs* is meant the making them into negative propositions, as we say gold is not volatile. Truth is twofold, *moral* and *metaphysical*; *moral*, when we speak what we think; *metaphysical*, when our thoughts correspond with the real existence of things. Thus we say, the earth moves round the sun; thus we say, the earth revolves round the sun. This is a *moral* and *metaphysical truth*; but the ancients said, the sun moved round the earth, which was a

its ideas and its feelings:—yet he writes, I am told, with fluency, and much in the same manner as he speaks." P. 130.

"Nov. 10, 1799. Read Dr. Combe's *Statement of Facts*; and Dr. Parr's *Remarks* upon it, in which he vigorously and successfully repels Combe's ill-advised attacks. It is impossible to read the latter pamphlet, without being struck with admiration at Parr's force of intellect, and grieving at the strange misapplication of it. His praise of Burke p. 9, is fine; and of Porson p. 13, transcendental. I am surprised that in vindicating his politics by appealing to their sources p. 71, he should have mentioned Helvetius in the list of his tutors." P. 172. "Febr. 11, 1800. Looked over Dr. Parr's strictures on *Dr. Combe's Horace*, in the *British Critic* for Jan. Febr. March, and April 1794. They evince great force of mind, and depth of erudition; but are evidently dictated by a spirit of personal and exceptionous hostility, which, however, warranted by circumstances, and however becoming in a separate and specific attack, but ill accords with the air of dignified impartiality and judicial candour, which should pervade every article of a work professing to sit in judgment, indiscriminately, on all the literary productions of the day. His character of Horace at the outset p. 49, is exquisitely finished; and what he alleges p. 122, in defence of verbal criticism in general, and closes p. 423, with saying of Bentley in particular, towers into transcendental excellence." P. 199.

moral truth, because they spoke what they thought, but not a *metaphysical truth*, because their thoughts did not correspond with the real existence of things. The violation of *moral truth* is called a lie, but a *metaphysical* mistake." E. H. B.]

"Nov. 16, 1797. Parr, in his *Preface to Bellendenus*, has evidently borrowed a sentence from Quintilian 2, 12. *Verum illis quidem gratulemur, sine labore, sine ratione, sine disciplina disertis*, says Quintilian: *Gratulemur illis quidem sine litteris et sine disciplina disertis*, says Parr." P. 52. "Jan. 13, 1798. Parr, in his *Preface* has been busy with Quintilian 10, 1. One imitation is very striking. *Ille se profecisse sciat, cui Cicero valde placbit*, says Quintilian. *In litteris ipsi se sciant plurimum profecisse, quibus Burkius valde placuerit*, says Parr." P. 56. "Jan. 15. The *Preface to Bellendenus*, so far as it relates to Burke, (for I have attended, on a particular account, to that part alone,) is much indebted to Quintilian 12, 10. One imitated sentence is very glaring. *Melius de hoc nomine sentiant credantque, Attice dicere esse optime dicere*, is Quintilian's expression: *Sed melius de hoc nomine sentiant* — ; *Burkium si quis imitetur, eum credant et Attice dicturum et optime*, is Parr's. I am not aware on what principle Parr sometimes gives, and sometimes withholds, his authorities for sentences and expressions; nor am I competent to decide on the propriety of this style of composing in a dead language. The effect, which it would have upon a Roman eye or ear, might easily be tried, by forming an English composition from shreds of Addison, Johnson, Swift, Bolingbroke, and Gibbon — I suspect the texture would resemble a *harlequin's jacket*.* P. 57. "May 7,

* [A distinguished scholar thus expressed himself in a Letter to me, dated June 22, 1827. : — "To the Doctor's *Bellendenus* I object, as I would to a gentleman's dressing himself in patchwork. He shall have much praise for his ingenuity in putting bright colours together, to make a shewy mantle, and for his selection of the colours themselves. But then this is not the

1800. Looked into Cicero's *Brutus*. From the 49th to the 55th ch. Cicero contends that the popular judgment on oratory, — though not on poetry, — is always right, and coincident with that of the best judges. One does not see much ground for this distinction ; except indeed that the people of Rome were more likely to be conversant

dress for a well-educated man to appear abroad in." I am well aware that this is a very general opinion among literary men, silently acquiesced in by the Doctor's friends, and tauntingly proclaimed by his enemies ; and that opinions often obtain such universal credence, as to pass for demonstrated truths. Nevertheless I am too independent a thinker to receive such opinions without examination, and I am happy to say that the result of my examination is that the charge is NOT WELL-FOUNDED. I have read the *Preface* to the work of Bellenden, paying particular attention to the marginal references. Of these references a very considerable number is to the various rhetorical, oratorical, ethical, philosophical, and epistolary compositions of Cicero ; several to Quintilian ; many to the Latin and the Greek poets and orators ; some to modern writers and philologists ; and by far the greater portion of the Latin authorities is more connected with the *matter* than the *style* ; that is, they were designed rather to vindicate the thoughts than to authenticate the words, though they do at the same time serve for the latter purpose. What could be more natural than that in a *Preface*, in which Dr. Parr discusses the rhetorical and oratorical merits of certain English senators, he should have recourse to the appropriate language of Cicero and Quintilian, when they are describing the rhetoricians and orators of Greece and Rome ? What more blame can be fairly imputed to Dr. Parr for having enlivened his *Preface* with forcible expressions taken from the Latin poets, than to Cicero, who frequently in his rhetorical, ethical, and philosophical writings diversifies his

with speeches than poems. Parr has professedly drawn much from this piece, in his *Preface*; and he has taken more than he has acknowledged. PARR: *Peringeniosis neque satis doctis hominibus plerumque contingit, ut melius putent se dicere posse, quam scribere.* CICERO c. 24.: *Videmus alios, quod melius putent dicere se posse, quam*

style or illustrates his matter with quotations from and allusions to Ennius, Accius, Pacuvius, Plautus, and other old and unpolished poets? And how is the originality, the beauty, or the energy of Cicero's language affected by such quotations, even if they are numerous? Dr. Parr's style in the *Preface* is Ciceronian; the whole groundwork is decidedly Ciceronian; the Roman orator would, in my opinion, have recognised in this *Preface* a successful imitation of his own language; he, as a great master of composition, would not have considered that the ornaments of the building were so numerous as to hide or destroy the character of the building itself, but so sparingly and tastefully disposed as to exhibit its fine proportions to the eye, and to engage the admiration of the beholder. One fair test for trying the soundness of this vindication is this:—let any intelligent scholar suppose all the marginal references withdrawn, and assume that the language throughout the *Preface* is original. Could he discern any defects in the style? Would the *harlequin's jacket*, the *gaudy patchwork*, the *coat of many colours* then present itself to his eye? Assuredly he could not discover anything but the energy of one and the same powerful mind displayed in that vehement and glowing language, which was its fittest vehicle;—he would see no traces of unequal composition, attesting an unfurnished intellect and an unpractised hand,—no marks of a pen *necessarily dependent* on other writers for the supply of matter or diction, but merely using in the way of pleasant allusion, or for the sake of greater force, those thoughts and expressions, which had been treasured in the

scribere; quod peringeniosis hominibus neque satis doctis plerumque contingit. CICERO c. 61. verbatim: *Propter expeditam ac profluentem quodam modo celeritatem.* PARR: *Hæc cui contingant, eum iterum ac sæpius dixerim Attice loqui.* CICERO c. 84. *Hæc cui contingant, eum scito Attice dicere.* CICERO c. 93. *Nemo erat qui videretur exqui-*

memory, and which, if they had not the freshness of youth, had the raciness of antiquity to recommend them. It will be right to quote what Dr. Parr himself says in this *Preface* p. lxxiii, about the imitation of the ancients in respect to Latin style:—

“*Imitatio veterum, qualis tandem esse debeat, non est nostrum dijudicare. Suus est cuique in hac re gustus, suum etiam judicium. Verbis fere omnibus, modo perspicua et apta sint, in Latine scribendo locum esse crediderim. Neque enim solæ phrases, aut sola vocabula, (vide Scheller. Append.,) sed totius orationis habitus colorque potissimum spectandi sunt. Habeat igitur, per me licet, ipsa morositas aliquid tum excusationis tum etiam laudis, in μελετήμασι concinnandis. Hujusmodi autem in opusculis, arbitror parum referre, utrum scriptores, e quibus verba petita sint, aurea an argentea in ætate linguae Latinæ floruerint. Quicquid rei cuique, quæ tractanda sit, maxime conveniens fuerit, id demum mihi videtur optimum. Aliorum vero, sive obscuram in verbis conquirendis diligentiam et περιεργίαν, sive aurium sensum fastidiosum et prope κακόζηλον, is sane ego sum, qui neque acriter improbandum, neque acrite et ambiciose sequendum esse statuam. ‘Aurea ex ætate’, inquit Cellarius (*Cur. Poster.* 93,) ‘cum pauci scriptores ad nostra tempora pervenerint, nimis pauper Latinitas esset, si nihil approbandum sit, quod e Cicerone aut æquali non habeamus. Altera quoque ætas, quæ argentea dicitur, subvenire nobis debet, nova verba, non minus elegantior tamen, et suffragio populi Romani formata superaddit.’”*

sitius — studuisse litteris, — nemo, qui philosophiam complexus esset, matrem omnium bene factorum beneque dictorum, — nemo, qui memoriam rerum Romanarum teneret, — nemo, qui — laxaret iudicum animos, atque a severitate paulisper ad hilaritatem risumque traduceret, — nemo, qui delectandi gratia digredi parumper a causa ; nemo, qui — iudicem — ad fletum posset adducere. PARR: Nemo, qui — diligentius — litterarum scientiæ se dederit ; nemo, qui philosophiam illam, matrem omnium bene factorum beneque dictorum, coluerit exquisitius ; — nemo, qui rerum et veterum et recentiorum memoriam vel arctius vel copiosius tenuerit ; nemo, qui delectandi gratia jucundius sit a proposito parumper egressus, et a severitate ad risum lenius deduxerit animos audientium ; nemo, qui ad fletum — vehementius deflexerit. CICERO c. 96.: Doleo me in vitam paulo serius, tanquam in viam, ingressum, priusquam confectum iter sit, in hanc reipublicæ noctem incidisse. PARR: Antequam in hanc senatus noctem incidimus. In Cicero the metaphor is clear ; it is not so in Parr. I have still attended only to that*

On this subject the reader will find some excellent matter in J. L. Mosheim's *Præfatio* to his edition of Ubert Foliet's *Libri tres de Linguae Latinæ Usu et Præstantia*, Hamb. 1723. p. 24. The passage is quoted in the *Appendix* to my edition of Dr. Lempriere's *Classical Dictionary*.

If there be, (and assuredly there is,) good sense in these remarks of Dr. Parr, it is idle to charge him with making a *harlequin's jacket*, *patchwork*, or a *coat of many colours*, because he mingles the language of Quintilian and other writers with the language of Cicero. E. H. B.]

* [Mr. Green remarks that he does not understand "on what principle Dr. Parr sometimes gives, and sometimes withholds his authorities for sentences and expressions ;" but at the

part of the *Preface*, which gives the character of Burke." P. 219.

"Oct. 9, 1796. It would be difficult to find in the English language, of equal variety and length, four such compositions, as Burke's *Speech to the Electors of Bristol*; Johnson's *Preface to Shakespeare*; Parr's *Dedication to Hurd*; and Lowth's *Letter to Warburton*." P. 12.

"Sept. 21, 1799. Received through Lord Chedworth a flattering message from Dr. Parr, in which, 'not with

same time acknowledges that he had read only a part of the *Preface*. Let us then hear what Dr. Parr himself says p. lxxiii. : —

"Laborum, qui me diu constrictum tenuerunt, eorum intercapedinem omnem impendere soleo in libris Græcis Latinisque evolvendis. Quare veniam mihi candidus lector facile dabit, si verba aut sententias, quæ mihi inter legendum arriserint, *Prafationis* hujusce in usus identidem transtulerim. Qui enim Bellendeni hoc opus e tenebris eripiendum esse statuissem, mihi ipsi statuebam id licere facere, quod ab eo viderem multo sæpius esse multoque solertius factitatum. Locos insigniores, qui occurrerint in scriptoribus, quorum sæpe verbis disertis, sæpe totis sententiis, ex professo usus sim, in margine notandos putavi: idque ea mente feci, non ut illa, quæ lectitassem, pueriliter et inepte ostentarem, sed, ut Bellendeni fidem diligentiamque sequerer, et consilii, quo multa laudaverim, vis omnis ac ratio penitus perspicerentur. At si qui sunt, quibus propositum illud meum minus probare possim, eorum captiunculis et sannis occurrere a vitio propius foret, quam a laude."

Dr. Parr informs us that he has noticed only the *locos insigniores*; and therefore he has omitted many, which are of a different character. In point of fact the marginal references are rather authorities for the matter, than vouchers for the Latinity. E. H. B.]

‘ the scanty and penurious measure of a critic by profession,’ but evidently from the overflowings of a heart warm with the subject, he bestows his commendations on the little pamphlet I published last year,* (*An Examination of the leading Principles of the New System of Morals*,

[* As this tract of Mr. Green is very scarce, and probably in few hands, I hope to be considered as doing an acceptable service to literature by making an important extract from it, p. 49. I have seldom seen more interesting philosophical truth displayed with more elegant diction, more captivating eloquence, or more powerful and satisfactory reasoning : —

“ Our moral sentiments, which give at once being and force to moral distinction, cannot be the result of reason. The object of reason is, simply and exclusively, truth and falsehood : and all the effect, which truth and falsehood can possibly produce upon the mind, is to excite a mere assent or dissent, as any proposition appears under one or other of these characters. Wherever the mind is affected on any occasion beyond this, we may universally affirm, and be perfectly sure, that this effect proceeds from some cause entirely independent of the powers of reason. Whatever is susceptible of truth or falsehood, is within the province of reason. Reason may investigate the properties in any object, by which these affections are produced, the relations of these properties with other parts of the system in which they act, or the effects they are designed to produce upon that system : but those properties must previously have acted, to become a subject-matter of enquiry ; and must still continue to act, independently of any speculations respecting their nature, their relations, or their ultimate destination. Reason may be employed on subjects affecting the mind with any emotion, as well as upon lines and figures : but its effects, as reason, must in both cases be the same. It may explore the causes of beauty in visible objects, or of harmony in sound, just as well as the most abstract relations of a triangle : truth and falsehood, probable or certain, are still its only concern ; and unless beauty and harmony previously and independently delighted, the result

as that Principle is stated and applied in Mr. Godwin's *Enquiry concerning Political Justice, in a Letter to a Friend*, Lond. 1798. 8.) *Laudari a laudato viro*, — to be thus commended by one, to whom I am utterly unknown, and from whom praise is of such value, and this amidst

upon the mind would be equally uninteresting. It may treat of principles of action in man, just as well as of *vis inertiae* in matter : but, as incapable of affecting the mind in any other way than through the agency of objects, which previously affected it, it can never operate as an original principle of action itself ; though, by being frequently conversant with such powers, it may sometimes, by a natural delusion, seem to do so.

“ This remark, you perceive, is of extensive application. The subject before us, must limit our present use of it. Our moral sentiments are original principles of action ; and cannot, therefore, as such, be derived from reason. We do not merely *believe* an action to be of a certain description called moral or immoral ; we *approve* or *disapprove* it as such ; and this sentiment of approbation and disapprobation has a positive influence on human conduct. But approbation and disapprobation are emotions of the mind ; and cannot, consequently, originate from reason. We may observe, accordingly, that Mr. Hume, who has laboured hard to refer morality as far as possible to reason, has been obliged to resort at last to ‘a sentiment of humanity implanted in our nature,’ to a feeling entirely underived from reason, to account for the only principle, which sets it in action, and without which it would be nothing more than an empty speculation and dead letter. (*Princ. of Mor.* s. 5.) No reasoning on the tendency to augment or diminish the general happiness, in which he (with others) establishes the standard of right and wrong, could give origin to this feeling. Reason, no doubt, by shewing that any action had one or other of these tendencies, might induce me to call it by one or other of these denominations, as I should name a kangaroo a quadrupede, and a penguin a bird, from their falling under one or other of these classes ; but, unless I was previously so interested in the general

the cautious reserve of some, from whose friendship I should have expected a more encouraging reception, is a gratification, to which I cannot be insensible: yet the predominant effect upon my mind has been depression, rather than elation.* How is this? Opposition and in-

happiness, as to approve whatever promoted, and blame whatever obstructed that end, reason could no more excite these emotions from such tendencies, than Euclid could inflame me with love for a triangle, or aversion to a circle, from the remotest of their geometrical relations. The very theory, which places virtue in utility, presumes on a general affection for the general good, (which is the end of utility,) or it would not otherwise be of power to delude the public for a moment. If Mr. Godwin, who has discreetly passed over this high matter in silence, relying on an internal sentiment thus existing in his favour, if Mr. Godwin can shew me any reason, not founded on a feeling independent of all argument, why I should abstractedly prefer the production of good to the production of evil — *erit mihi magnus Apollo*; and I will subscribe to his dogmas as oracles tomorrow.

“ Holding this to be utterly impossible; and assuming that our moral sentiments, as original principles of action, operating through an affection of the mind, must proceed from some cause distinct from reason, and adapted to that effect, where, let me ask, are we

[* Whether the one effect or the other would be produced in such a case, would depend entirely on the *disposition* of the person, to whom the praise was addressed; and I am rather surprised that a man of such philosophical reflection, as Mr. Green exhibited, should not have perceived that the effect would be different on minds of different construction. Mr. Green was a modest, reserved, retired, pensive, and somewhat timid man; and was therefore very likely to suffer the depression, which he describes. Dr. Parr, through Lord Chedworth, expressed a desire, and intimated an intention of visiting Mr. Green at his residence. Had such a desire been expressed, and such an intention intimated to any other scholar, or to scholars in general, the effect on their

dignity, I believe, have a natural tendency to rouse, condense, and invigorate; excessive favor and commendation to dissipate, relax, and enfeeble our energies and spirits. When stung with neglect, or galled by injuries, the mind, bent back upon itself, and driven to its own resources for

to look for this cause, but in the immediate objects *in* which and *on* which it acts; in the qualities, which strike us as moral or immoral, and in the acknowledged properties of the human mind. To deduce these sentiments from a general sentiment, (for to some sentiment we must at last recur,) in favour of their ultimate end, is perfectly preposterous. The greater part of our moral sentiments are not resolvable into any such sentiment at all, general or particular; and of those, which seem so, the particular must have conducted to the general sentiment, and cannot be derived from it. We might as well affirm, that particular objects struck us as beautiful, from a reference to some abstract idea of universal beauty, as that particular acts of beneficence excited our approbation, from our general approbation of beneficence. Particular objects must have struck us as beautiful, before we had ascertained the general properties, in which beauty consists: particular actions must have excited our approbation as beneficent, before we had formed a notion of beneficence in the abstract.

“ If you ask me, after this, from whence I derive our moral sen-

minds would have been exhilarating — they would have rejoiced with exceeding joyfulness at the thoughts of welcoming such a venerable guest. But the effect on Mr. Green's mind was the very reverse of delight — he was distressed beyond measure — he knew not how he was to conduct himself towards such a guest — he was puzzled how he could best entertain him, and what sort of company he could invite to meet him — all was difficulty and tribulation, doubt and hesitation, puzzle and vexation, helplessness and confusion, fearfulness and consternation; and thus the intended visit was never paid by Dr. Parr.

If the general effect of praise, whether appropriate or excessive, were rather depressing than exhilarating, what would become of

support, collects its scattered strength, fastens on whatever is excellent in its faculties or achievements, and dilates with conscious pride* : — when hailed with eulogy, which we are sensible far exceeds our deserts, after the first throbbings have subsided, all our defects and infirmities

timents, in what I place the efficient cause of moral distinction, I do not hesitate to refer you to the account of these sentiments by Adam Smith ; not as adopting all his inferences with unqualified assent, nor as supposing that he has exhausted a subject productive, in its nature, to the power of the searcher ; but from a firm and rooted conviction, that he has opened and explored the only quarry, from which any solid conclusion on the subject will ever be deduced. Passing over all speculations on the relative properties or ultimate tendency of moral qualities, as totally incompetent to *form* such impressions, and disdaining the clumsy artifice of a moral sense peculiarly adapted to *receive* them, he has looked for our moral sentiments in the acknowledged properties of the objects we regard as moral or immoral, acting on the acknowledged properties of the mind of man — and he has found them there. His solution, as far as I know, has never been contested ; and, if its influence has not been adequate to its merits, it is imputable to our being but little interested in the origin of principles, which operate independently of all our speculations about

youthful ambition? No man ever heard of any boy at school finding his generous ardour repressed by the great praises, which the master had bestowed on some particular compositions ; — on the contrary the noble-minded youth tries to improve on his past performances, to excel himself, to become entitled to yet higher praise, and to reach the perfection of that model, which is set be-

[* This observation is perfectly just, and we may instance in confirmation of it Lowth's *Letter to Warburton*, Bentley's *Dissertation on Phalaris*, Parr's *Dedication to Hurd*, and many other controversial pieces written in self-defence, and constituting the most finished compositions of their respective writers. E. H. B.]

rise up in appalling array before the judgment; and the heart, sickening at the spectacle, sinks in despondency within us. Such, I should suppose, would be the general feeling, except with very superior minds, who are above all disturbance from such causes; or with those

them. We consider such enquiries as at best but matters of curious research. Burke, who with far greater powers, has explored an analogous subject, and developed the sources of *the sublime and beautiful*, has perhaps been still less efficacious. What effect, indeed, would we require from such works? The object of these writers has not been presumptuously to lay down new laws of their own, for the direction of our taste and the regulation of our conduct; but carefully to investigate the processes, which nature has adopted for this purpose: and it is not till we are staggered, perplexed, and disgusted, by mischievous and phantastic theories, spun out of false principles, that we resort with a genuine relish to the true. If you should read the work I have quoted, after the perusal of this Letter, you will feel, I think, the full force of this observation.

“ Nothing can be better founded than the principle of the theory there stated, or more natural and satisfactory than the solution it affords. It places the grounds of our moral approbation and our blame, not in a painful scrutiny into the *consequences* of actions,

fore him in reality, or strongly pictured in his mind.

I well remember that the praises, which Dr. Parr bestowed on my diligence, accuracy, and learning, such as it was, had an encouraging, and not a depressing effect; and in many instances his well-directed praises of useful and valuable works promoted further and higher exertions in the delighted authors, who had perhaps no personal claims to his notice.

Dr. Parr was not the only great man, who discerned the merit of Mr. Green as a philosopher. “ Mr. Green was highly gratified,” says his biographer p. 53, “ by the warm approbation bestowed upon it by those, whose judgment he most valued; and, in an especial manner, by the commendation of that candid and en-

happily-gifted beings, those fools of fortune, provoking rather our spleen than our envy, who enjoy the blessing of self-satisfaction and complacency, and, as they are completely callous from vanity to censure, are enabled by the same principle to swallow, without being cloyed, any measure of praise." P. 161.*

which we rarely regard, and which it is an effort to pursue, but in the *sentiments* and *passions* from whence they spring, and which they kindle; affections, which touch us by an involuntary sympathy, and find an echo in every breast. We enter into the feelings of those around us — without this their conduct could operate upon us no otherwise than if they were mere automata. We enter thus into their feelings, because, as susceptible of the same impressions ourselves, the occasion immediately suggests how we should feel so circumstanced. *Non ignara mali, miseris succurrere disco*, is the language of poetry and truth, and applicable to every sympathy, as well as to compassion. When the feelings of others are found, on this suggestion, in concord with our own, they touch us with delight, and excite our approbation; when otherwise, they affect us with disgust, and provoke our censure. Had we been so constituted, accordingly, as to feel for others as acutely as they feel for themselves, our approbation would have been indiscriminate; all conduct would have affected us alike; and no such consequence as moral distinction could possibly have

lightened scholar, Dugald Stewart, conveyed to him in a very flattering Letter soon after its appearance. Praise from such a quarter Mr. Green estimated highly as it deserved; nor do I think there existed any one, whose testimonial of applause could be, in his estimation, of greater or more intrinsic worth." According to Mr. Green's theory, this Letter, if it exhilarated him at first, ought to have soon produced a depressing effect; and about such an affect the biographer is silent. E. H. B.]

* In the *Bibl. Parr.* 653, under the title of this tract, Mr. Green is termed "a sensible man." "Among the academics, who, during

“In 1780,” says Dr. John Johnstone, “Parr appeared before the public as an author of *Sermons*. He was invited by the Mayor of Norwich in his official capacity, to print one preached in the Cathedral, Dec. 25, 1779. and the other in

resulted. As we are naturally disposed, however, to enter into some affections and passions more readily than into others — into those, which directly act upon the mind, as joy or grief, than those, which result from some physical disposition of the body, as hunger or desire — into those, which are common to all ages and temperaments, as emulation, than those, which are peculiar to some, as love — into those, which generate others congenial to themselves, as gratitude, than those, which generate the reverse, as resentment — and into none, unless we are equally acted upon by the same common cause, in a degree equal to that of the person principally affected — so, to procure that perfect sympathy, which conciliates approbation, two different efforts are required, giving rise to two different sets of virtues, estimable and valuable, (like every thing else,) according to the delight they afford, and the difficulty of their attainment: 1st, that of the spectator, to enter into the feelings of the person principally affected, from whence we derive all the amiable virtues, which turn on sensibility: and 2dly, that of the person principally concerned, to reduce his feelings to the standard of the spectator's sympathy, from whence originate all the respectable virtues, which turn on self-command;

Dr. Parr's life, have been distinguished by classical, oriental, theological, or mathematical knowledge, by professional skill, or by parliamentary abilities,” and whom Dr. Parr “recollected with triumph,” is inserted the name of Mr. Green: — “Mr. Green, whose penetration, whose taste, whose large views in philosophy, and whose great talents for composition, entitle him to my respect, has quoted (p. 32,) some admirable lines from Pope, in order to illustrate the progress of our affections. I will give the reader an opportunity of comparing these lines with a passage, which they

the Church of St. Peter's Mancroft in that City, March 24, 1780.* Mr. Greene of Ipswich, who afterwards published some *Remarks on Adam Smith's Theory of Moral Sentiments*, and on *Godwin's System*, was one of the persons in of-

into which two descriptions of virtue, thus modifying the original passions of our nature, submitting the more selfish to the more enlarged, restraining the unsocial, and stimulating the benevolent, whatever has obtained the estimation of mankind as virtuous, is resolvable; and in reference to which, we approve or condemn whatever is the object of moral sentiment.

"On this theory all is regular, consistent, harmonious; in perfect concord with our feelings and experience; and exactly agreeable to the general economy of nature. It comes home to the bosoms of us all. We are not left, under this scheme, as on the system of expediency, to consume life in groping our way through it; as much agaze at its most ordinary duties, as at its highest functions, the sport of every gust; without any other direction than caprice, without any other impulse than fanaticism. Our appetites and

resemble strongly, but which Mr. Pope in all probability had not seen: *Stob. Serm.* 82. p. 481." *Notes on the Spital Sermon* p. 86. In p. 72, Dr. Parr remarks that "the consequence 'of the radical position that we are bound in justice to do all the good we can, and that all moral duty is comprised in justice,' are stated with great clearness by Mr. Green p 15. Dr. Parr also quotes Mr. G.'s pamphlet with approbation in pp. 73, 74.

* [Mr. Green has in a former page expressed his surprise that Dr. Parr should have mentioned Helvetius in the list of his *tutors*. But perhaps his surprise would have been less great, if he had observed the following note, which occurs in p. 41, of these two *Sermons*:—"Helvetius has made many striking remarks upon the importance of education, and has suggested some excellent rules for the method of conducting it. But he has fallen into

fice at Norwich, when these Sermons were preached, and one of those, to whom they were addressed, thus returns thanks for them :— ‘ Mr. ‘ Greene presents his compliments, and returns ‘ his thanks to Dr. Parr for the high honour he

passions stand as the true original principles of action ; each possessing, like the correspondent powers in physical nature, a certain determinate destination, which would be missed, and to a loss incalculable, in the suspension even of the meanest of them. As neither possessing, however, like those powers, a certain determinate force, nor acting on the same unchangeable substance ; but varying in different tempers and conditions, and operating on all the varieties of life and society, our moral sentiments arise, a part of our nature, too, to regulate their impulse. While paramount to these, and arbiter of all, presides the understanding ; not to supersede, but to superintend, their agency — not to sub-

The passage containing the lines from Pope, is this :

“ I am bound to produce all the good in my power ; but by what incitements is it proposed to stimulate me in this arduous duty ? The general good, I will allow, is an object highly desirable ; and, though stripped of all, that can impart a lively interest to it, of time and place and person and circumstance, there is no man, I wish to believe, so strangely malevolent, who would not

gross and dangerous errors, when he assigns ‘ physical sensibility’ and ‘ memory’ as the ‘ productive causes of our ideas.’ Hartley’s hypothesis of vibrations has always appeared to me ingenious rather than satisfactory. But I am not acquainted with any writer, who inculcates with so much clearness and so much energy, the necessity of paying an early, a strict, and constant attention to the operations of the human mind. He has investigated the principle of association more deeply, explained it more accurately, and applied it more usefully, than his great and venerable precursor, Mr. Locke.” E. H. B.]

‘ has done him, in prefixing his name, (and in
 ‘ such respectable company,) to the two *Sermons*,
 ‘ with which Dr. Parr has obliged the public,
 ‘ and from the perusal of which he has received
 ‘ the greatest and most rational pleasure, satis-

stitute, for living prolific principles, bewildering speculations ; but by enlarging our view of the sphere, in which they act, and unfolding as well the ends, for which they were implanted, as the natural sanctions, by which they are guarded and enforced, to ascertain and to adjust their respective boundaries, to stimulate the languor of some, to curb the impetuosity of others, to ratify the authority of all, and to supply that authority, (where requisite,) by the aid of civil institutions, and a sense of religious obligation.”

“ This Letter,” says the biographer of Mr. Green p. 44, “ affords a very fair specimen of the close reasoning and ingenuity of its author. It is written with great clearness, vigor, and elegance, and possesses considerable merit. Although Mr. Green has, for the most part, adopted the opinion of Adam Smith on the *Theory of Morals*, yet he has adorned it with such additional arguments, and enforced it with such earnest eloquence, that his work may be considered as a valuable addition to the treatises on this interesting and much controverted subject.” E. H. B.]

give it, when fairly brought before him in a moment of ease and reflection, his heartiest good wishes, or even concur in any reasonable plan to promote it. All this I readily admit : but to convert this remote regard into the primary principle of all action, is quite a different affair. Such a scheme must necessarily be delusive, because it controverts, at its outset, the strongest instincts of our nature ; because it is at war with what neither mortal strength nor subtlety can abolish or supplant ; and grounds its success on the extinction of powers, which fanaticism may counteract, indeed, but never can extirpate. We cannot change our nature. By a law of that nature, we proceed from personal

‘faction, and information. *Tuesday, June 10, 1780.*” (*Memoirs of Dr. Parr* p. 112.)

But my friend is here under a great mistake.

1. The individual addressed by Dr. Parr in the *Dedication* of the two *Sermons* is the *Rev. John*

affection to general regard : from the love of offspring, of kindred, of neighbours, and acquaintance, to that of our district, our community, our country, and our kind. In this order our affections are diffused ; and in this order, by the constitution of our being, they weaken as they spread.

‘God loves from whole to parts : but human soul
 ‘Must rise from individual to the whole.
 ‘Self-love but serves the virtuous mind to wake,
 ‘As the small pebble stirs the peaceful lake ;
 ‘The centre moved, a circle straight succeeds,
 ‘Another still, and still another spreads ;
 ‘Friend, parent, neighbour, first it will embrace ;
 ‘His country next, and next all human race :
 ‘Wide and more wide, th’ o’erflowings of the mind,
 ‘Take every creature in of every kind.’

Sings Pope, as he winds up his *Essay on Man*, with the correctness of a philosopher and the spirit of a poet. In vain we endeavour to think otherwise ; in vain we act as if otherwise we thought : the original feeling remains, and cannot be subdued. The warmest philanthropist would eat his dinner with good appetite, though one of the Philippines, with all its inhabitants, were swallowed by an earthquake, or the plague were raging on the shores of the Hellespont ; and would weep in bitterest affliction at the untimely death of his only child. I am not contending that this disposition of things is right. It is not the place to do it. Let him who dares, arraign it. But I maintain it is the fact ; and a fact, which, without a violence on nature, we cannot alter. To invert this natural series, to transform the last and remotest extension of our regards into the original spring, from which we are to derive all

Greene, A. M. 2. The person, who resided at Ipswich, never lived at Norwich, and was *Thomas Green, Esq.* He was born at Monmouth Sept. 12, 1769. and was consequently only 10 years old, when the first of these two *Sermons*

others,—to do more—to set it up as the only legitimate principle of action, superseding every other motive and every moral corrective on these motives, is sheer infatuation."

The Greek writer, to whom Dr. Parr refers, is Hierocles, and the passage is thus translated in an interesting little volume by my philosophical friend, Mr. Taylor, entitled—*Political Fragments of Archytas, Charondas, Zaleucus, and other ancient Pythagoreans, preserved by Stobæus; and also, Ethical Fragments of Hierocles, the celebrated Commentator on the Golden Pythagoric Verses, preserved by the same Author, Chiswick, 1822. 8. p. 106.:*—

"The consideration of the duties pertaining to (our other) kindred is consequent to the discussion of those that pertain to parents, brothers, wives, and children; for the same things may, in a certain respect, be said of the former as of the latter; and on this account may be concisely explained. For, in short, each of us is, as it were, circumscribed by many circles; some of which are less, but others larger, and some comprehend, but others are comprehended, according to the different and unequal habitudes with respect to each other. For the first, indeed, and most proximate circle is that, which every one describes about his own mind as a centre, in which circle the body, and whatever is assumed for the sake of the body, are comprehended. For this is nearly the smallest circle, and almost touches the centre itself. The second from this, and which is at a greater distance from the centre, but comprehends the first circle, is that in which parents, brothers, wife, and children are arranged. The third circle from the centre is that, which contains uncles and aunts, grandfathers and grandmothers, and the children of brothers and sisters. After this is the circle, which comprehends the remaining relatives. Next to this is that, which contains the common people, then

was preached. 3. Mr. Green did not write any pamphlet under the title given to it by Dr. John Johnstone; but the title was *An Examination etc.*

Having now made all the necessary extracts from Mr. Green's *Diary*, I shall resume the subject of the *Tracts by Warburton and a Warburtonian*, as one of the greatest importance in the biography of Dr. Parr, and therefore prolixity is pardonable in the biographer. But a topic, involving

that which comprehends those of the same tribe, afterwards that which contains the citizens; and then two other circles follow, one being the circle of those, that dwell in the vicinity of the city, and the other, of those of the same province. But the outermost and greatest circle, and which comprehends all the other circles, is that of the whole human race."

Mr. Taylor observes in a note : — " This admirable passage is so conformable to the following beautiful lines in Pope's *Essay on Man*, that it is most probably the source, from whence they were derived. In Hierocles, however, the circles are scientifically detailed; but in Pope they are synoptically enumerated. Pope, too, has added another circle to that, which is the outermost with Hierocles, viz. the circle which embraces every creature of every kind. But, as Hierocles in this fragment is only speaking of our duties of kindred, among which the whole race is, in a certain respect, included, he had no occasion to introduce another circle, though the Platonic doctrine of benevolence is as widely extended as that of Pope." But I am more inclined to consider the resemblance between Pope and Hierocles as accidental, because Pope had no great depth of scholarship, and was not likely 'to poach' in Stobæus. It is possible, however, that Warburton, or some other learned friend of Pope, might have directed the attention of the poet to the passage in question. E. H. B.]

such eminent men as Bishops Warburton and Hurd, Doctors Jortin,* Leland, and Parr, cannot be otherwise than interesting to many readers.

I shall begin with transcribing from the *Bibl. Parr.* some notices of Hurd.

"J. Trapp, *Prælectiones Poeticæ*, Lond. 1736. 2 vols. 12mo; 1760. 2 vols. 8vo. These *Prælectiones* abound with good sense, with taste, with elegant Latin. They do not deserve the contempt, with which Hurd is pleased to speak of them in his *Notes on Horace*. S. P." P. 328.

"Acrimonious *Remarks on Mr. Hume's Essay on the Natural History of Religion*, addressed to the Rev. Dr. Warburton, written by Bishop Hurd, who at last avowed his name. It is sarcastic, and it is superficial."* P. 577.

*["Dr. John Jortin's *Miscellaneous Observations upon Authors, Ancient and Modern*, 2 vols 8vo. 1731. This copy is extremely valuable, because it contains some additional criticisms from a Ms. of Dr. Jortin, and also the names of the different writers, from Dr. Jortin's own copy, lent to me by a friend. I can answer for its authenticity; and I consider it no mean acquisition to know who were the co-adjutors of the excellent writer, and what corrections or improvements he made in the course of his extensive and accurate reading. To this book a very sharp, and in some respects really learned, answer appeared in 1731, in '*Several Letters to a Friend*;' I have it. S. P." *Bibl. Parr.* 308. E. H. B.]

*["The same year appeared Mr. Hurd's *Remarks on*

“ *Enquiry into the Right of Appeal from the Chancellor, in Matters of Discipline, (by Dr. Chapman,)* 1751. — 2. *A Farther Enquiry into the Right of Appeal, etc.* 1752. — 3. *A Letter to the Author of the ‘Farther Enquiry,’ etc.* 1752. — 4. *The Opinion of an Eminent Lawyer, etc.* (ascribed to Mr. Hurd, then Fellow of Emmanuel, now Bishop of Worcester.*) 5. *Considerations on the Regulations at Cambridge*, 1751. (by Dr. Green, afterwards Bishop of Lincoln.)” P. 662.

Hume's Essay on the Natural History of Religion. Warburton appears to have been so much concerned in this tract, that we find it republished by Hurd in the quarto-edn. of that Prelate's *Works*, and enumerated by him in his list of his own *Works*. It appears to have given Hume some uneasiness, and he notices it in his account of his *Life*, with much acrimony.” Chalmers's *Biogr. Dict.*

The following extract from Hurd's *Life of Warburton* p. 77, will shew that Dr. Parr was mistaken in attributing the

* [“ In May 1750, by Warburton's recommendation to Dr. Sherlock, Bishop of London, Mr. Hurd was appointed one of the Whitehall-Preachers. At this period the University of Cambridge was disturbed by internal divisions, occasioned by an exercise of discipline against some of its members, who had been wanting in respect to those, who were entrusted with its authority. A punishment having been inflicted on some delinquent, they refused to submit to it, and appealed from the Vice-Chancellor's jurisdiction. The right of the University, and those, to whom their power was delegated, becoming by

“ Letter to the Lord Bishop of Worcester, occasioned by his Strictures on Archbishop Secker and Bishop Lowth, in his ‘Life of Bishop Warburton’, now prefixed to the 4to. Edition of that Prelate’s Works, by a Member of the University of

Remarks to the pen of Hurd, when in point of fact, Hurd wrote only the introduction and the conclusion, and the *Remarks* were the composition of Warburton. Dr. Parr has quoted the book in his *Tracts by Warburton and a Warburtonian* pp. 155. 156. 161. 162. 163. 165. 166. 170. 172.; but he had no suspicion of the double authorship.

“ After this complete triumph,” says the Bishop, “ over the great chieftain of his party, (Bolingbroke,) it would scarce be worth while to celebrate his successes against inferior adven-

this means the subject of debate, several pamphlets appeared, and among others, who signalised themselves upon this occasion, Mr. Hurd was generally supposed to have written *The Academic, or A Disputation on the State of the University of Cambridge, and the Propriety of the Regulations made in it on May 11, and June 26, 1750.* 8vo. But this was, as we have already remarked, the production of Dr. Green. Mr. Hurd, however, wrote — *The Opinion of an Eminent Lawyer, (the Earl of Hardwicke,) concerning the Right of Appeal, from the Vice-Chancellor of Cambridge to the Senate, supported by a Short Historical Account of the Jurisdiction of the University, in Answer to a late Pamphlet, intituled ‘ An Inquiry into the Right of Appeal from the Vice-Chancellor, etc. by a Fellow of a College,’ 1751.* 8vo. This passed through three editions; and being answered, was defended in a *Letter to the Author of a ‘ Farther Inquiry,’ 1752.* 8vo. It is also preserved in the Bishop’s *Works.*” Chalmers’s *Biogr. Dict.* E. H. B.]

Oxford, (Mr. Winkle of Pembroke-College, *Oxford*.) 1795." P. 584.

It is worth while to attend to the account of Hurd, which Mr. Chalmers gives in his *Biogr. Dict.*, and which is tolerably impartial:—

turers, if *one* of them had not published his own shame; and if what I owe to Dr. Warburton's memory, did not require me to explain a trifling matter, in which I happened to be concerned. Mr. Hume had given an early specimen of his freethinking philosophy in some super-subtile lucubrations of the metaphysical kind: which, however, did no great mischief to religion; and what chagrined him almost as much, contributed but little to his own fame, being too sublime or too dark for the apprehensions of his readers. For so good a purpose as that of assisting in the common cause of impiety, he thought fit to come out of the clouds, and to attempt a popular vein of writing, as the more likely to get himself read and talked of in the world. In 1749, he therefore gave the public a hash of his stale notions, served up in the taking form and name of *Essays*, and with a stronger, at least more undisguised, mixture of atheism than before. Dr. Warburton, who was then sending his *Julian* to the press, saw these *Essays*, and had thoughts of closing that work with some strictures upon them. In a Letter of *Sept.* 28, of that year, to a friend at Cambridge, he says:— 'I am tempted to have a stroke at Hume at parting. 'He is the author of a little book called *Philosophical Essays*: 'in one part of which he argues against the being of a God; 'and in another, (very needlessly, you will say,) against the 'possibility of miracles. He has crowned the liberty of the 'press; and yet he has a considerable post under the govern- 'ment. I have a great mind to do justice on his arguments 'against miracles, which I think might be done in a few

“ The friendship, which had already taken place between Warburton and Mr. Hurd, had from its commencement continued to increase by the aid of mutual good offices; and in 1755, an opportunity offered for the latter to shew the warmth of his attachment, which he did perhaps with too close an intimation of his friend’s manner.

‘ words. But does he deserve this notice? Is he known amongst you? Pray answer me these questions. For if his own weight keeps him down, I should be sorry to contribute to his advancement to any place but the pillory.’ No encouraging answer, I suppose, was returned to this Letter; and so the author of the *Essays* escaped for this time. His next effort was to discredit religion by what he calls its *Natural History*. This book came out early in 1757, and falling into the hands of Dr. Warburton, provoked him, by its uncommon licentiousness, to enter on the margin as he went along, such remarks as occurred to him: And, when that was too narrow, to contain them all, he put down the rest on loose scraps of paper, which he stuck between the leaves. In this state the book was shewn to me, (as I chanced at that time to be in London with the author,) merely as matter of curiosity, and to give me an idea of the contents, how mischievous and extravagant they were. He had then written remarks on about two-thirds of the volume; and I liked them so well, that I advised him by all means to carry them on through the remaining parts of it, and then to fit them up, in what way he thought best, for public use, which I told him they very well deserved. He put by this proposal slightly; but, when I pressed him again on this head some time after, in a Letter from Cambridge, he wrote me the following answer: — ‘ As to Hume, I had laid it aside ever since you were here. I will now, however, finish my skeleton: it will be hardly that. If then you think anything can be made of it, and will give yourself the

Dr. Jortin having in his *Dissertation* spoken of Warburton with less deference and submission than the claims of an overbearing and confident superiority seemed to demand, Mr. Hurd wrote a keen satire, entitled *The delicacy of Friendship, a Seventh Dissertation, addressed to the Author of the Sixth*, 1755. 8vo. It has been said that

‘trouble, we may perhaps between us do a little good, which
 ‘I dare say we shall both think will be worth a little pains.
 ‘If I have any force in the first rude beating out the mass, you
 ‘are best able to give it the elegance of form and splendour of
 ‘polish. This will answer my purpose, to labour together in
 ‘a joint work to do a little good. I will tell you fairly, it is
 ‘no more the thing it should be, than the Dantzick-iron at the
 ‘forge, is the gilt and painted ware at Birmingham. It will
 ‘make no more than a pamphlet; but you shall take your own
 ‘time, and make it your summer’s amusement, if you will.
 ‘I propose it bear something like this title — Remarks on Mr.
 ‘Hume’s late *Essay* called *The Natural History of Religion*,
 ‘by a Gentleman of Cambridge, in a Letter to the Rev. Dr.
 ‘Warburton. I propose the *Address* should be with the dry-
 ‘ness and reserve of a stranger, who likes the method of the
 ‘*Letters on Bolingbroke’s Philosophy*, and follows it here,
 ‘against the sort of writer, inculcating the same impiety, na-
 ‘turalism, and employing the same kind of arguments. The
 ‘*Address* will remove it from me; the author, a gentleman of
 ‘Cambridge, from you; and the secrecy of printing, from us
 ‘both.’ I saw by this Letter, he was not disposed to take
 much trouble about the thing. Accordingly his papers were
 soon after sent down to me at Cambridge, pretty much in the
 state I had seen them in” (dele in) “at London, so far as they
 then went, only with additional entries in the latter part of the
 book. However, in this careless, detached form I thought his
 observations too good to be lost. And the hint of the *Address*

upon reflection he was so little satisfied with the warmth of zeal he had displayed on this occasion, that he took great pains to suppress this pamphlet. If so, it is difficult to account for the eagerness, with which it was brought forward again in a new edition in 1788, by an eminent living scholar, in a volume entitled *Tracts by War-*

suggested the means of preserving them, without any injury to his reputation, and indeed without much labour to myself. Having, therefore, transcribed *the Remarks*, with little alteration, (they are given in this edition, 6, 847. in their original form,) I only wrote a short introduction and conclusion, merely to colour the proposed fiction; and in this form sent them to the press. When Dr. Warburton saw the pamphlet, he said I should have done much more, and worked up his hasty remarks in my own way. He doubted also whether the contrivance, as I had managed it, would not be seen through. But in this he was mistaken; for the disguise, as thin as it was, answered its purpose in keeping the real author out of sight. Mr. Hume in particular, (understanding, I suppose, from his bookseller, who was also mine, that the *Ms.* came from me,) was the first to fall into the trap. He was much hurt, and no wonder, by so lively an attack upon him, and could not help confessing it in what he calls his *own Life*; in which he has thought fit to honour me with greater marks of his resentment, than any other of the writers against him: nay the spiteful man goes so far as to upbraid me with being a follower, (indeed a closer, in this instance, than he apprehended,) of the *Warburtonian school*. This idle story would not have been worth the telling, but for the reason already given, that I could not, in justice to the author, take the merit of so fine a work to myself. And yet, in disclaiming it, the reader sees I make but an awkward figure, as being obliged to open the secret of our little stratagem, in which the grace of it mainly consists."

burton and a Warburtonian. It was this obtrusion, however, for which it would not be easy to assign the most liberal motives, that probably induced the author in his latter days, not only to acknowledge the tract, but to include it among those, which he wished to form his collected *Works.*" "In the year preceding (1765) he wrote ano-

This quotation, though long, was too happy an illustration of Hurd's flippant, sneering, sarcastic, and contemptuous style for me to omit; and it at the same time affords *one* proof how well he merited, and how little he profited by, the castigation inflicted on him by Dr. Parr. The *Remarks* appeared in 1757; the *Life of Warburton* in 1794; Dr. Parr's *Dedication* in 1789, from which I shall quote the following words p. 163, to justify my observations:—"To the *Remarker*, who eloquently talks of borrowing his sword from Warburton, because Warburton 'had borrowed it from the sanctuary,' (p. 7.) I would not uncharitably impute any lurking bias towards the base and perilous maxim, that 'means are sanctified by ends.' But, if the venial prejudices of the public present him with advantages of another kind, why should he not avail himself of them? The glare of an author's situation is apt to dazzle common readers, and to hide from their view the deformities of his writings. When the 'discordant din and clamour of ignorance and prepossession' have been raised against a writer, they prepare the way for 'the divine and consentient harmony of praise,' (Hurd's *Note* on line 63, of the *Epistle to Augustus*,) in favour of every assailant, who supplies the want of strength by agility or venom. Amidst these or similar circumstances a skilful disputant will find it easy to exercise his craftiness, and even to glut his ill-nature, without appearing, in the eyes of superficial observers, to sacrifice his impartiality or his candour. And, if the cause, which he defends, should happen to be just, as well as popular, he need not be very scrupulous about the *manner* of defending

ther of those zealous tracts in vindication of Warburton, which, with the highest respect for Mr. Hurd's talents, we may be permitted to say, have added least to his fame, as a liberal and courteous polemic. This was entitled *A Letter to the Rev. Dr. Thomas Leland, in which his late 'Dissertation on the Principles of Human Elo-*

it. Thus, my Lord, the foulest scurrilities, when hurled by the hand of a Bishop against a reputed atheist, would be received with the loudest bursts of applause." In a *Note* Dr. Parr says: — "Let me assure the reader that I have examined Mr. Hume's *Essays* with too much attention, either to be seduced by their fallacious reasonings, or to be indifferent about their destructive consequences to the sacred interests of morality and religion. But, while I enter this sincere and solemn protest against the philosophical tenets of a most able, but most dangerous writer, I cannot indiscriminately approve of the temper, in which our *Remarker* had been pleased 'to maintain the 'most awful truths, and exemplify the impression made upon 'the writer's own heart,' (p. 12.) I do not justify in all instances the real or affected moderation of those, who would 'combat flagitious tenets with serenity.' But I have my doubts how far upon such momentous and awful topics, the *multæ et cum gravitate facetiæ* can be employed with propriety, and those doubts are certainly not at all removed by the experiment of the Right Reverend *Remarker* upon Mr. Hume's *Essay*. The religionist, as well as the orator, *ne dicet quidem false, quoties poterit, et dictum potius aliquando perdet, quam minuet auctoritatem. Vitabit ne petulans, ne superbum, ne loco, ne tempori alienum videatur.* (*Quintil.* 6, 3.)"

But the uncharitable spirit was too congenial, and the vicious habit too inveterate for the Bishop to change his style, even when he was merely relating in the *Life of Warburton*, at the distance of 37 years, the circumstances connected with the pub-

quence' is criticized, and the Bishop of Gloucester's *Idea of the Nature and Character of an Inspired Language*, as delivered in his Lordship's 'Doctrine of Grace,' is vindicated from all the Objections of the learned Author of the *Dissertation*.* This, with Mr. Hurd's other controversial tracts, is republished in vol. VIII, of the late autho-

lication in question, in the tranquillity of dignified retirement, and in the hoariness of old-age. E. H. B.]

*[“ *Leland's Dissertation on the Principles of Human Eloquence, with a particular Regard to the Style and Composition of the New Testament, in which Bishop Warburton's Observations on the Subject, are distinctly considered*, 1764. N. B. Dr. Leland gave me his two *Letters* in duodecimo ; and I was assisted by them in the *Warburtonian Tracts*. S. P.” *Bibl. Parr.* 584. “ *Dr. T. Leland's Dissertation on the Principles of Human Eloquence, with particular Regard to the Style and Composition of the Gospels, the 2d. Edition, corrected and amended by the Author*, Dublin, 1765. 8vo. This copy was given to me by Dr. Leland himself, and thinking that Dr. Leland had confuted his opponent, and that the opponent had treated Dr. Leland with unbecoming and unmerited scorn, I republished the whole dispute. I dedicated the book to Bishop Hurd, and the *Dedication* was followed by no answer. S. P.” P. 66. In p. 443, Dr. Parr speaks of Leland's book, and Hurd's *Answer*, and a *Prize-Dissertation* of Michaelis as “all excellent.” In p. 596, he styles Dr. Leland's *Fast-Sermon*, 1776, “eloquent.”

“ In 1748, Dr. T. Leland entered into holy orders, and from a deep sense of the importance of his profession, drew up a *Discourse on the Helps and Impediments to the Acquisition of Knowledge in Religious and Moral Subjects*, which was much admired at that time, but no copy is now to be found.” Chalmers's *Biogr. Dict.*

vised edition of his *Works*, with the following lines, by way of advertisement, written not long before his death:—
 ‘ The controversial tracts, which make up this volume,
 ‘ were written and published by the author at different
 ‘ times, as opportunity invited, or occasion required.
 ‘ Some sharpness of style may be objected to them ; in
 ‘ regard to which he apologizes for himself in the words
 ‘ of the poet,

— *Me quoque pectoris*
Tentavit in dulci juvenia
Fervor ———
———— nunc ego mitibus
Mutare quæro tristia.”

Thus saith Chalmers, *Biogr. Dict.* art. *Hurd*. And in the art. on *Leland* he saith: — “ In this *Dissertation* Leland refuted Warburton’s positions in a candid and liberal manner, but was attempted to be answered by Dr. Hurd (without his name,) in a manner grossly illiberal and unmanly, from which Dr. Hurd could derive no other advantage than that of flattering Warburton; and from the manner, in which he notices his controversial tracts, in the latter part of his *Life*, it would appear that

On his *History of Ireland* ; *Life of Philip* ; and *Translation of Demosthenes*, see *Tracts by Warburton and a Warburtonian* p.139.

I remember a little story told to me by Dr. Parr. The Lord Lieutenant of Ireland good-humouredly asked Dr. Leland what progress he was making in the *History of Ireland*. The learned Historian, with great simplicity replied, to the amusement of his Excellency and the company, ‘ that he was proceeding with it, and hoped to bring it down to the end of his Excellency’s administration !’ E. H. B.]

he was himself of this opinion. Dr. Leland published a reply to Dr. Hurd, in which, by still preserving the dignity of the literary character, he gained, in manners as well as argument, a complete victory over his antagonist."

"In 1769, Dr Hurd published the *Select Works of Mr. Abraham Cowley*, with a Preface and Notes, in 2 vols. 8vo. 'This has not been thought the most judicious of Dr. Hurd's attempts, yet it was too fastidiously objected to, as interfering with the totality of Cowley's *Works*. Dr. Hurd had no intention to sink the old editions; he only selected what he thought most valuable."

Mr. Chalmers appears to have overlooked the following passages, which furnish alike the objection and the answer:—

"Mr. Murphy mentioned Dr. Johnson's having a design to publish an edition of Cowley. Johnson said, he did not know but he should; and he expressed his disapprobation of Dr. Hurd for having published a mutilated edition under the title of *Select Works of Abraham Cowley*. Mr. Murphy thought it a bad precedent; observing that any author might be used in the same manner; and that it was pleasing to see the variety of an author's compositions at different periods." Boswell's *Life of Johnson* 3, 28. "He said:—'I was angry with Hurd 'about Cowley, for having published a *Selection of his Works*, but, upon better consideration, I think there is 'no impropriety in a man's publishing as much as he 'chooses of any author, if he does not put the rest out of 'the way. A man, for instance, may print the *Odes of Horace* alone.' He seemed to be in a more indulgent humour, than when this subject was discussed between him and Mr. Murphy." 3, 247.

My excellent and enlightened friend, Dr. John Johnstone, has devoted 36 pages of his *Memoirs of Dr. Parr* to this question of Hurd and Parr; and as I must confess that my own opinions differ much from his, — as I am fearful of doing any injustice to his arguments by misrepresentation or omission, — as the character of Dr. Parr is materially involved in the subject, and his conduct is capable of vindication, — as I wish my readers to have before them all the evidence, that they may compare my opinions with Dr. J. J.'s, and at the same time draw their own conclusion, — and as Dr. J. J.'s work is from its bulk so expensive as to be inaccessible to many readers, I find myself obliged to make a considerable quotation from these *Memoirs*, p. 305, etc.

“ The Work was published in the year 1789, under the title *Tracts by Warburton and a Warburtonian, not admitted into the Collections of their respective Works*. Before the *Tracts of Warburton* is a short *Preface of the Editor*; before the *Tracts by a Warburtonian*, a *Dedication* and a *Preface*. Had the *Preface* been prefixed to the respective *Works* alone, some obligation might have been owed by the Republic of Letters to the exertions of Dr. Parr. ‘They, who mark, with philosophic precision, the progress of the human understanding,’ must thank him for giving them an opportunity of ‘comparing the better productions of Warburton’s pen with the worse;’ nor was it unworthy of his love of ingenuousness and fairness in literary controversy, to unscreen a critic,

who anonymously employed an 'offensive spirit of controversy for the purpose of degrading' a learned writer. The *Preface*, however, has a better claim on our gratitude than any it can derive from the unveiling of dark manœuvres, or the indignation it expresses against 'the foul arts of detraction so often practised by men of letters.' The characters of Warburton, and Leland, and Jortin, can never be read without delight: 'He, that speaks of them without approbation, must renounce his pretensions to impartiality of taste, to exactness of discrimination, or delicacy of feeling.' The *Preface* is written in a more dignified tone of mind, and with a better spirit than the *Dedication*, which is directed as a death-blow at Bishop Hurd's literary reputation; and certainly its venom, its sly aims, its dexterous thrusts, as well as its furious blows, are unparalleled. Rarely does the Editor use the 'lighter missive weapons of the controversial armoury,—' rarely does he pelt his adversary with trim urbanity or 'oblique insinuation.' When he does, it is only to gain time, and to take breath to gather up his might, and to assail with recruited vigour. Wheresoever such powers are employed for any purpose, it will naturally be asked, Why were they so employed? I am fearful that a candid perusal of the *Dedication* will generate the same opinion in every reader of sense and virtue. Why should so learned a man as Dr. Parr attack so venerable and so respectable a man as Dr. Hurd in this bitter manner? What could be his motive? What motives could justify such an attack?

"In order that we may be just, let us briefly survey the *Dedication* with these views, and at the same time take a glance at some of Dr. Parr's deliberate writings

hitherto unpublished, so as to judge whether the motive was general or personal, of remote or recent date; and finally, whether he was not, after all, hurried away by one of those torrents of passion, of which there are too many instances in *his* life, as in the lives of us all. For, although his talents were enlisted on the side of virtue, our friend was sometimes deceived, — he was often duped, — and he was always jealous of attention, and indignant at neglect. The sounding name too, of independence, and still more, his apprehension of apostacy, swerving, and inconsistency, were sure to open the sluices of his resentment. Now I think a gleam of light illumines the subject, if we advert to the patronage of the Doctor by Bishop Lowth, who was one of the antagonists of the Warburtonian school. By the Bishop's patronage Dr. Parr was promoted to a Prebend of St. Paul's: by other patronage he was made Curate of Hatton, and thus Bishop Hurd became the Diocesan of Dr. Parr.

“ Dr. Parr went to Hartlebury necessarily on this occasion. He was treated coldly: not even a repast was offered to him. This slight roused his indignation. He probably, during the effervescence of his rage, recollected the *Delicacy of Friendship*, which he had caused to be copied at Norwich, and perhaps he did not forget the sneer concerning the *long vernacular Sermons at Whitehall*; and his fancy, under such influence, would naturally conjure up a phantom in the shape of Bishop Hurd, which had marched across the high road of his interests, and blighted the prospects of his preferment.

“ From a comparison of Dr. Parr's opinion of Bishop Hurd, at the time he edited the *Warburtonian Tracts*, with his former opinion, my theory will receive support

and justification. On the constitution of parliaments, and the real foundation of the English constitution, in the *Notes on Rapin*, he calls Bishop Hurd's a more decisive opinion than De Lolme's, p. 13. He speaks of Bishop Hurd's 'acute reflection.' He quotes, then, nearly two close sheets of the *Dialogues*, p. 16. He quotes Hurd's authority as supreme on the limitation of feudal authority, as introduced by the Conqueror. And again, p. 18. Bishop Hurd elucidates Hume, p. 23. Bp. Hurd happily reconciles some contradictions of opinion about the feudal system, p. 35. Concerning the Tudors, Hurd is the first authority quoted, p. 29: 'The various ' and uncommon causes of Henry VIIIth's power are ' most profoundly traced and most exactly described by ' Bp. Hurd.' In p. 32, is the following general character:—' The *Dialogues* of Hurd on the reign of Elizabeth are written with great delicacy of sentiment, and ' the most finished elegance of style. They abound with ' curious remarks on the personal qualities of the Princess, ' and the peculiar manners of her times; but they throw ' a very feeble light on the political history of her government; they are not marked by the strong features ' of sagacity and of impartiality, which distinguish the ' investigation of Hume.' James's notions of prerogative ably discussed by Hurd, p. 33. Sensible observations of Hurd to be impressed on the mind of the reader, p. 35. P. 54, Hurd quoted for producing a striking coincidence of sentiment in his *Letter on the Marks of Imitation*, in his *Horace* 2, 35.

" I think myself justified in thus comparing Dr. Parr with himself at two different periods, by the authority of an unpublished work. He had evidently some doubt of

Dr. Hurd, when he got the *Delicacy of Friendship* copied at Norwich in 1781.* He had evidently no dislike of Dr. Hurd, when he wrote the *Notes to Rapin* in 1783; and yet, when he came to reside at Hatton, he writes the bitter satire contained in the edition of the *Warburtonian Tracts*, with a gorgeous phrase of qualified approbation tacked to it occasionally; but only so tacked, when he had rent asunder the whole texture of the Bishop's literary character. Be it remembered, likewise, that Hurd had at this time kept back his *Life of Warburton*. Parr, therefore, had no pretence for attack on the particular ground that his patron, Bp. Lowth, had been abused by faint praise, however he might have deemed himself bound to him by general partizanship. Had the *Life of Warburton* been published, Parr would have had some reason for vindicating the character of his patron from the contemptuous expressions and sneers of Hurd, who says:—
' This edition of 1765, besides many other improvements,
' with which it was enriched, is further distinguished by
' a remarkable discourse, printed at the close of the last
' volume, and entitled *An Appendix concerning the Book*
' *of Job*. In this short piece, (which is exquisitely
' written,) he repels an attack made upon him by Dr.
' Lowth. The dispute was managed, on both sides,
' with too much heat; but on the part of the Bishop,
' with that superiority of wit and argument, which, to
' say the truth, in all his controversial writings, he could
' not well help. Dr. Lowth, afterwards Bishop of London,

*[Perhaps this is inferring too much; for Dr. Parr was at all times in the habit, (the *Bibl. Parr.* supplies many proofs of the fact,) of getting scarce printed tracts copied for him for various literary purposes. E. H. B.]

‘ was a man of learning and ingenuity, and of many virtues; but his friends did his character no service by affecting to bring his merits, whatever they were, into competition with those of the Bishop of Gloucester. His reputation, as a writer, was raised chiefly on his Hebrew literature, as displayed in those two works, — his *Latin Lectures on Hebrew Poetry*, and his *English Version of the Prophet Isaiah*. The former is well and elegantly composed, but in a vein of criticism not above the common; the latter, I think, is chiefly valuable, as it shows how little is to be expected from Dr. Kennicott’s work, (which yet the learned Bishop pronounces to be *the greatest and most important, that has been undertaken since the revival of letters*, *Prel. Diss.* p. 62,) and from a new translation of the *Bible*, for public use. On the subject of his quarrel with the Bishop of Gloucester I could say a great deal; for I was well acquainted with the grounds and the progress of it. But, besides that I purposely avoid entering into details of this sort, I know of no good end, that is likely to be answered by exposing to public censure the weaknesses of such men.’* (P. 94.) There is here some ground for complaint; but perhaps he would have been still less spared, had his remarks on Archbishop Secker † come under the

*[I remember a pleasant story, which Dr. Parr used to tell. Warburton and Lowth once met in a public room; and some gentleman, disposed for mirth, cunningly asked Warburton if he had seen an attack, which had been just then made on him in one of the public prints. ‘Not I indeed,’ replied Warburton, glancing at Lowth; ‘the scavengers of literature have been flinging dirt at me for these 20 years.’ E. H. B.]

† [P. 82. “Dr. Warburton had now, for some time. be . .

observation and the lash of Parr. To talk of 'the narrow walk of literature he most affected, that of criticising the Hebrew text,' etc., when applied to such a man as Secker, is surely monstrous; and Parr, after the publication of the *Life*, often exclaimed that 'all scholars would now justify him.' Doubtless he would have been more justified, had he waited for the publication of the *Discourse*, and still more had Hurd then unfolded his *Warburtonian Letters*. Yet even then should I have exclaimed to him, *Et nomen pacis dulce est, et res ipsa salutaris*. Beautiful and excellent are these compositions; yet I must be allowed to wish that the *Dedication* at least had never been written!

preparing, and in 1758, he printed a correct and improved edition of the first volume of the *D. L.* The *Notes* to this edition are numerous and large; some of which are answers to objections made to him by Archbishop Secker. 'Where 'you find me,' says he in a *Letter* to one of his friends, (*P. P. April 19, 1758.*) 'speaking, in the *Notes*, of objections, 'that have been made, understand them of the present Archbishop's, who formerly gave me some sheets of them, which 'I have still by me, and have in this edition considered all I 'thought worth observing.' Dr. Secker was a wise man, an edifying preacher, and an exemplary Bishop. But the course of his life and studies had not qualified him to decide on such a work, as that of the *D. L.* Even in the narrow walk of literature he most affected, that of criticising the Hebrew text, it does not appear that he attained to any great distinction. His chief merit, (and surely it was a very great one,) lay in explaining clearly and popularly, in his *Sermons*, the principles delivered by his friend, Bishop Butler, in his famous book of the *Analogy*, and in shewing the important use of them to religion."]

“ The *Tracts*, it is true, were scarce ; but they elucidated no important points of controversy, nor of character. Warburton’s *Tracts* are confessedly of no importance for substantiating his fame ; neither, as the compositions of a young man, do they lessen his reputation. As means of comparison, they may be of some curiosity ; but they are neither very learned, nor very instructive. The *Delicacy of Friendship*, published without a name, was not ingenuously ushered into the world ; and, as it was also an instrument of flattery to a patron, and as its tendency was to decry that patron’s antagonist, it was not very creditable to the moral sense of the writer. But surely, with these exceptions, there is little mischief done by it. Jortin’s character, though sneered at, could not be laughed down, even if ridicule were allowed to be the test of truth ; and Lowth and Brown had sufficiently chastised these sneers by their reprobation. But, though they spoke out, Warburton was not convinced by their arguments or expostulations, and hugged with the fondness of a father this sycophant production. Dr. Parr, by a thousand delicate hints, insinuates the undermining of other men’s fame, and sneering at their merits. Prove the fact, and let due punishment be awarded for the offence. But is there in the *Delicacy of Friendship*, or the *Letter to Leiland*, anything more than sycophancy proved to conviction ? No : — there was disingenuousness in concealing the name of the writer — there was a wrong spirit in the manner. And did these deserve condign punishment ? Contemptuousness indeed is, of all methods of expressing dislike, the meanest. Sitting in the seat of the scornful has been always so characterized. It is the truest sign of a mean understanding, and of a cold heart. Hurd, in the

beginning of his career, had not cast off the slough of his early education. It required all his original capacity and good sense to do it. But he did it at last; and then came out the elevated character, which disdained the ignoble strife, and even the most splendid gains of ambition.* The *Political Dialogues* prove his great improvements, as well as his accomplishments; and *these*, the old King exclaimed, made Hurd a Bishop. But to have been the friend and companion of Yorke, and Murray, and Warburton, prove incontestably the merits of the man, and the elegance of the scholar; and whatever were the demerits, and even the vices that produced these works, where was the use in bringing them forward, when most of the parties concerned were laid low in the grave? Was it necessary to lift them up as a beacon to warn others? Or were they so important in themselves, as to be memorials for future generations?

“ ‘There can be no doubt, Sir,’ (says Dr. Lucas, or perhaps Bishop Hurd himself,) ‘but all the learned disputants, concerned in this controversy, gave a common and a generous consent to the quiescence of the subject. In the strength and vigour of intellect, men of learning and ability seize the opportunities, that offer for displaying them; and, in the cause of what they deem the truth, they are anxious, and sometimes even angry, in the struggle. The hand of time, however, softens and quiets the disposition for combat, and even for victory. The fermentations of dispute, like the grosser particles in the composition, sink gradually to rest, under the mild and clearer influence of religion and philosophy. That

* “Dr. Hurd was offered, and declined, the Archbishopric of Canterbury, on the death of Dr. Cornwallis.”

‘ this, Sir, was the desirable issue of the present controversy, and that all the distinguished characters concerned in it, before they were separated by the great determiner of all questions, regarded each other with mutual respect, as scholars, as men, and as Christians, there cannot be the least doubt.’ P. 33.

“ Dr. Lucas of Ripple, who married one of the Bishop of Worcester’s nieces, and who had been preferred by him on account of this connection, wrote an answer to Dr. Parr’s *Preface and Dedication of the Tracts by Warburton and a Warburtonian*, entitled *A Letter to the Rev. Dr. Parr, occasioned by his Republication of Tracts by Warburton and a Warburtonian*, published for Robson and Clarke, 1789,” (8vo. pp. 73.) “ Dr. Parr has written, in his own hand, in the copy of the tract in his Library, ‘ From the author, whom I believe to be a man of wit ;’ and in a notice before the title-page : — ‘ *A Letter to Dr. Parr*, very witty, supposed by a Prebendary of Dublin. ‘ The book is said to be printed by Robson,’ (and so it was;) ‘ but Mr. Robson rejected it, as scurrilous in his opinion, from his knowledge of Dr. Parr’s character; and of this circumstance he informed Dr. Parr in a very polite and friendly Letter. Before the publication it was sent to Dr. Parr by the author, with his written compliments, and was read by Dr. Parr with much entertainment from its vivacity, with no conviction from its arguments, and with calm contempt at the false and injurious insinuations contained in it. S. PARR, *May*, 2, 1792.’ In the first instance, Parr does not appear to have been acquainted with the name or station of the real author, and never with his connection with Bp. Hurd. In another part of the book he writes, ‘ Dr. Lu-

cas, Rector of Ripple, Worcestershire, wrote this Letter, *Aug. 24, 1812.** Such had been his little care, or little enquiry about the question, who wrote it. Dr. Lucas was the nominal author, but probably wrote a part down from the dictation of his venerable uncle. Perhaps he did not write himself what follows: — ‘ Little thanks,

* [The reader, on comparing the transcripts of these notices, which are inserted in the *Bibl. Parr.* 651, will find several discrepancies: he will easily perceive which of the printed notices, those in the *Memoirs*, or those in the *Bibl. Parr.*, are the more correct; and he will have some proof of the difficulty of deciphering the hand-writing of Dr. Parr: —

“ From the author, whom I think a man of wit, supposed to be a Prebendary of Dublin.” “ This book is said to be ‘ printed for Robson;’ but Mr. Robson, from his knowledge of Dr. Parr’s character, rejected it as scurrilous; and of this circumstance he informed Dr. Parr, in a very polite and friendly Letter, before the publication. It was sent to Dr. Parr by the author, with his written compliments, and was read by Dr. Parr with much entertainment from its vivacity, with no conviction from its argument, and with calm contempt at the false and injurious intimation contained in it. S. PARR, *May 2, 1792.*” “ Dr. Lucas, Rector of Ripple, Worcestershire, to which he was presented by Bishop Hurd, wrote the Letter to me. S. P. *Aug. 24, 1812.*” In p. 443, another copy of the Letter is mentioned, which contains the following Notice, not mentioned in the *Memoirs*: — “ The Letter to Dr. Parr was written by Dr. Lucas of Ripple, Worcestershire, and is a well-meant defence of his learned patron, Bishop Hurd. A Mr. Robson, hearing that Dr. Parr had been told he was the author, disclaimed being so in a very handsome Letter. The real author, Dr. Lucas, sent a copy of his book to Dr. Parr, who finds nothing in it to

‘therefore, are due to him, who, to gratify his own spleen and malignity, *plunges into the regions of oblivion,* and with ruffian violence drags forth a reposing spirit of *contention into new agitation and tumult.*’ And certainly the next paragraph is worthy of Hurd’s manner: — ‘If, however, Sir, you had been determined to mix a spirit of theological controversy of *some sort,* (which seems to have been the case,) it had been more for the credit of your incantations to have brought one of a more captivating form; one that might have answered your purpose by the allurements of novelty; and not, by the lowest degree of necromacy, a sort of palmistry, to have conjured up a dry, battered, antiquated spirit, a very hag, that by the bandying and repercussions of the disputants, had been absolutely worn out and put to rest.’

“There is a good deal of humour, and wit perhaps not

blame, but a very rash, invidious, and groundless charge of having written some puffs, in the Newspaper, about his own learning and his claims to ecclesiastical preferment. S. PARR.”

From these notices it does appear that Dr. Parr was aware that Dr. Lucas had received his preferment from Bishop Hurd, though he might not know of the relationship between Dr. Lucas and his ‘learned patron.’

It is evident that the title-page of Dr. Parr’s own copy, received from the author contained the words, *Printed for Robson and Clarke*; but in my copy the original title-page has been cancelled, and the substituted one has, *Printed for J. Bew, Bookseller, Paternoster-Row.*

The words, *Prebendary of Dublin*, should perhaps be *Prebendary of Durham*; but I cannot discover that there was any such personage. E. H. B.]

of a very high kind, at pp. 61, 62, 63, etc.* But these light missiles were not the proper weapons for assailing him; and Dr. Lucas would have done himself more honour, had he come forward in person boldly, and employed his whole powers, (and they were highly respectable,) in defending or avenging the character of his patron.†

*[“ If, however, I were to set to work on so momentous a task, I should certainly be inclined to adopt the instrument, which you yourself have condescended to use, the *antithesis*, as excellently contrived to give *you*, the object of praise, an higher estimation in the eye of the reader, by contrasting it with the baseness of the object of degradation, And really the *heights* and the *depths*, the *ups* and the *downs*, which you present us with, are so very *entertaining*, that I cannot forbear attempting something of the like kind; and I promise not to offend by too many metaphors. I feel some reluctance, however, in reducing

† [“ The Rev. Robert Lucas, D. D. of Trin. Coll. Cam., Rector of Ripple, and Vicar of Pattishall, Northamptonshire: — 1. *Homer's Hymn to Ceres, translated into English Verse, with Notes critical and illustrative: to which is prefixed A Translation of the Preface of the Editor, DAVID RUHNKENIUS*, Lond. 1781, 4to. 3s.; 2. *Three Sermons on the Subject of Sunday-Schools, with an Appendix containing Rules etc., to which are added A few Hints on Parochial Clubs*, Lond. 1787, 8vo 2s.; 3. *Two Sermons preached in the Cathedral Church of Worcester before the Judges of Assize*, Lond. 1792, 8vo 1s. 6d.; 4. *A Sermon preached at Worcester at the Music-Meeting*, Lond. 1794, 8vo. 1s.; 5. *Occasional Sermons* Lond. 1810, 2 vols. 8vo. 10s.” Dr. Watt's *Bibl. Brit.*

The two *Assize-Sermons* are now before me; they are elegant, eloquent, and sensible; the style bears a great resemblance to the style of the anonymous pamphlet. I will lay two

“ After the Bishop of Worcester's death, *Letters from a late eminent Prelate to one of his Friends* were published in 1808-9, containing 257 of Warburton, and 26 of Hurd, all characteristic of the school and of the writers. In *Letters* 28, 29, 30, 45, 46, 74, 88, 89 96, 102, 104, 154, 164. W. 75, 79, 92, 94, 97, 182. H. there is an

any one so low as the necessity of the case requires, except myself. In the choice of this situation, I confess *artifice is blended with whim*, as I hope, from a view of your own greatness and my littleness, that I shall be able to escape the heavy displeasure, which might otherwise fall upon me. The *variety* of your style can only be estimated by the number of schools you have studied. Now and then we see a glimmering *galaxy* from the reflection and fascination of Bishop Taylor's. There is plenty of Burke's *expansion*, and Middleton's *exuberance*. We see but little, however, of Addison's *mild and unsullied lustre*, or of the manly elegance and graceful harmony of Bp.

or three striking extracts before the reader:—“ Decrees, however, which cut away the outward trappings and ornaments of rank, cannot mingle their possessors with the multitude. They cannot level and debase the mind, which still retains its aspiring elasticity; and, like a spring depressed by an incumbent weight, is continually endeavouring to reach its former elevation. The French revolutionists now feel the unconquered and growing force of this despised power. Property and character begin to exert their natural and unavoidable influence. Those gradual and varying heights, which formerly met the eye, and diversified and adorned the country, have been overwhelmed, it is true, with an irresistible torrent of confusion; but, when the troubled waters have spent their force and passed away, the same eminences will probably again appear in their accustomed stations. To gain the great and important object, the liberty of the country, there was no need of the violence. All parties

interchange of compliments, and abuse of literary men :—

“ BURTON, a puppy, 19. W. POTTER, mean, 47. W. RUTHERFORTH, the meanest pedant of the age, 22. W. STEBBING, tolerable, from supporting others' nonsense rather than his own. SPENCE, an extreme poor creature, 45. 128. W. LAW, licentious and paradoxical, 58. W.

might have been united in the common cause ; and, with such a pattern of political perfection as the constitution of this country presented, the liberty of the French nation might have been happily and peaceably secured. Such is the liberty we wish them,—a liberty chastised and corrected by law and justice, subordination and public order. We cannot but consider it inauspicious for any system of government, when the promoters and conductors thereof show little or no respect to the interests of religion ; without the influence of which, the public can neither be expected to pay any regard to their social and moral duties, nor to the dictates of their rulers. It is inauspicious, I say, though not to be wondered at among other usurpations, to see true piety and solid wisdom attempted to be thrust aside by a coxcomb-philosophy, dressed up in the smiling pertness and frippery of the country and times ; to see the collected wisdom and power of the nation, (as they affect

Hurd. What with the *marches* and *countermarches* of Warburton, and the drilling of Johnson's *majestic energies*, you sometimes stalk over your subject like an absolute *Sturgeon*, at the head of the literary trained-bands, whilst I am but a strait-haired, raw recruit in the rear. In the *gorgeous declamation* of Bolingbroke, added to your own eccentric velocity, that disdains the safety of the middle way, we behold the ardent son of Apollo ; who, in his splendid and ambitious course, put the zodiac to the rout, and dislocated the constellations ; compared with whom I am no better than the starveling driver

JORTIN's meanness and the malignity of his friends excessive, 124. W. YOUNG, the finest writer of nonsense of the age, 129. W. CLARKE, miserably cold, lifeless, no invention or dignity, 158. H. JOHNSON's edition of Shakespeare, full of insolence and malignant reflections, which have in them as much folly as malignity, 175. W.

to call it,) degrade and even burlesque its own dignity and that of the people, by decreeing public honours to defunct infidels and satyrists ; by disturbing the quiet of the oblivious grave, to bring forth, translate, and canonize the rotten remains of debauchées and wits ! These are certainly but indifferent proofs of massy wisdom and collected experience ; nor do they indicate any strength or stability in a constitution, formed by men, who were weak enough so to insult the feelings and the piety of the sober part of the community. Happily the common sense and judgment of mankind will prevent the mischief of such indiscretion. They will not suffer the venerable seats of true religion and sound philosophy, to be usurped and disgraced by such dangerous substitutes, as folly, presumption, and vice." P. 26.

" Thus our liberty is not the production of anarchy and uproar. It was not obtained by bursting the bands of society ;

of a cripplecart, filled with agues and vermin. Sometimes you are a troubled Vesuvius, from whose mouth issue wrath, splendour, and dismay ; whilst my stoutest efforts are but as the ignited vapours of a coal-pit. In short, and that *I may summon the whole force of my mind*, you are a MONSTROUS GREAT GUN, and I, as it were, a *pistol tinder-box*. You see, Sir, the *fine effect* of the ANTITHESIS, even in the hands of a bungler. When your principal object is considered, therefore, we cannot wonder at your so frequent use of this convenient and flourish-ing figure."

LOWTH, his wit and reasoning below common, 176. W. LYTTLETON, Bishop, dull, wrong-headed, 211. W. TUCKER, his flow of transcendent nonsense, 221. W. Bench of Bishops, a wooden bench, 208. W. The Court an earthly pandæmonium, 7. W. ZACHARIAH BROOKE, shallow, dirty, 20. W. HORNE, sneered at, 35. W. Drivel of the

by a total disruption of all legal restraint, all political order. They proceeded slowly, but scientifically in their design. The noble figure of our constitution took gradually its form under their patient and persevering labors. Every limb and every feature received its just proportion, symmetry, and expression ; and, at length, was finished and upreared the powerful and protecting idol of our political adoration. They wisely dreaded any hasty error, any false stroke, in what they were about ; and were not like those arrogant and impetuous artists, who, wanting the skill and patience of their craft, think to strike out their *palladium* by dashing to pieces the materials, of which it is to be formed." P. 55.

" On the whole : in whatever point of view we regard the British constitution, we behold its advantages over every other in the world. If the fruits of political liberty be *the ease and complacency, which the mind experiences, in the contemplation*

" Having ventured to touch upon the literary character of so considerable an author, in the editorial line, as the Rev. Dr. Parr, the erudite resuscitator of egregious Bellenden, and the *generous* preserver of the Warburtonian orphans ; it will appear but a bad specimen of fine writing, (especially to you, who are so exquisite a judge in the case,) a sort of *bathos*, to descend to *myself*. As, however, I shall not detain you long upon so barren a subject, permit me to proceed : and I beg to present you with a small portion of the declaration of your ' intentions at parting,' in which I am, no doubt particularly concerned :—

who turns and winds it at his pleasure. Goths and Vandals return when they will, cannot hurt Cambridge, 51. The angel of dulness ready to pour his vials into the waters of the Cam, 69. W. Brain painted with hieroglyphics,—JORTIN played the hypocrite, — COMBE's vanity, —HEATHCOTE's pride, 96. W. Pack of wretches, 97. H.

is capable of, is effected by our own. It bestows equal liberty and equal justice on every rank in the community, and secures the fruits of industry from the rapacious hand of public power, or of private fraud." E. H. B.]

'fession ; and, except in the vindication of the truly good and 'great, never was an assailant by choice.' I am not, however, (like you,) above *waging a puny and inglorious war*, (as the direction of this Letter, some will think, sufficiently testifies ;) I flatter myself, therefore, that you will place me among your *shallow pretenders to criticism* ; at once a station of honour, and of security from insult. One thing you must permit me to assure you of, (and you may as well take *my* word for it, since you are not likely to get at better authority,) that I am not, never was, nor ever will be a *parasite*. I scorn *sycophancy*, as much as I abhor unblushing *rudeness* and *brutality* ; whether they offend me in the characteristic habit of a bully, or in the disgraced *toga* of a scholar. Not possessing that daring and intrepid spirit, which flashes in the eye, and scowls on the indignant brow of Dr. P., I confess to you, Sir, that in my progress through these observations on your flagrant and malign *Dedication* and *Preface*, I felt some terrors at the noise and bluster of your language, the *tornado*-fierceness of your breathings, the gladiatorial position you had taken, the oleaginous glitter and slipperiness of your joints, anointed and supplied for the conflict, and, above all, at the bilious and atramental cast of your temper ; and, I should certainly have sunk under the

WORTHINGTON, LOWTH, GARNET, CHAPPELOW, ignorance, ill-faith, 98. W. People devoid of principle, N. B. 100. W. BROWN perter, no wiser, 113. W. ROUSSEAU, a seraphic madman, 134. WALPOLE, an insuperable coxcomb, 187. W. TOUP, a coxcomb, 182. H.

“ Such are the opinions concerning learned men, (some of them the most learned of their generation,) which passed between these correspondents, and which Hurd kept in his closet for more than 30 years after the death of Warburton, and then deliberately gave to the public, a memorial of Warburton’s character as well as his own. It is true that united with them are sage observations, the results of his ‘ acute penetration, his various erudition, and the inexhaustible fertility of his fancy.’ But ‘ the contemptuous and domineering spirit’ of the contro-

terribility of the image, which my imagination had presented to me, for *courage comes and goes*, (Rob. Acres, Esq. of pleasant memory,) you know, and, wholly given up this address ; if, in the conclusion of your *Dedication*, (as above quoted,) you had not abated my fears, and encouraged me to proceed, by the assurance of a contemptuous impunity : for, as I am not a *lion*, nor a *boar*, nor yet a *bear*, (like some others,) in literature, and can put in my claim to no higher rank than that of a *jackall*, in your brutal arrangement of merit, I feel myself secured from the ebullitions of your rage, and altogether beneath the lofty direction of your literary warfare. You condescend not to wage a *puny and inglorious war*. You climb the mountains, and would rouse the *lion* in his lair, reposing after the toils of a long and honourable life ; and, wantonly and rashly would goad and press him to the *plain* : — where the victory of half his strength, put forth, would yield no honour but to his vanquished pursuer.” E. H. B.]

versalist breaks out to the last; and I am forced to confess that, throughout the *Letters* of Warburton, I am continually reminded of Parr. There is the same unyielding firmness; courage even to daring; strong expression, elevated thought, and bitter and caustic remark. They both were fond of displaying their strength of understanding in controversy, but each according to his own manner. Warburton was 'an eagle towering;' but, instead of 'kindling his undazzled eyes at the mid-day beam, purging and unscaling his long-observed sight at the fountain itself of heavenly radiance,' never could refrain from pouncing down on the chirping flock below him, and tearing them to pieces. Every little fluttering pecker at the *Divine Legation* was sure to be darted upon; and when he got nobler game, he scarce could sate himself with the carnage. *The View of Lord Bolingbroke's Philosophy** will prove my assertion; and, only excepting Milton's *Pro Populo Anglicano Defensio*, and his chastisement of Alexander More, there is no harsher composition from the pen of any of our learned countrymen. (Foreigners, and especially the Italians, beat us out of the field: see Poggius against L. Valla and Philelphus.)†

* [Warburton, in the *Correspondence with Hurd*, refers to the *View* in pp. 165-6. 421. 450-1. E. H. B.]

† [The reader may be amused with the three following specimens of *poetical invective*:—

I. Pope in his *Epistle to Dr. Arbuthnot* writes thus:

*Let SPORUS tremble:—What, that king of silk,
SPORUS, that mere curd of ass's milk?
Satire or sense, alas! can SPORUS feel?
Who breaks a butterfly upon a wheel?—*

The *Dedication of the Tracts of a Warburtonian* is elaborately artful, ostentatiously severe, and, though terribly just, never ferociously cruel. The editor brings out both the friends superbly adorned for sacrifice; he brings them to the altar of criticism, chaunts their praises and their demerits in strains divine, and then, with a mortal blow,

*Yet let me flap this bug with gilded wings,
This painted chid of dirt, that stinks and stings;
Whose buzz the witty and the fair annoys,
Yet wit ne'er tastes, and beauty ne'er enjoys:
So well-bred spaniels civilly delight
In mumbling of the game they cannot bite.
Eternal smiles his emptiness betray,
As shallow streams run dimpling all the way.
Whether in florid impotence he speaks,
And, as the prompter breathes, the puppet squeaks,
Or at the ear of Eve, familiar toad,
Half-froth, half-venom, spits himself abroad:
In puns, or politics, or tales, or lies,
Or spite, or smut, or rhymes, or blasphemies.
Amphibious thing! that acting either part,
The trifling head, or the corrupted heart,
Fop at the toilet, flatt'rer at the board,
Now trips a lady, and now struts a lord.
Eve's tempter thus, the Rabbins have exprest,
A cherub's face, a reptile all the rest,
Beauty that shocks you, parts that none will trust,
Wit that can creep, and pride that licks the dust.*

V. 305.

“Language cannot afford more glowing or more forcible terms to express the utmost bitterness of contempt. We think we are here reading Milton against Salmasius. The raillery is carried to the very verge of railing, some will say *ribaldry*. He has armed his Muse with a scalping-knife.” “It is a singular circumstance that our author's indignation was so vehement and inexhaustible, that it furnished him with another invective of equal power, in

consummates the fate of one, while he dismisses the other in peace.

“Mighty in learning and critical acumen were both Warburton and Parr. Parr had more taste, more exactness, and more depth; Warburton had more rankness, more force, and more wit. Warburton delighted in wild

prose, which is to be found at the end of the 8th volume, containing his *Letters*. The reader, that turns to it p. 253, (for it is too long to be here inserted, and too full of matter to be abridged,) will find that it abounds in so many new modes of irony, in so many unexpected strokes of sarcasm, in so many sudden and repeated blows, that he does not allow the poor devoted peer a moment's breathing time:

*Nunc dextra ingeminans ictus, nunc ille sinistra :
Nec mora nec requies : quam multa grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utraque manu pulsatur atque.*

Virg. *Æn.* 4, 456.

“It is indeed the masterpiece of *invective*, and perhaps excels the character of *Sporus* itself, capital as that is, above quoted. Yet who would wish to be the author of such an invective?” Dr. Jos. Warton's *Essay on the Writings and Genius of Pope*. 2, 320. 322. If the critic had asked, What good man would wish to be the writer of such an invective? I should have answered in the negative; but, taking his question as he has put it, I reply that all those, who look more to the glory of the composition, than to the malignity of the invective, would wish to be the authors of it. How many have actually aspired to the authorship of Junius's *Letters* without regarding the infamy attached to such foul slanders! Widows and sons have been, and are anxious to secure the *honour* for their deceased husbands and fathers.

II. “Il y a long temps que le dit Sieur de Sillery me recita des vers contre Rome, lesquels on m'attribuë. Je ne me souviens pas de les avoir faits.” *Scaligerana secunda* p. 347. (Amstel. 1740. 12mo.) “Ce sont ceux qui commencent,

Spurcum cadaver pristina venustatis.

theory and paradox ; Parr in laboured elucidation and illustration. Warburton covered himself over with hieroglyphics and mystic figures ; Parr with gaudy images and innumerable decorations. In temper, Warburton was boisterous, haughty, uncontrollable, sometimes coarse ; so was Parr, when contradicted or opposed ; both required

J'en parlerai plus au long dans mes *Remarques sur les Œuvres de Balzac*." P. C. " Colomiès n'en parle qu'en peu de mots dans la *Clef des Œuvres de Balzac*, car c'est ainsi qu'il a intitulé ses *Remarques* sur cet Auteur ; petit ouvrage qui n'a pas encore été imprimé, et dont j'ai le manuscrit original entre les mains. ' Ces vers,' dit-il, ' ne se lisent point dans les *Poésies de Scaliger* publiées par Scriverius. Ils ont été imprimez il y a long temps en ' feuille volante, et depuis dix ou douze ans à la fin d'un petit livre ' intitulé *Thuanus Restitutus*. Scaliger parle de ces vers à la page ' 94, des seconds *Scaligerana*, quand il dit :— *Il y a long tems que le ' dit Sieur de Sillery me recita des vers contre Rome, lesquels on m'at- ' tribuë. Je ne me souviens pas de les avoir faits.*' Ces vers se trouvent aussi dans une Lettre de Jerome Groslot à Jacques Lect, publiée par Colomiès à la fin de son édition des deux Epîtres de Saint Clement. *Mitto ad te*, dit Groslot à son ami, *Scazontem in Urbem Romam, miræ rotunditatis, quem volo tum mea, cum ipsius carminis, tum etiam auctoris causa, quem scio amas, diligenter legas probesque. Is est unicum ornamentum hujus ævi*, JOS. SCALIGER. *Discedens Roma hos versus sic composuit :—*

*Spurcum cadaver pristinae venustatis,
Imago turpis puritatis antiquæ :
Nec Roma Romæ compos, sed tamen Roma ;
Sed Roma quæ præstare non potes Romam ;
Sed quæ foveris fraude, quæ foves fraudem ;
Urbs prurienti quæ obsoletior scorto,
Et obsoleti more pruriens scorti ;
Quæ pæne victa facie prostituerum
Tu prostituta vincis, et tuum facta es
Tibi lupanar in tuo lupanari ;*

unconditional submission; both were kind and placable to prostrate and repentant antagonists, and *then* glowing with friendly feelings; both sincere and honourable; both vain, and open to flattery. Warburton had less kindness of disposition, and a tendency to more general contemptuousness; Parr had less magnanimity. Warburton had

*Vale, pudoris urbs inanis et recti ;
Tui pudoris nominisque decoctrix ;
Turpis litura non merentium rerum ;
Ocelle quondam, nunc lacuna fortunæ ;
Negotiosa mater otiosiorum ;
Vale, nefanda, constuprata, corrupta,
Incesta cœlibum Quiritium, manceps
Contaminata, quippe quid tuos mirer
Putere mores, quando vita computret ?*"

Des Maisenaux.

The verses are quoted in J. A. Fabricius's *Bibliographia Antiquaria*, Hamb. 1760. p. 212, where the ninth line begins more correctly *Te prostituta vincis*, and where on the 12th line we have this note: "Franciscus Juretus ad Symmach. *Ep.* 1, 24. de Roma, *Nunc vero nominis sui decoctrix jacet, et est nihil aliud quam sue venustatis pristinae spurcum cadaver.*" The æra assigned to Scaliger in Chr. Saxius's *Onomasticon Literarium*, is 1556, and that assigned to Juretus is 1575; and we may therefore suppose that Juretus had in his 'mind's eye' the verses of Scaliger. My excellent friend, the Rev. Charles Hoyle of Overton, has favoured me with the following translation, (*Sept.* 22, 1828.)

Vile carrion-corpse of beauty once so fair,
Gaunt phantom of perfection once so rare,
Who art and art not Rome, nor Rome canst be,
Save as a trick upheld by trickery;
At once with age and infamy accurst,
Foul as the foulest, guiltier than the worst;
Choaked with the dregs of vice, more vicious still
Thyself, base pander to thine own base will;

fewer personal friends; Parr had as many political and theological enemies. Warburton had better tact, and sought higher game; Parr was less settled in his views, and deficient in a grand aim for the establishment of his reputation. Both were hated at court; both were neglected at court; and the characters of both were influen-

Farewell, thou dead to justice and to shame,
 Self-tainted, and self-robbed of honest name;
 Thou loathy spot on nature's guiltless brow,
 Thou pearl of fortune once, the puddle now;
 Thou restless mother of a listless race,
 Thou sink of all pollution and disgrace;
 Farewell, abyss of moral filth and slime,
 Thou marriage-hating, trafficker in crime;
 No wonder if thy stench the world infest,
 Thyself contagion, and thy life a pest!

III. "A FRAGMENT.

In malos asperrimus.

O Thou, whatever greeting likes thee best,
 Beau, bully, puritan, rake, pimp, or priest;
 (For various titles please the Devil's ear,
 As Satan, Beelzebub, and Lucifer;)
 Whether, to Phœbus and each Muse unknown,
 Thou steal a name for labours not thy own;
 Or with a critic's insolent pretence,
 Glean from French frippery half a note of sense;
 Or whether, sick'ning at each virtuous name,
 Thou spread thy blasts o'er the fair bloom of fame;
 Or prey, vile canker, on the virgin rose,
 That on the cheek of modest virtue glows;
 Tho' thy own country spurn'd thee for thy crimes,
 Mourn not; for vice may thrive in other climes.
 O'er this sick realm thy baleful poison spread;
 Attempt the nuptial, nay the bridal bed;
 Watch o'er the couch, where weak age doting lies,
 Hir'd pilferer of a strange-achieved prize;

ted by that neglect. If Warburton had been imbued with a spirit of gentleness and humility; if Parr had been tutored and trammelled in the paths of peacefulness, both would have been greater and more useful to mankind. It was the fortune of Warburton to be placed early in good society; Pope, Charles Yorke, and Murray were his companions; they restrained or corrected his bad habits; they encouraged his lofty propensities; and they insured his ultimate station. Parr, when driven from Harrow, found few associates at Stanmore; at Colchester Dr. Nathaniel Forster and Mr. Twining were his only *fit* companions; and at Norwich what did the friendship of Mr. Windham effect for him? His works attached him only to a party, not to the individual members of the party; though he corresponded with every body, he was fixed to nobody.

“The follower of Warburton, with a better instinct, secured his station by a system exactly the reverse. When once adopted by his friend or master, he never let him go; their friends were mutual, their pursuits were the same, and in the whole correspondence we see omitted no opportunity of securing a patron, by caresses,

Help the hot dame with love's fierce fever sick,
 The leud Elvira's trusty Dominick;
 Gloat on her beauties with lascivious glee,
 The leering Satyr thou, the melting Venus she.
 Whatever mischiefs thy fell thoughts intend,
 With the plain Devil and that face to friend,
 Throw the dull mask, by shame unaw'd; away,
 And show thy hideous self to open day!

Poems by R. Potter, (the Translator of Æschylus,) Lond. 1774,
 12. p. 35. E. H. B.]

by flattery, and even by taking arms in his defence, and thereby becoming the partner of Warburton's projects, and of his fortune. Never perhaps before did any man so clearly display his plans and his objects, as Hurd has done in this Correspondence with Warburton. Had the Letters been stolen from their repositories, and published surreptitiously, something might have been forgiven to the careless effusions of confidential intercourse. But the Bishop of Worcester has left himself without excuse. In the first instance he withdrew some account of the *Life, Writings, and Character of Warburton*, that had been prepared, but the publication of which was delayed for reasons to be explained hereafter. A meagre *Discourse** was actually published afterwards; but the *Letters*

* ["When Hurd meets Warburton in the shades," writes Dr. C. Burney to Dr. Parr in a *Letter* dated Greenwich Oct. 17, 1795. (Dr. Parr's *Works* 7, 417.) "he will growl too at the milk-and-water *Life*, which he has given. If he were an avaricious man, I should suppose that he had kept it back at first, in order to enhance its value; as he is not so, at least as far as I have ever heard, I suspect the published *Life* to be a mere shadow of the originally written *Life*. With what eagerness did I read it on its first appearance?"

τῶν μὲν ἐφωρμήθη, ἐλέειν τέ με θυμὸς ἄνωγε,
τῶν δέ μοι — σκιῇ εἶκελον ἦ καὶ ὀνείρω
ἔπτατο."

On this point the reader, who wishes for more information, will do well to refer to Dr. Parr's *Preface to the two Tracts of a Warburtonian* pp. 186 — 191. The passage is too long for insertion. For my own part I am inclined to doubt whether Hurd ever wrote a larger *Discourse* than the one, which he did at length publish. He had particular reasons for sup-

were kept back, and brooded over in silence, and not published till after the Bishop's decease. Had not the sentiments contained in them,—the scoffs and sneers at private character,—and the defamation of most learned men been approved and justified in his mind, they would have been altered,—they would have been expunged during so long a period of suppression. They were neither withheld nor expurgated; and Hurd has stamped on himself and his friends an everlasting seal of reprobation, by this posthumous promulgation of their rancorous communications.*

pressing it from the year 1788, when the *Advertisement* respecting it first appeared, to the year of its actual publication, viz. 1794; but he does not appear to have had much talent for biographical details, or much taste for literary anecdote; he was too cold and formal to enter into the social and companionable qualities of Warburton; he wanted the necessary diligence to collect those scattered materials, without which his narrative would be defective in incident, and without great variety it could excite but little interest in readers of any class.

E. H. B.]

* [The Bishop deliberately affixed his *imprimatur* in 1793, and, not content with authorising the publication, he has, in the most unequivocal and unqualified terms, declared his approbation of the matter and the spirit: — “ *Entry on a blank-page in the first of 5 Port-folios, containing the originals of the following Letters:* ‘THESE LETTERS GIVE SO TRUE A PICTURE OF THE WRITER’S CHARACTER, AND ARE, BESIDES, SO WORTHY OF HIM IN ALL RESPECTS, (I mean, if the reader can forgive the playfulness of his wit in some instances, and the partiality of his friendship in many more,) that, IN HONOUR OF HIS MEMORY, I would have them published after my death,

“ Having thus discharged, as he wished to think, an important duty to literature; or having thus vented his spleen in the republication of the *Tracts of Warburton and a Warburtonian*, Parr became the declared antagonist of his Diocesan. But he was not an ungenerous enemy; though he could not always approve, he did not always condemn. As an episode to Parr’s attack on Bishop Hurd in his *Preface to the Warburtonian Tracts*, republished by him and dedicated to that venerable Prelate, I shall introduce the following conversation between his Royal Highness, the Prince of Wales, our present honoured Sovereign Lord the King, and Dr. Parr; it took place at the Duke of Norfolk’s table in St. James’s Square, in the presence of Mr. Fox, Mr. Sheridan, Lord Erskine, and a large party of distinguished persons. The name of the Archbishop of York, who was then in a declining state of health, having been alluded to, the Prince observed:—

‘ I esteem Markham a much greater, wiser, and more ‘ learned man than Hurd, and a better teacher, and you ‘ will allow me to be a judge; for they were both my pre- ‘ ceptors.’ ‘ Sir,’ said Dr. Parr, ‘ is it your Royal High- ‘ ness’s pleasure that I should enter on the topic of their ‘ comparative merits as a subject of discussion?’ ‘ Yes, ‘ said the Prince, ‘ Then Sir,’ said Dr. Parr, ‘ I differ ‘ entirely from your Royal Highness in opinion.’ ‘ As ‘ I knew them both so intimately,’ replied the Prince, ‘ you will not deny that I had the power of more accu-

‘ and the profits arising from the sale of them, applied to the ‘ benefit of the Worcester-Infirmity.

‘ Jan. 18, 1793.’”

R. WORCESTER.”

This good Christian, then, left the Hospital to be enriched with the wages of this prostitution of mind and heart. E. H. B.]

‘rately appreciating their respective merits than you have had. In their manner of teaching, you may judge of my estimation of Markham’s superiority,— his natural dignity and authority, compared with the Bp. of Worcester’s smoothness and softness, and I now add, with proper submission to your authority on such a subject, his experience as a school-master, and his better scholarship.’ ‘Sir,’ said Parr, ‘your Royal Highness began this conversation, and if you permit it to go on, must tolerate a very different inference.’ ‘Go on,’ said the Prince, ‘I declare that Markham understood Greek better than Hurd; for, when I read Homer, and hesitated about a word, Markham immediately explained it, and then we went on; but, when I hesitated with Hurd, he always referred me to the Dictionary: I therefore conclude he wanted to be informed himself.’ ‘Sir,’ replied Parr, ‘I venture to differ from your Royal Highness’s conclusion. I am myself a school-master, and I think that Dr. Hurd pursued the right method, and that Dr. Markham failed in his duty. Hurd desired your Royal Highness to find the word in the Lexicon, not because he did not know it, but because he wished you to find by search, and learn it thoroughly.* Dr Hurd was not eminent as a scholar,† but it is not likely that he would

*[Dr. Parr’s opinion may be confirmed by a reference to the *Ms. Lectures of Paley on Locke’s Essay*, which I have quoted elsewhere: — “Association may be divided into two kinds, viz. accidental and habitual. Of the latter, music

†[It appears, however, from the *Letters between Warburton and Hurd* pp. 9. 349. 401. that Hurd had a profound reverence for Bentley. E. H. B.]

‘have presumed to teach your Royal Highness without knowing the lesson himself.’ ‘Have you not changed your opinion of Dr. Hurd?’ exclaimed the Prince: ‘I have read a work, in which you attacked him fiercely.’ ‘Yes, Sir, I attacked him on *one* point, which I thought important to letters, and I summoned the whole force of my mind, and took every possible pains to do it well; for I consider Hurd to be a great man. He is celebrated as such by foreign critics, who appreciate justly his wonderful acuteness, sagacity, and dexterity in doing what he has done with so small a stock of learning. There is no comparison, in my opinion, between Markham* and Hurd as men of talents. Markham was a

and language will afford us good examples, viz. when a person first begins to learn music, he pauses at the sight of the notes, and studies the suitable key; but, when he has practised for some time, association steps in to his assistance, and at the sight of the notes his finger almost spontaneously applies itself to the corresponding key. Association betwixt the successive notes greatly depends on habit; for tell a good performer on the violin to play the 15th note of any piece, you would puzzle him, but, if he begin at the first, he would play the 15th in its course without hesitation. If a person was beginning to learn Greek, he very likely has occasion to refer to his Lexicon several times for the explanation of the same word till by frequent repetition the sound of the word would no sooner reach his ear, than he would recollect the signification of it.” E. H. B.]

*[While Dr. Parr was on this occasion doing strict justice to Hurd, he has a little under-rated the talents and the acquirements of Markham, though doubtlessly without any intention of underrating them. Several circumstances incline

‘ pompous schoolmaster ; Hurd was a stiff and cold, but
 ‘ correct gentleman. Markham was at the head of a great
 ‘ School, then of a great College, and finally became an
 ‘ Archbishop : in all these stations he had trumpeters of
 ‘ his fame, who called him great, though he published
 ‘ one *Concio* only, which has already sunk into oblivion.

me to believe that Dr. Parr had not fairly estimated Markham, and I have therefore great pleasure in recording the following sketch of him from the pen of an ecclesiastical dignitary, who was intimate with him, and who thus wrote to me : —“ Nov. 3, 1828. I scarcely recollect any one greatly distinguished, in whose composition some shades of vanity were not traceable. Newton and Boyle perhaps were the most free. I was well acquainted with one great man, who was wholly exempt from it, even to a fault, Markham, late Archbishop of York. His powers of mind, reach of thought, memory, learning, scholarship, and taste were of the very first order, but he was indolent, and his composition wanted this powerful *aiguillon*. Both in public and in private he would suffer any one to take the lead in the discussion : never on any occasion whatever did I see him *elater son esprit*. He was a great reader to the last, but without any particular object of pursuit, but with an attention, which nothing could disturb. I have seen him continue his studies, whilst his youngest child was climbing about him, without the smallest interruption, except to give her a kiss ; for he was most affectionate to his children. In his youth he was highly distinguished for the elegance of his compositions, and if the active period of youth had not been employed in the labour of instruction, he could not have failed to have raised himself a name by his pen ; for, though without vanity he was not without that warmth of mind, which delights to embody its feelings, and give to airy nothing, etc. I have heard him occasionally discuss subjects with a strength of thought and

‘ From a farm-house and village-school * Hurd emerged
 ‘ the friend of Gray, and a circle of distinguished men.
 ‘ While Fellow of a small College, he sent out works
 ‘ praised by foreign critics, and not despised by our own
 ‘ scholars. He enriched his understanding by study, and
 ‘ sent from the obscurity of a country-village a book, Sir,

expression, which would well have borne the press ; — once especially when by chance a very favorite subject occurred, the geographical changes, which had taken place in the Mediterranean since the times of Homer and the ancient Greek authors. He grew so warm upon his subject, and was so able, so instructive, and so eloquent both in thought and language, that his son George, who with me was the only person present, could not help saying — ‘ I wish, Sir, you would let me write this down.’ ‘ Well, George, you may perhaps some day catch me in the humor.’ But that day never arrived. You will easily discover that I have been brought to this subject by some very flippant opinions of the correspondents in Dr. Johnstone’s *Memoirs*. All the Archbishop’s contemporaries are dead, or with what indignation would those opinions have been read by such men as Chief Baron Skinner, Lord Mansfield, Dean Jackson, Hatsell, etc. ? My own wrath dropped as soon as I recollected how the Archbishop would have perused them with a placid smile, and let them pass.”

* [The most pleasing part of the *Correspondence between Warburton and Hurd* is the account, which the latter gives of his honoured father and endeared mother. This is the true *Oasis* in that moral desert, where the serpent hisses, the asp stings, the Arab lifts the merciless steel against the fellow creature, who crosses his path.

“ *July 2, 1754.* The truth is, I go to pass some time (at Shiffnal) with two of the best people in the world, to whom I

‘ which your Royal father is said to have declared made
‘ him a Bishop. He made himself unpopular in his own
‘ profession by the defence of a fantastical system. He
‘ had decriers,—he had no trumpeters,—he was great in
‘ and by himself; and perhaps, Sir, a portion of that
‘ power and adroitness you have manifested in this debate,

“ *Dec. 16.* It was one of Markham’s foibles not to estimate sufficiently learning or its pretensions, though there can be no doubt of his great acquirements. Perhaps it is a law of nature that what is possessed, is never so highly rated, as what is not. I believe I mentioned that his reading, at least whilst I knew him, did not appear to be systematical, or with any view beyond the present time; but, if the most abstruse Greek book had been placed before him, he would have read it without interruption, and with the closest attention and interest— if any one had called and sat some time, he would have conversed freely, but before they had closed the door, he would have returned to his book, with the same intenseness as before. It is probable that I, whose want of attention in reading has been all my life a sore grievance, may admire him in this respect more than others. It continued to the last, and his eyes, which were uncommonly small and almost covered with flesh, never failed him, or required spectacles. Nature is equal :

owe the highest duty, and have all possible obligation. I believe I never told you how happy I am in an excellent father and mother, very plain people you may be sure, for they are farmers, but of a turn of mind, that might have honoured any rank and any education. With very tolerable, but in no degree affluent circumstances, their generosity was such, they never regarded any expence, that was in their power, and almost out of it, in whatever concerned the welfare of their children. We are three brothers of us. The eldest settled

‘ might have been owing to him.’ Fox, when the Prince was gone, exclaimed, in his high tone of voice, *He thought he had caught you, but he caught a Tartar.*

“ I took down this conversation from my revered friend’s dictation. He averred that he was put on his defence, and that the argument was maintained with some heat.

when she gives fine black eyes, they are rarely strong and permanent. I am afraid my observations can be of little use to you, as I am conscious of a careless habit in writing Letters, both as to expression, and whatever relates to composition.”

By way of parallel, I will extract the following story, communicated by Mr. Ashby to the late John Nichols, Esq. respecting the editor of *Demosthenes* : — “ That Dr. Taylor was *too busy a man to be idle*, is too shining a particular in the Doctor’s temper and abilities not to be a little more insisted upon. If you called on him in college after dinner, you were sure to find him sitting at an old oval walnut-tree table entirely covered with books, in which, as the common expression runs, he seemed to be buried ; you began to make apologies for disturbing a person so well employed, but he immediately told you to advance, taking care to disturb, as little as you could, the books on the floor, and called out, *John, John, bring pipes and tobacco* ; and then fell to procuring a small

very reputably in their own way, and the youngest in the Birmingham-trade. For myself, a *poor scholar*, as you know, I am almost ashamed to own to you how solicitous they always were to furnish me with all the opportunities of the best and most liberal education. My case in so many particulars resembles that, which the Roman poet describes as his own, that with Pope’s wit I could apply almost every circumstance of it. And, if ever I were to wish in earnest to be a poet, it would be

"The *Dedication* of the two *Tracts of a Warburtonian*, addressed by the editor to a learned critic, is one of the most striking monuments of English literature. There is no equal quantity of fine writing in the same quantity of any other composition, with which I am acquainted; nor from which a richer selection of phrases, strong ex-

space for the bottle just to stand on, but which could hardly ever be done without shoving off an equal quantity of the furniture at the other end; and he instantly appeared as chearful, good-humoured, and *degagé*, as if he had not been at all engaged or interrupted. Suppose now you had staid as long as you would, and been entertained by him most agreeably, you took your leave, and got half-way down the stairs; but, recollecting somewhat, that you had more to say to him, you go in again: the bottle and glasses were gone, the books had expanded themselves so as to re-occupy the whole table, and he was just as much buried in them, as when you first broke in on him. I never knew this convenient faculty to an equal degree in any other scholar." *Memoirs of Dr. Taylor*, prefixed to *Two Music Speeches at Cambridge spoken at Public Commencements in the Years 1714, and 1730*, p. XXX. E. H. B.]

for the sake of doing justice to so uncommon a virtue. I should be a wretch, if I did not conclude, as he does,

— si Natura juberet
*A certis annis ævum remeare peractum,
 Atque alios legere ad fastum quoscunque parentes,
 Optaret sibi quisque: meis contentus, onustos
 Fascibus et sellis nolim mihi sumere; demens
 Judicio vulgi, sanus fortasse tuo.*

In a word, when they had fixed us in such a rank of life, as they designed, and believed should satisfy us, they very wisely

pressions, bitter allusions, sarcastic turns, and happy illustrations, can be more frequently quoted. (Tom Warton professed to Dr. Routh that, if he were called upon to point out some of the finest sentences in English prose, he should quote Parr's *Preface* and *Dedication of the Warburtonian Tracts*.) They are in the mind of every

left the business of the world to such as wanted it more, or liked it better. They considered what age and declining health seemed to demand of them, reserving to themselves only such a support, as their few and little wants made them think sufficient. I should beg pardon for troubling you with this humble history ; but the subjects of it are so much and so tenderly in my thoughts at present, that, if I writ at all, I could hardly help writing about them." HURD p. 160.

"Sept. 13, 1755. Your truly friendly Letter of the 31st past, brought me all the relief I am capable of in my present situation. Yet that relief had been greater, if the fact had been, as you suppose, that the best of fathers was removing from me, in this maturity of age, by a gradual, insensible decay of nature ; in which case, I could have drawn to myself much ease from the considerations you so kindly suggest to me. But it is not his being out of all hope of recovery, (which I had known long since, and was prepared for,) but his being in perpetual pain, that afflicts me so much. I left him last night in this disconsolate condition. So near a prospect of death, and so rough a passage to it, I own to you I cannot be a witness of this in one, whom nature and ten thousand obligations have made so dear to me, without the utmost uneasiness. Nay, I think the very temper and firmness of mind, with which he bears this calamity, sharpens my sense of it. I thank God, an attachment to this world has not as yet been among my greater vices. But, were I as fond of it as prosperous and happy men sometimes are, what I have seen and felt for this last month, were

English scholar, ready ornaments of conversation, nor has the attempt to decry this fine specimen of our literature, by denominating it *a series of antitheses*, at all succeeded. The very nature of the subject made it antithetical. One object of the work was, to compare Hurd with Warburton, to display the mighty controversialist, and to throw

enough to mortify such foolish affections. And in truth it would amaze one, that a few such instances as this, which hardly any man is out of the reach of, did not strike dead all the passions, were it not that Providence has determined, in spite of ourselves, by means of these instincts, to accomplish its own great purposes. But why do I trouble my best friend with this sad tale, and rambling reflections? I designed only to tell him that I am quite unhappy here, and that, though it is more than time for me to return to Cambridge, I have no power of coming to a thought of leaving this place. However, a very few weeks, perhaps a few days, may put an end to this irresolution." HURD p. 194.

"Dec. 1. I have to tell you that it has pleased God to release my poor father from his great misery. You will guess the rest, when I acquaint you that his case was cancerous. All his family have great reason to be thankful for his deliverance: and yet I find myself not so well prepared for the stroke, as I had thought. I blame myself now for having left him. Though when I was with him, as I could not hide my own uneasiness, I saw it only added to his. I know not what to say. He was the best of men in all relations, and had a generosity of mind, that was amazing in his rank of life. In his long and great affliction he shewed a temper, which philosophers only talk of. If he had any foible, it was perhaps his too great fondness for the unworthiest of his sons." HURD p. 201.

"Aug. 27, 1757. I write one line, before I set out, to tell you how tenderly affected I am by your goodness to my poor

a gleam of light upon the learned critic, who had crept under the shadow of his friend's wings, and shrouded himself in an obscurity, in which he laid snares, and from which he launched his shafts of malignity. So far as a disapprobation of insidious detraction goes, the attack of Parr is just. The *Delicacy of Friendship*, in its conception was parasitical; in its composition, was petulant; in its anonymous publication, ungenerous. But the punishment exceeded the offence; and Parr, in pursuing justice too far, has excited a sentiment of re-action, and even of compassion in the mind of his reader, who

mother. The honour of such a visit was best acknowledged by the language of the heart. And this, I am persuaded, would not be wanting, however she might be unable to express her sense of it in any other manner. Nothing, I know, can exceed her gratitude for your constant favours to me. And, if they make me happy on other accounts, think how they rejoice me, when I see them contribute, as they do, to make her happy, who is so dear to me. I must have more than the bias of filial piety in my mind to be mistaken in thinking she is all you so kindly conceive of her. My poor father was just such another. The same simplicity of mind, and goodness of heart with an understanding that dignified both. In a word, my dear Sir, (for, though I spoke of writing but one line, I could fill my paper on this subject,) it has pleased heaven to bestow upon me two of its choicest blessings, the best of parents and the best of friends. While I live, I must retain the warmest sense of such mercies, and, of course, be more than I can express, etc." HURD p. 252.

Having occasion to say so much in disparagement of Hurd's moral character, I am willing to shew my readiness to record his filial piety with warm approbation. E. H. B.]

then remembers that Dr. Hurd was a man of learning, of taste, and of virtue,—that, although he began his public career by being the flatterer of Warburton, he was at last his true friend, and compensated for the less worthy part of his life by an old age adorned with hoary holiness, and passed in dignified seclusion.

“The criticisms on this publication of Dr. Parr were very numerous. I shall now only notice one; having already pointed out the material part of Dr. Lucas’s authorised and official attack, viz. *Quarrels of Authors, etc. by the Author of the ‘Calamities of Authors.’* Here Parr is feebly impugned,—Warburton bitterly attacked,—and Hurd insolently defamed. The author even calls him a *toad-eater*. If I were to select the worst composed character of Parr, for want of correctness in the matter of fact, for rabble of metaphor and false glare, it would be from the *Note on the Warburtonian Tracts*, in *Quarrels of Authors* p. 12.”

Dr. John Johnstone’s *Memoirs of Dr. Parr*, p. 305.

I most willingly admit that this is the ablest defence of Hurd, which I have ever seen. It would be unpleasant to me, as a friend of the writer, to enter into a minute analysis of it, and in truth there does not appear to be any real necessity for such an analysis. In the course of the extracts from Dr. John Johnstone’s *Memoirs*, I have already made several comments on the matter, and I shall make a few more, before I deliver my own opinion respecting this question. But, in order that the reader may have a more complete idea of the *Warburtonian School* than Dr.

J. Johnstone gives to us, and may be better prepared to acquiesce in the propriety of my opinion, I shall first notice at some length the conduct of Warburton and Hurd towards no less than eight distinguished men. At present the matter lies widely dispersed, and its juxta-position cannot fail to make a deep impression on the mind of the reader. To all who are fond of literary history, to all who love to contemplate literary characters, the extracts and the comments will be read with much interest ; and if, while I am illustrating the biography of Dr. Parr, however imperfectly and inartificially, I secure the approbation of such men, I shall not fear to be charged with prolixity by flippant wittlings, who are not diligent enough to read, or by coarse reviewers, who read only to condemn.

I. DR. JOHN TAYLOR.

“ This little publication has been committed to the press from the accidental circumstance of a conversation with a first-rate scholar,” (Dr. Parr,) “ on the merits of the excellent Editor of *Lysias* and *Demosthenes* ; in which my learned and benevolent friend observed, that ‘ Bishop Warburton was wantonly unjust in denying the abilities of Dr. Taylor,’ mentioning at the same time his famous *Speech at St. Mary’s, Cambridge, Jan. 30, 1730.* as ‘ a specimen of elegant Latinity, which was well worthy of preservation.’ ” J. Nichols’s *Preface to Two Music Speeches spoken at Cambridge-Commencements in the Years 1714, and 1730, by Roger Long, M. A. of Trin.*

Coll. and John Taylor, M. A. of St. John's, Lond. 1819. 8vo. p. iii.

“ In 1755, Dr. Taylor published his *Elements of Civil Law*; a work, which arose from the suggestions of his constant patron, Earl Granville, respecting the education of his two grandsons, Thomas Viscount Weymouth, (afterwards the first Marq. of Bath,) and the Hon. Henry Fr. Thynne, (afterwards Lord Carteret.) These *Elements*, which have been long in high and deserved reputation, are full of the most profound erudition, and discover an acuteness, which is rarely possessed by the man of learning. But, beside the praise of an able civilian, the Doctor secured to himself that of an intelligent antiquary, and of an elegant scholar. If the work partakes somewhat too much of the desultory character of such loose papers, if its reasoning is occasionally confused, and its digressions sometimes irrelevant, it is impossible to deny it the praise of vast reading, and extensive information on various subjects of polite learning and recondite antiquity. It quickly came to a second edition, but did not escape without some animadversions. The learned world at Cambridge was at that time divided into two parties: the polite scholars and the philologists. The former, at the head of which were Gray, Mason, &c. superciliously confined all merit to their own circle; and looked down with fastidious contempt on the rest of the world. It is needless to observe that Dr. Taylor belonged to the latter class. A member of the former, a writer of celebrity, and eminent for his attachment to Warburton, of whose ‘school’ he was a distinguished disciple, in a most unjustifiable pamphlet, published the same year, 1755, and directed against the amiable and modest Jortin, steps out

of his way to express his contempt of Taylor.* ‘There are several ways,’ says he, ‘of a writer’s expressing his devotion to his patron, without observing the ordinary forms of *Dedication* ; of which, to note it by the way, the latest and best instances I have met with, are a certain thing prefatory to a learned work, entitled *The Elements of Civil Law*, and those curious two little paragraphs prefixed to the *Six Dissertations on different Subjects*.’ (Bp. Hurd’s *Works*, 8, 282.) This was but the prelude to a more severe attack from the ‘master’ himself, who, with learning much inferior, but talents much greater, than those of Taylor, exercised an insolent despotism over the Republic of Letters. Our author, in his *Elements*, had expressed his opinion that the persecutions, which the first Christians experienced from the Roman Emperors proceeded, not from any peculiar

* “The offence, supposed to have been given by Taylor, was an opinion, which he had thrown out in company, derogatory to the character of Warburton as a scholar : this reached the ears of the other, who, with a frankness peculiar to himself, interrogated our critic on the subject. Dr. Taylor is reported to have replied that he did not recollect ever saying that Dr. Warburton was no scholar, but that indeed he always thought so. ‘The offence was rather somewhat that the Doctor had said, without thinking of, or perhaps knowing Dr. Warburton, as he assured me, (but it is so long ago, and I have not the proper books by me to be particular,) in his *Elements of Civil Law*, about the intolerance of the Romans ; which happened not to agree with what the Doctor had said on that subject. I remember the Doctor explained the matter to me ; but it is now, (1794,) so long ago, that I am unwilling to endeavour to recover the particulars.’ *The Rev. George Ashby*. The offence of Jortin was similar to that of Dr. Taylor. He had dared to dissent from Warburton’s strange, but now explored hypothesis on the descent of Æneas in the 6th *Æneid*.” J. NICHOLS.

disapprobation of their tenets, but from a jealousy entertained of their nocturnal assemblies. In expressing this opinion, Taylor did not mention, and perhaps did not even think of Warburton ; but, as the latter, in his *Divine Legation*, had derived these persecutions from another source, the absurdities of pagan religion and the iniquities of pagan politics, — the holding, and much more the publishing, of a contrary notion by any contemporary was too great an offence for that haughty dogmatist to pass with impunity. His *Prefaces* and *Notes* were, as was wittily observed of him, the established places of execution for the punishment of all, who did not implicitly adopt his sentiments ; — and having occasion soon after, (1751,) to publish a new edition of that celebrated work, he seized that opportunity, in a new *Preface* of 44 pages, to chastise Taylor with all the virulence, wit, and ingenuity of distortion, which he could command. A few of the flowers of his rhetoric are selected as a specimen of the manner, in which he treats his antagonist. ‘ If it ‘ be asked, how a Doctor of Laws, a Minister of the Gos- ‘ pel, and a Judge ecclesiastical, would venture to amuse ‘ us with so strange a fancy’, etc. ‘ He says, it is not ‘ true. The Christian Church says it is. Who shall ‘ decide? — a bundle of Grammarians, or the College of ‘ Apostles?’ ‘ As it owes its nativity to our critic’s brain, ‘ it is no wonder it should have something of the perversity of its parent.’ ‘ Seriously, he seems much better ‘ fitted to manage intrigues of the Greek and Roman alphabets than to develop the policy of empires.’ This last rude paragraph refers to a very learned and highly ingenious dissertation in the *Elements of Civil Law*, on the various revolutions of ancient orthography, which is

very well worth reading. An attack, so insolent and unprovoked, could not injure the established character of Dr. Taylor, or ruffle his temper. He was sensible that it could be detrimental only to its author, and wisely abstained from taking any notice of it. Indeed he was better employed in an arduous undertaking, the publication of *Demosthenes*." Mr. J. Nichols's *Memoirs of Dr. Taylor* p. xviii.

" See a dispute between Dr. Taylor and Bp. Warburton, on persecution for opinions, in the *Preface* to the 3d vol. of the *Divine Legation*. Dr. Taylor, in his *Elements of the Civil Law*, had contradicted the notion of Bp. Warburton, without naming him: * this was enough to draw down the indignation of that ecclesiastical *draw-cansir* upon him, who has shewn his resentment in the said *Preface*. In a dissertation on an ancient Tablet, at the end of the *Elements of the Civil Law*, is the offence given to the Bishop, who thus gives his sentiments, in a *Note*, on the Doctor's performance, p. xlvi.:— ' All these refined ' speculations concerning persecutions are at the end of ' the said book of *Elements*, in a dissertation on a curious ' ancient Tablet, containing the senatorial decree against ' a crew of wicked bacchanals, of the size and dignity of ' our modern *gipsies*.' In this manner does our over-learned Bishop and hot-headed controversialist scornfully

* " These are the words of Mr. Cole; but the real provocation was that Taylor had said, ' Warburton did not understand Greek: ' see before p. xix." J. NICHOLS. But Dr. Taylor himself, in a conversation with the Rev. George Ashby, as already reported by Mr. Nichols, referred the origin of the dispute to the passage in the *Elements*, and that is better authority than the vague story about Warburton's Greek.

treat another learned man, for happening to differ from his Lordship's sacred opinion. In the same page is so curious a passage, coming from a Bishop, one of the hierarchal pillars of the Church of England, but such a Bishop, as he says of himself in his *Dedication* to the Scotch Lord Chief Justice of England, as acted 'on
'honester principles than those, which have been employed to prop up, with Gothic buttresses, a Jacobite
'or High-Church Hierarchy,' that the Presbyterians of the Church of Scotland may own him for their own: it is this: — 'Had our learned critic consulted what philosophers, and not what philologists call *humanity*, that is,
'the workings of our common nature, he had never fallen into so absurd a conceit. Had our critic, I say, paid
'that attention to human nature, and to the course of the moral world, which he has misapplied upon an old
'mouldy brass, and a set of strolling bacchanals, he
'might have understood that the first Christians, under the habitual guidance of the Holy Spirit, could never
'have recourse to nocturnal or clandestine conventicles, till driven to them by the violence of persecution: he
'might have understood that the free choice of such assemblies must needs be an after-practice, when Churchmen had debased the truth and purity of religion by
'human inventions and sordid superstitions, when an emulous affectation of mystery, and a mistaken zeal for
'the tombs of the martyrs, had made a Hierarchy of that, which at first was a Gospel-Ministry.'" The Rev. Wm. Cole's *Athenæ Cantabrigienses*, (quoted in Mr. Nichols's *Memoirs of Dr. Taylor* p. xli.)

"It is commonly regarded, as a very curious and remarkable fact, that, although the Romans were disposed

to tolerate every other religious sect, (Bynkershoek *de Cultu Relig. Peregr. ap. vet. Romanos*, see, however, what is stated in Bp. Watson's *Apology for Christianity* p. 104,) yet they frequently persecuted the Christians with unrelenting cruelty. This exception, so fatal to a peaceable and harmless sect, must have originated in circumstances, which materially distinguished them from the votaries of every other religion. The causes and the pretexts of persecution may have varied at various periods; but there seems to have been one general cause, which will readily be apprehended by those, who are intimately acquainted with the Roman jurisprudence. From the most remote period of their history, the Romans had conceived extreme horror against all nocturnal meetings of a secret and mysterious nature. A law, prohibiting nightly vigils in a temple, has even been ascribed, though with little probability, to the founder of their state, (Balduinus *ad Leges Romuli* p. 7, Par. 1554. fol., Funcius *ad Leges* xii, *Tabularum* p. 5. Rintelii 1744. 4to, Idsinga *Var. Jur. Civ.* p. 1. Harlingæ 1738. 8vo.) The laws of the XII Tables declared it a capital offence to attend nocturnal assemblies in the city, (Gothofredus *ad* xii. *Tab.* p. 143, Gravina p. 226,) and, to omit other authorities, the *senatusconsultum Marciannm de Bacchanalibus*, is of a similar tendency, (Maffei *Istoria Diplomatica* p. 125, Mantova 1727. 4to. Bynkershoek *de Relig. Peregr.* 259. Livius a Drakenborch 7, 197. Taylor's *Elements of the Civil Law*, p. 546; Bynk. has added notes, and Taylor a very copious and learned commentary; this curious relic may be found in various other works;) though it is indeed directed against a particular institution, which was believed to have been productive of the great-

est enormities, (Liv. 39, 8.) This, then, being the spirit of the law, it is obvious that the nocturnal meetings of the primitive Christians must have rendered them objects of peculiar suspicion, and exposed them to the animadversion of the magistrate. It was during the night that they usually held their most solemn and religious assemblies, (Böhmeri *Diss. Juris Eccl. antiqui ad Plin. Sec.* and Tertullian p. 35, Lipsiæ 1711. 8.) for a practice, which may be supposed to have arisen from their fears, seems to have been continued from the operation of other causes. Misunderstanding the purport of certain passages of Scripture, they were led to imagine that the second advent, of which they lived in constant expectation, would take place during the night; and they were accustomed to celebrate nightly vigils at the tombs of the saints and martyrs. In this care, therefore, they incurred no penalties peculiar to the votaries of a new religion, but only such as equally attached to those, who, professing the public religion of the state, were yet guilty of this undoubted violation of its laws. *Affirmabant autem*, says the younger Pliny *Epist.* 10, 97. *hanc fuisse summam vel culpæ suæ vel erroris, quod essent soliti stato die ante lucem convenire.* This application of the existing laws to the case of the Christians has been noticed by various writers. Balduinus *ad Reges Romuli* p. 15.:—*Sed tempore Tertulliani, plane injuria, cætus omnes Christianorum hoc nomine suspecti, et infames vulgo erant, dum profani homines sanctissimos piorum congressus tantum non pro Bacchanalibus habent.* Wowerus *ad Minuc. Fel.* p. 73. Ouzel.:—*Sed hoc ipso Christiani rei Romanis legibus; cautum enim xii. Tab. ne nocturni cætus in urbe agitarentur.* Böhmeri *Diss.* p. 38.:—*Hæc cum ita sint, facile apparet*

quare nocturnæ coitiones Christianorum in crimen traherentur publicum, causamque tot persecutionum præberent. Dr. Taylor did not, therefore, as an angry antagonist avers, make any *discovery*, when he illustrated this application of the Roman law, but it may perhaps be admitted that he expressed himself with too great latitude. ‘It is not true,’ he remarks, ‘that the primitive Christians held ‘their assemblies in the night-time, to avoid the interruptions of the civil power; but the converse of that proposition is true in the utmost latitude, viz. that they met ‘with molestations from that quarter, because their assemblies were nocturnal,’ (*Elements of the Civil Law* p. 579.) This position was attacked by Bp. Warburton with his usual ability, and in his usual style, (*D. L.* 3. p. xxxv.) ‘Perhaps,’ says a learned civilian in a Letter to the writer of these pages, ‘it may not be amiss for me to tell ‘you that Taylor had one day dropped in conversation ‘that Warburton did not understand Greek. The story ‘reached Warburton’s ears, and he most unmercifully ‘wreaked his vengeance upon the offender.’ See Nichols’ amended account of Dr. Taylor, in a publication entitled *Two Music Speeches at Cambridge*, etc. p. xix. In Warburton’s *Letters to Hurd*, p. 225, (a singular monument of the strength and weakness of the human understanding,) Taylor is treated as a *learned dunce*.” Dr. David Irving’s *Observations on the Civil Law*, Edinb. 1828, p. 19. 3d. edn.*

* In addition to what Dr. David Irving has stated, I will add an extract from a scarce tract, of which I possess a copy:—

“*De Religionibus peregrinis.* Cum omnes, qui in urbe cœtus fierent, observari publice debuerint, neque religiones pere-

Warburton, as it appears from the volume of *Letters*, consulted Hurd on the subject of the offensive *Preface* :—

“ Dec. 30, 1756. I have so many things to thank you for in your favour of the 25th, that I hardly know which to begin with first. I take that, which interests me most, I mean your projected *Preface* to the second volume of

grinæ, quarum causa convenirent, a politiæ cura erant alienæ. Fertur quidem jam Romuli lex, *ne deos peregrinos colerent*, (providisse enim videtur Manutius, ubi religiones diversæ sint, facile odium et ex odio seditiones existere, in quo nostram de religione, quatenus dogmata continet, notionem viri docti menti insedissee puto;) postea tamen peregrinos deos civitate donarunt. Verum enim vero pro varia reipublicæ ratione eadem sacra nunc permissa aut recepta, nunc iterum abrogata fuerunt. Quod Postumii de abolendis Bacchanalibus apud Liv. probat oratio :— ‘ Quoties hoc patrum avorumque ætate negotium est ‘ magistratibus datum, ut sacra externa fieri vetarent? sacrifici- ‘ culos vatesque foro, circo, urbe prohiberent? vaticinos libros ‘ conquirerent comburerentque? omnem disciplinam sacrifici- ‘ candi præterquam more Romano abolerent?’ (Cf. Liv. 4, 30. 25, l. 38, 14. Val. Max. 1, 3, l.) Vulgo quidem hæc omnia ad metum conjurationum VV. DD. referunt, et negari non potest, sacra externa sæpe non religionis, sed criminum causa, quæ sub religionis prætextu vel specie committerentur, in urbe fuisse prohibita. Ita sub republica V. C. 567. propter scelera, quæ in illis perpetrabantur, Bacchanalia vetita atque excisa, celeberrimo in ea facto SCto, (Fabretti *Inscr. Antiq.* vid. Livius ex ed. Clerici, Bynkershoek *Opusc.* 5, 259.) et Marcianus, qui tertio P. C. N. sæculo floruit, disertis verbis pronunciat, religionis causa coire non prohiberi, dum tamen hoc non fieret contra SCtum, quo illicita collegia arcerentur, (D. 27. tit. 26. l. i.) Nihilominus alia exstat veterum auctoritas valde memorabilis. Livius enim ac Cicero ‘ confusionem reli-

the *Legation*. If the *former* is to be only displaced, I have no objection; but, if you mean to leave it quite out, I cannot easily give my assent. I know that a great part of it was chiefly proper to the time. And Webster you think too insignificant, (if, besides, the poor man were not disabused before now,) to have this distinction continued to him. Yet, for all this, I shall regret the loss." "As I said, I cannot easily bring myself to give up the old *Preface*. Otherwise, this has the advantage greatly

'gionum et ejus, quam a majoribus accepissent, dissolutionem tanquam veram rationem significant, qua religiones peregrinæ sæpius urbe prohibita fuerint, (Liv. 39, 16. Cic. de LL. 2, 25.)

"*De Conjuratationibus in urbe tollendis atque detegendis.* Improborum hominum conjurationes, a quibus non solum ne tranquillitas urbis turbetur, verum et ne respublica penitus evertatur, periculum est, cum vix fieri possint facultate in unum coeundi atque de rerum novarum consiliis exsequendis deliberandi occasione adempta, maximam inde Romani jam antiquitus curam adhibuerunt, ne cœtus clandestini in urbe existerent. Itaque jam Romulus *legem* tulisse fertur, *ne in templo nocturnæ vigiliæ haberentur*, optimo quidem, si ita se res habet, consilio, ne qua fieri coitio, neve quid iniri adversus ipsum rempublicamve consilii, ne quid insidiarum tendi posset. Postea *lege xii. Tabb.* cautum esse legimus, *ne quis in urbe cœtus nocturnos agitare*, deinde *lege Gabinia* promulgatum, *ut qui coitiones ulla clandestinas in urbe conflavisset, more majorum capitali supplicio multaretur*, (Porcius Latro in Or. c. *Catilin.*) Postea cœtus nocturni legibus de majestate latis vindicati. Ita inter capita legis Juliæ majestatis et hoc refertur: Prætor, qui ex hac lege quæret, de eo quærito, cujus opera dolo malo consilium nîtu erit, uo cœtus et conventus fiat."

Car. hr. Heubachii *ommentatio de Politia Romanorum seu Veteris Urbis Romæ*, Gottingæ 1791. 4to. p. 66.

in many respects. Taylor is a more creditable dunce than Webster; and the subject is not so personal as the other. As to the manner of introducing it, I can trust your judgment to choose the best. I cannot but think what you mention an extremely proper one. But of this I cannot determine so well, as I have not seen the *Discourse* itself. But, by the way, what do you think to do with the *Appendix* to this volume against Tillard and Sykes? I would not lose them on any account. And why might not Taylor rank with them? After all, keep me but the old *Preface* in some shape or other, and I will have no dispute with you about the *place*." HURD pp. 213. 216.

"Jan. 12, 1757. I am glad you consent to my first thoughts of omitting the former short *Preface*, at present at least. As Cibber supplied the place of Tibbald, (whom we have been talking of,) so shall Taylor take place of Webster, though I will tell you my mind sincerely, I do not think he has nearly so good an understanding as Webster. But it requires an infinitely better than either of them has to understand this plainest of truths, *that the most learned dunce, when or wherever he exists, remains still the same dunce, in which he came into the world.*" WARBURTON p. 225.

"May 30, 1763. I am preparing the 2nd vol. of the *Divine Legation*, that is, the third and fourth *Parts*, for a new edition. I had not read over the *Preface* against Taylor since the publication, and it pleased me to find I could make it no better, which is rarely my case. I have oft told you how amusing this work of correction is to me in comparison of composition, where I stretch my weak faculties too violently to give me pleasure." WARBURTON p. 347.

II. DEAN TUCKER.

"Nov. 10, 1767. I have not seen the Dean since his return; and hope I shall not, till the ebullition of his German ferment be well over: nor am I likely; for this is the month, in which the Dean and Chapter divide the spoil: for money makes all speculation subside, as grease does all tumult in heady liquors." WARBURTON p. 403.

"Nov. 11, 1769. Our Dean is returned; and last night I took Mr. Sparkes with me to pay him a visit. He soon took the advantage of my being off my guard, and confining him to *trade*; * and, before I was aware, was

*[I have a recollection, a little too faint, of a story told to me by Dr. Parr, that, when Warburton once hinted to Tucker that he had made *trade* his *religion*, Tucker retorted by saying that Warburton had made *religion* his *trade*.

When I was lately conversing with a friend, who is a great political economist, on the subject of Tucker's writings about trade and commerce and politics, he said that the Dean was a *giant* in those respects.

In Dr. Charles Davenant's *Essay upon the Probable Methods of making a People Gainers in the Balance of Trade*, Lond. 1699. 8vo. p. 98, I have met with a curious remark by Bishop Burnet:—"The learned Prelate, who has obliged England with that noble work, his *History of the Reformation*, discoursing once upon these matters with the writer of this *Essay*, did urge a thing, of which the philosophy seemed very sound and right, and upon which we have since reflected often. He said that nature had adapted different countries for different manufactures; that cold and moister climates are fitter for the working up of wool, because there the sun does not exhaust its natural moisture, nor make it brittle, which would render it ill to work, and bad to wear; that hot climates are

got deep into the Calvinistical *Articles*, which he was resolved to clear of that imputation. A flow of more transcendent nonsense I never heard on the occasion. Mr. Sparkes, who owed him a grudge on the affair of Grotius, would needs contradict him; and this was fair. But he would needs understand him; and here the Dean, who did not understand himself, must needs have the advantage. Sense sometimes, though rarely, produces more sense; but it comes up slowly, and requires weeding. But the harvest of nonsense, on good ground, produces an hundred fold, and springs up immediately. In the course of it, our friend was insulted, by asking him, whether he had read this divine and that divine; and ended in fairly telling him that his forte lay in classical learning, but he was a mere stranger to these profound researches. You may judge how the harmless gravity of

best for the working up of silk, because the matter is there more disposed to imbibe the dye, and to take a more durable impression of it, the sun helping at the same time both to preserve and to give it lustre."

In p. 146, there is an observation on the *salt-tax*, by which our Government might have profited long before public clamour extorted from it a very considerable diminution of the tax: — "But of all the new impositions, none are so dangerous to the very being of trade, nor so hurtful to all its parts and members, as the high duties lately laid upon salt. First, they affect the common people in the whole course of their living, whose chief nourishment is bacon, and other salted fish, so that this excise has an universal influence upon all our manufactures whatsoever. But the general prejudice it may bring to navigation, is yet of much a higher consequence."

E. H. B.]

our friend must be disconcerted, and even violated, with this rudeness, which nothing but the irresistible ambition of shining as a divine before his Bishop, could have drawn the good-natured Dean into. But all this was very imperfectly enjoyed, by your not being of the party; for then I should have had a picture of it the next morning, of much more worth than the original." WARBURTON p. 443.

"*July 11, 1770.* The public-spirited Dean, who hates faction, because it has ruined the trade to the Plantations, is enraged to find that, even with the assistance of one of the Directors of the Bank, he cannot get one single newspaper to afford a place to his learned lucubrations." WARBURTON p. 452.

III. DR. JOHNSON.

"*Oct. 9, 1765.* I had forgot to say in my last, that I had ordered Johnson's *Shakespeare*, (which is on the point of coming out,) to be sent to you: which I desire your acceptance of, having suscribed for two, one for Mr. Allen, and another for myself." WARBURTON p. 366.

"*Oct. 31.* I am indebted to you for two very kind and amiable Letters. Of this Johnson, you and I, I believe, think much alike." WARBURTON p. 36.

(Both the Letters of Hurd are suppressed, and one of them evidently contained a sneering and severe critique on Johnson.)

"With this Letter the Bishop inclosed to me the copy of one to a friend, in which he gives the following account of Dr. Johnson's edition of *Shakespeare*, just then published:— 'The remarks he makes in every page on my

‘commentaries, are full of insolence and malignant
‘reflections, which, had they not in them as much folly
‘as malignity, I should have had reason to be offended
‘with. As it is, I think myself obliged to him, in thus
‘setting before the publick so many of my notes, with
‘his remarks upon them. For, though I have no great
‘opinion of that trifling part of the publick, which pre-
‘tends to judge of this part of literature, in which boys
‘and girls decide, yet I think nobody can be mistaken in
‘this comparison; though I think their thoughts have
‘never yet extended thus far, as to reflect that to discover
‘the corruption in an author’s text, and by a happy sa-
‘gacity to restore it to sense, is no easy task; but, when
‘the discovery is made, then to cavil at the conjecture,
‘to propose an equivalent, and defend nonsense, by pro-
‘ducing out of the thick darkness it occasions, a weak
‘and faint glimmering of sense, (which has been the
‘business of this editor throughout,) is the easiest, as
‘well as dullest of all literary efforts.’” HURD p. 367.*

[* The gross illiberality and scandalous injustice of these attacks on Johnson, apparent in themselves, will be more manifest from the following quotations. While Dr. Parr, Boswell, and other scholars, [have considered that Johnson bestowed, in his edition of *Shakespeare*, sufficient commendation on Warburton to be ranked among his friends and admirers, yet so greedy of praise, so impatient of contradiction, so proud in spirit was Warburton, that he treated Johnson as an enemy, because the praise was not unqualified, and he inferred malignity, because Johnson exercised a sound discretion, and measured out strict justice.

After having read the above-quoted extracts, the reader will be edified by the following: —

IV. TOUP. V. MARKLAND.

" *Febr.* 24, 1764. There be other *jolly pastimes* enough, as Milton says, *to bring the day about* ; one of which, though not the most *jolly*, has been the looking into two or three late critical publications ; of which, for want of better materials, for a Letter, I think I must take

" In 1745, he published a pamphlet, entitled *Miscellaneous Observations on the Tragedy of Macbeth, with Remarks on Sir T. H.'s* (Sir Thomas Hanmore's,) *Edition of Shakespeare* : to which he affixed proposals for a new edition of that poet. As we do not trace anything else published by him during the course of this year, we may conjecture that he was occupied entirely with that work. But the little encouragement, that was given by the public to his anonymous proposals for the execution of a task, which Warburton was known to have undertaken, probably damped his ardour. His pamphlet, however, was highly esteemed, and was fortunate enough to obtain the approbation even of the supercilious Warburton himself, who in the *Preface* to his *Shakespeare*, published two years afterwards, thus mentioned it : — ' As to all those things, ' which have been published under the titles of *Essays*, ' *Remarks, Observations, etc. on Shakespeare*, if we except ' some critical notes on *Macbeth*, given as a specimen, of ' a projected edition, and written, as appears, by a man of ' parts and genius, the rest are absolutely below a serious notice.' Of this flattering distinction shewn to him by Warburton, a very grateful remembrance was ever entertained by Johnson, who said — ' He praised me at a time, when praise was of value to me.' " *Boswell's Life of Johnson* 1, 151.

" His Majesty having observed to him that he supposed he must have read a great deal, Johnson answered that he thought more than he read, — that he had read a great deal in the early

leave to give your Lordship some account. The profound Greek literature seems to have taken refuge in the farthest nook of the west. Toup's two pieces on Suidas are considerable in their way. He is certainly well skilled in the Greek tongue, and possesses besides a particle or two, discerped from Bentley's *voûs*, which I re-

part of his life, but having fallen into ill health, he had not been able to read much, compared with others; for instance, he said he had not read much, compared with Dr. Warburton. Upon which the King said that he heard Dr. Warburton was a man of such general knowledge, that you could scarce talk with him on any subject, on which he was not qualified to speak; and that his learning resembled Garrick's acting in its universality. (The Rev. Mr. Strahan clearly recollects having been told by Johnson, that the King observed that Pope made Warburton a *Bishop*. 'True, Sir,' said Johnson, 'but Warburton did more for Pope; he made him a Christian:' alluding, no doubt, to his ingenious comments on the *Essay on Man*.) His Majesty then talked of the controversy between Warburton and Lowth, which he seemed to have read, and asked Johnson what he thought of it. Johnson answered — 'Warburton has most general, most scholastic learning; Lowth is the more correct scholar. I do not know which of them calls names best.' The King was pleased to say he was of the same opinion; adding, 'You do not think, then, Dr. Johnson, that there was much argument in the case?' Johnson said, he did not think there was. 'Why truly,' said the King, 'when once it comes to calling names, argument is pretty well at an end.' " 2, 39.

The story, told of Johnson by the Rev. Mr. Strahan, reminds me of a similar remark by another great man: — "We find Dr. Conyers Middleton writing thus to Dr. Warburton, *Jan.* 7, 1740: — 'You have evinced the orthodoxy of Mr. Pope's

gard as the soul, or τὸ πᾶν, as we may say, of the critical world. With all this he is a piece of a coxcomb, as, I know not how, all the modern Greeks, I think, are. He treats his neighbour, Heath of Exeter, with sovereign contempt, calling him indeed *doctissimus*, as occasion serves; but withal *laboriosissimus*; a term, as I suppose,

‘principles; but, like the old commentators on his Homer, will be thought perhaps, in some places, to have found a meaning for him, that he himself never dreamt of. However, if you did not find him a philosopher, you will make him one; for he will be wise enough to take the benefit of your reading, and make his future Essays more clear and consistent.’” Dr. Warton’s *Essay on the Writings and Genius of Pope* 2, 325.

“Johnson, who had done liberal justice to Warburton in his edition of *Shakespeare*, which was published during the life of that powerful writer, with still greater liberality took an opportunity, in the *Life of Pope*, of paying the tribute due to him, when he was no longer in ‘high place,’ but numbered with the dead. Of Johnson’s conduct towards Warburton, a very honourable notice is taken by the editor of *Tracts by Warburton and a Warburtonian not Admitted into the Collection of their Respective Works*. After an able and ‘fond, though not undistinguishing,’ consideration of Warburton’s character, he says:—‘In two immortal works, Johnson has stood forth in the foremost rank of his admirers. By the testimony of such a man, impertinence must be abashed, and malignity itself must be softened. Of literary merit Johnson, as we all know, was a sagacious, but a most severe judge. Such was his discernment, that he pierced into the most secret springs of human actions; and such was his integrity, that he always weighed the moral characters of his fellow-creatures in the balance of the sanctuary. He was too courageous to propitiate a rival, and too proud to truckle to a supe-

in this lively Greek's mouth, of opprobrious import. In short, what by his real talents in his way, and by the superior airs he gives himself, I expect that in after-times some admiring Dutch critic, half asleep and all a-gape, will quote him by the style and title of *Toupius*, *ὁ πᾶν*, that highest and most crowning appellation, to which

riour. Warburton, he knew, as I know him, and as every man of sense and virtue would wish to be known, — I mean, both from his own writings, and from the writings of those, who dissented from his principles, or who envied his reputation. But as to favours, he had never received or asked any from the Bishop of Gloucester; and, if my memory fails me not, he had seen him only once, when they met almost without design, conversed without much effort, and parted without any lasting impression of hatred or affection. Yet, with all the ardour of sympathetic genius, Johnson had done that spontaneously and ably, which, by some writers, had been before attempted injudiciously, and which, by others, from whom more successful attempts might have been expected, has not *hitherto* been done at all. He spoke well of Warburton without insulting those, whom Warburton despised. He suppressed not the imperfections of this extraordinary man, while he endeavoured to do justice to his numerous and transcendental excellencies. He defended him, when living, amidst the clamours of his enemies, and praised him when dead, amidst the *silence of his friends*. Having availed myself of this editor's eulogy on my departed friend, for which I warmly thank him, let me not suffer the lustre of his reputation, honestly acquired by profound learning and vigorous eloquence, to be tarnished by a charge of illiberality. He has been accused of invidiously dragging again into light certain writings of a person respectable by his talents, his learning, his station, and his age, which were published a

critical ambition knows to aspire. This corrector of *Suidas* and *Kuster* promises, it seems, a new edition of *Longinus*. I wish he had chosen some better and more useful book. The *Moral Tracts* of Plutarch, for instance, are many of them incomparable; but so wretchedly printed, and so corrupt even in the best editions, that

great many years ago, and have since, it is said, been silently given up by their author. But, when it is considered that these writings were not *sins of youth*, but deliberate works of one well-advanced in life, overflowing at once with flattery to a great man of great interest in the Church, and with unjust and acrimonious abuse of two men of eminent merit, and that, though it would have been unreasonable to expect an humiliating recantation, no apology whatever has been made in the cool of the evening, for the oppressive fervour of the heat of the day—no slight relenting has appeared in any note, or any corner of later publications, is it not fair to understand him as superciliously persevering? When he allows the shafts to remain in the wounds, and will not stretch forth a lenient hand, is it wrong, is it not generous to become an indignant avenger?" Boswell's *Life of Johnson* 4, 46.

"April 6, 1789. You must read Parr's *Dedication* and *Preface*. It ranks him higher in my estimation than anything he has yet produced. I wish he was in the House of Lords; but I am afraid he could not forbear quoting Greek upon us." *Letters from the late Lord Chedworth to the Rev. T. Crompton*, Lond. 1828. 4to. p. 154. "June 9. I suppose you are fully acquainted with the history of the *Delicacy of Friendship*: I look upon the republication of that, and the *Letter to Leland*, not only as justifiable, but highly laudable. The dirty conduct of the author fully merits all he can suffer. His friends say that he has taken their advice, and has not read it. The Bishop of St. Asaph," (Dr. Samuel Hallifax,) "says he has looked

they are not to be read without much trouble. From Toupius I descend by a gradation of many steps to Jer. Markland, who has published the *Supplices* of Euripides; indeed reasonably well, so far as respects the printing, the rhythm, and settling the reading of some inconsiderable words. But, when he condescends to explain a whole sentence of his author, as he does sometimes,

through it, to see if there were any false facts in it, which it might be proper to answer, but finding none, (which I think a pretty strong admission,) he told the author," (Bp. Hurd,) "that there was nothing in it worth his troubling himself about. Poor Mr. Darby, (whose wife is Jortin's daughter,) is beyond measure delighted with it, and has obtained franks of me to write his thanks to Parr for the very handsome manner, in which he has treated his father-in-law, and to send him a publication of his," (the Rev. Sam. Darby, 'Rector of Whatfield in Suffolk,—*A Sermon*, 1784. 8vo. *A Sermon*, 1786. 4to.' Dr. Watt's *Bibl. Brit.*) "I admit that there are one or two passages obscure: there is one, where the meaning, according to accurate construction, is different from what the context necessarily requires, and which a slight alteration would set right; but in such a work,

— ubi plura nitent,— non ego paucis

Offendar maculis:

these trifling blemishes being evidently the effect of *incuria*. I know your fondness for Junius. I admit it to be well-grounded; but I cannot postpone this *Preface* and *Dedication* to any production of that masterly writer. There does not appear to me to be any virulence in Parr towards Warburton; the republication of his pieces being merely intended to shew that this literary pontiff was not, (as his disciples maintain,) infallible: a position, that is in my mind sufficiently manifest from his

though but rarely, he is not so happy; of which the following may serve for an example. A narration begins v. 650, with the description of the morning in these words :

λαμπρά μὲν ἀκτὶς, ἡλίου κανὼν σαφὴς,
"βαλλε γαῖαν.

This, your Lordship will say, is plain enough; but his

Shakespeare and his *Pope*. The hypotheses of W. are in my judgment commonly wrong; but do not suspect me of pretending to know more of W. than I really do: of the *Divine Legation* I have only read the *Dissertation on the sixth Book of the Æneid*, published in Pitt and Warton's *Virgil*: what farther knowledge I have of that celebrated work, is derived from the casual mention of it by other writers. The bulk of it deters me from sitting down to its perusal." P. 164.

"Aug. 18, 1791. I shall ever honour Dr. Parr for his *Preface and Dedication to the Warburtonian Tracts*: the conduct of Hurd, in my opinion, fully merited such a castigation; but I do not undertake completely to understand the whole of Dr. Parr's political conduct," (he had been speaking of the Test-Act.) "He is very well vindicated respecting the publication I have mentioned, in a note in Boswell's *Life of Dr. Johnson*, which I take for granted you have read." P. 231. "May 28, 1792. From Parr's pamphlet," (about Curtis,) "I did not receive near so much delight as from his *Preface and Dedication to the Warburtonian Tracts*." P. 246. "May 14. I am highly pleased with the *Critical Observations on the 6th Æneid*: I think Hurd must have felt acutely the manner, in which the author has treated his *Dedication*, which for fulsomeness is exceeded by very few of Dryden's." P. 240. "Febr. 11, 1788. I am much pleased to find that you assent to my conjecture that Lowth had Warburton in his eye in the passage, to which I referred you." P. 96. "Febr. 29, 1794. Since I have been

comment runs thus: — ‘ Incertum est quo sensu voces
 ‘ κανὼν σαφὴς sumendæ sint. BARNESIUS: Poëta jubar
 ‘ *meridianum* solis, quia *canonis* instar diem in æquas
 ‘ partes dividit, figurate κανόνα dicit. MIHI, de *matu-*
 ‘ *tino tempore* potius, et de *ortu* solis agi videtur, et radius
 ‘ solis appellari forte potest κανὼν σαφὴς, *regula clara*,
 ‘ ὧΙΑ, orto sole, perspicue et clare dignoscimus res,
 ‘ quæ ante, et in tenebris confundebantur.’ Your Lord-
 ship will smile at these efforts of dulness in Barnes and
 his hypercritic, whereas either of them might have seen,
 even by the light of Milton’s *rush-candle*, what the true
 sense of the passage was; I mean from that

‘ — long levell’d rule of streaming light,’

in the *Comus* of that poet, which is a fine and almost
 literal translation of ἡλίου κανὼν σαφὴς of his favourite
 Greek poet. After this specimen of his sagacity, it can
 be no wonder to hear him declare, as he does very so-
 lemnly, before he comes to the end of this new volume,
 that, after all the pains he and others have taken to explain
 Horace, there is not a single *Ode*, *Epode*, *Epistle*, or
Satire, which he can truly and honestly say, he perfectly
 understands. Was there ever a better instance of a poor

in Town, I have been favoured with the perusal of Lowth’s
Letter to Warburton, which I had never seen, and which is now
 extremely scarce: it was a high treat. Did you ever meet
 with it? A good *Life of Warburton*, entering deeply into the
 history of his controversies, would be a very entertaining and
 instructive work.” P. 279. The extracts and the comments,
 which I have made in this article, are perhaps no inconsiderable
 contributions towards such a *History of the Warburtonian*
Controversies. E. H. B.]

man's puzzling and confounding himself by his own *obscure diligence*, or a better exemplification of the old remark — *Næ intelligendo faciunt ut nihil intelligent?* After all, I believe the author is a very good man, and a learned; but a miserable instance of a man of slender parts and sense, besotted by a fondness for his own peculiar study, and stupified by an intense application to the *minutiæ* of it." HURD p. 348.

" June 29. I have read Toup's new book. He is certainly able in his way; but I doubt he is a coxcomb. How is it that there are so many coxcombs, — indeed so many, that one hardly meets with anything else? I set out in the world with a violent prejudice in favour of ingenious men; — whether it be wisdom, or growing dullness in me, I now beat about for, and rarely find a man of plain common sense." HURD p. 377.

" July 8. What you say of Toup, is undoubtedly true. But learning is so shamefully neglected by our Church-grandeers, that I thought it useful to recommend it to their patronage, wherever it was found. . . . Wherever nature has sown her coxcomb-seeds, whether at court or in the country, they will spring up; and the man in the world, and the man out of the world, who was born with them, will be coxcombs alike, though coxcombs of very different species. However, this maxim is verified in all, which I think I once laid down to you, in applying it to ———, that nature never yet put one grain of gratitude or generosity into the composition of a coxcomb." WARBURTON p. 378.

On the passages of Euripides and Milton, as thus explained by Hurd, a very able antagonist of the Bishop thus comments: —

“ It is somewhat amazing that neither the original,” (Th. Edwards, author of the *Canons of Criticism*,) “ nor the copies,” (Hurd,) “ in their profound remarks on Milton, have taken any notice of the metaphor used in the passage quoted in this page of the ‘ long levelled rule of light.’ The former should have said — *Metaphor taken from a carpenter’s rule and level*; the follower should have said — *It is taken from the long level used by masons in carrying on a great building*. He might have done this as well as he has told us, that Milton took the image of the swan’s rowing her state from a barge of state in a public procession. If there is any use to literature in general in such vague, strange observations as these are, gentle reader, *candidus imperti*. Proceed we to the sixth mark. We may even pronounce that a *single word* is taken, when it is new and uncommon. To what purpose does it serve to pronounce this without producing some proof for what is here said? If, as we have shewn (p. 5,) in part already, and shall farther shew, it be no impeachment of the originality of an author that he sometimes makes use of a remarkable phrase, which occurs in a former work, what certainty can there be in what is here asserted? What has Euripides’s ἡλίου κανὼν σαφῆς, ‘ visible rule of the sun,’ to do with the ‘ long levelled rule of light’ streaming *from* a rush-candle in Milton? When we examine the two Poets minutely, it is visible that there is scarcely a resemblance, much less an imitation, or what the author seems so sure of, a translation. This deserving small credit, we shall find what he makes an eighth mark of imitated expression to deserve still less.” *Reflections on Originality in Authors, being Remarks on a ‘ Letter to Mr. Mason on the Marks of Imita-*

tion,' in which the absurd Defects of that Performance are pointed out, and the absolute Uncertainty of Imitation in general is demonstrated in various Instances : with a Word or two on the Characters of Ben. Johnson and Pope. Lond. 1766. 12mo. p. 48.*

VI. DR. LELAND.

" Oct. 15, 1764. A Letter to Dr. Leland of Dublin, in defence of me, which has just fallen into my hands, is so admirable, that I think I certainly know the hand,

* My copy of this pamphlet belonged to Dr. Farmer, who has on the last page written the following note :—" Bp. Hallifax told me that Mr. Taylor, (*Ben Mordecai*,) wrote this piece ; but qu. Mr. Bowle, the editor of *Quixote* ?" There is the following announcement at the end :—" Speedily will be published *Animadversions on the Letters on Chivalry and Romance*. '*Digo, que sabe poco de achaque de Caballeria.*' CERVANTES." Dr. Farmer has added :—" These were never published." Dr. F. seems from this quotation to have suspected the pen of Mr. Bowle. I have examined Chalmers's *Biogr. Dict.* and Dr. Watt's *Bibliotheca Brittannica* under the articles *Bowle* and *Taylor* ; but this pamphlet is mentioned in neither. This *Preface* is prefixed :—" The following *Reflections* were drawn up soon after the *Letter*, to which they owe their origin, was published. Various causes have concurred to prevent their earlier appearance, with which it is no ways material to acquaint the publick. If they shall now be found to be of service to the cause of truth, and to the establishment of it upon the solid basis of fact and certainty, by removing dogmatical positive error, with its hardy LORD-PETER-like assertions on one hand, and idle, vague, unsupported conjectures on the other, the writer's aim will in a great measure be answered. He is not insensible that he has many prejudices to encounter, in daring to

and that it could be nobody's but yours. I do not judge of the author by his style, though I think that detects him, but because nobody else could write so; or if they could, that nobody else was so well-disposed to do me justice and honour. This, then, must be one of your tricks to serve your friend, clandestinely and by stealth; but you see I have detected you. But I will say no more till you confess and plead guilty." WARBURTON p. 352.

(The answer to this Letter by Hurd was suppressed.)

think differently from one, who in almost everything his pen has produced, has had the voice of the monthly critics loud in his favour. If for what is here advanced in contradiction to the LETTER-WRITER, sufficient proof and proper evidence be produced, a candid reception may at least be expected. There are persons, who think they may say anything without control, and expect an implicit belief from (for) whatever they urge without contradiction. Men of this stamp naturally preclude all rational enquiry; for this of course exposes their weak side. There is, however, a repugnancy in human nature against tamely receiving what is thus forced upon us; and to such a relater, let his station in life be ever so great, may be appropriated this line of Persius,

Scire tuum nihil est, nisi te scire hoc, sciat alter.

How suitable this may be to the work here examined, must be left to the reader to determine. Much will be found to be there asserted without any kind of foundation, as will appear in the perusal of the following pages. From the apparent futility of those *Marks of Imitation*, and the no-evidence of it from them, where we have had the clue of historick truth to guide us, may be justly inferred the inanity of the rest, which are conjectural and hypothetical only."

"Oct. 28. You are a pleasant fellow ; but don't fancy you have escaped me. You will think it odd, but I will assure you that on the first reading of the pamphlet, I was as demonstratively certain of the author, as if I had stood behind him, and seen his trenchant quill move desperately along contrary to all the rules of good penmanship. I knew the hand that defended cloven-tongues, had no cloven-foot, though he supposed he walked invisible." WARBURTON p. 353.

"Nov. 8. I will not tell you how much you have obliged me in this correction of Leland. You never wrote anything in your life, in which your critical acumen and elegant manner more shone. About a fortnight or three weeks ago, our friend Col. Harvey called on us for a few days in his way to Ireland, whither he is going to take possession of a regiment of horse, which the King has given him instead of his dragoons. I put the pamphlet into his hands, only telling him that I was not in the secret of its writing ; but that, whoever was the author, he would see it was one of the finest pens in England. I desired him to get it reprinted in Dublin, which he said he would do with the greatest satisfaction and pleasure. This I think but a proper return for Leland's favour in London." WARBURTON p. 353.

"March, 1765. You have had a curiosity, which I never shall have, of reading Leland's *Second Thoughts*. I believe what you say ; they are as nonsensical, as his *First*." WARBURTON p. 359.

The reader will observe that Hurd has suppressed all which he had written to Warburton about Leland, except the following notice :

"July 18, 1768. After all, if I am defective in this

quality (of modesty,) you must, in part, ascribe it to yourself, who have contributed so much to make me vainer than I ought to be: witness what you say of your portico-reading in the close of this Letter, which I am now answering. But you suffer, I doubt, for your complaisance; for was not the rheumatic pain you complain of, the fruit of regaling over my *Anti-Leland* in fresco?" P. 418.

The reader, who is conversant with the compositions of Dr. Leland, in which he triumphed over Warburtonian sophistry and Hurdian acumen, and who is acquainted with the *Preface* and the *Dedication* of Dr. Parr in the *Tracts by Warburton* * and a *Warburtonian*, cannot fail to be highly amused with the language of Warburton in the above-quoted extracts from his correspondence with Hurd.

* It should seem from Hurd's correspondence with Warburton, that the real reason, which induced Hurd to suppress the *Tracts by Warburton*, (which were republished by Dr. Parr,) was the abuse, which Warburton's enemies had during his life, about the years 1756 and 1757, poured out on these earliest productions of his pen as very inferior compositions,—as much below the standard of the *Divine Legation*, — as far beneath those pretensions to great intellectual superiority, claimed for him by his friends. Hurd did not wish, by republishing these tracts in his collection of Warburton's *Works*, to revive this abuse, and to provoke the surviving enemies of Warburton to offer indignities to his remains. He felt a soreness on this subject, and determined to be wary. It is evident from Hurd's account, that Warburton himself was much annoyed at the comparison, which these enemies were accustomed to make between these early and his later compositions; these enemies had discovered this mode of annoying him, and their perseve-

VII. LOWTH.

"*April 5, 1753.* Your account of Lowth's book is very curious. I will cast an eye on some of the chapters, when I have leisure; and may possibly return some of his favours." WARBURTON p. 132.

"*Jan. 18, 1757.* The contents of the enclosed paper is for a *Note* at p. 484, of the second Volume of the

rance in annoying him was proportioned to the real anxiety, which they had ascertained to be felt by him. It should seem too that Edmund Curl, the bookseller, had republished the book, either because he had been instigated by these enemies, or because great enquiry had been made for the book :—

"*Dec. 30, 1756.* For the first years of my residence in the University, when I was labouring through the usual courses of logic, mathematics, and philosophy, I heard little of your name and writings: and the little I did hear, was not likely to encourage a young man, that was under direction, to enquire farther after either. In the mean time I grew up into the use of a little common sense; my commerce with the people of the place was enlarged. Still the clamours increased against you, and the appearance of your second Volume opened many mouths. I was then Bachelor of Arts; and, having no immediate business on my hands, I was led, by a spirit of perverseness, to see what there was in these decried volumes, that had given such offence. To say the truth, there had been so much apparent bigotry and insolence in the invectives I had heard, though echoed, as was said, from men of note amongst us, that I wished, perhaps out of pure spite, to find them ill-founded. And I doubt I was half-determined in your favour, before I knew anything of the merits of the case. The effect of all this was, that I took the *Divine Legation* down with me into the country, where I was going to spend the summer of,

Divine Legation, where I enter upon the book of Job. I occasionally take notice of some of my answerers as I go along, in the *Notes*, chiefly Grey and Peters. As for Worthington, Lowth, Garnet, Chappelow etc., I am entirely silent on their chapters." WARBURTON p. 234.

"Nov. 14, 1765. All you say about Lowth's pamphlet, breathes the purest spirit of friendship. His *wit*,

I think, 1741, with my friends. I there read the three Volumes at my leisure, and with the impression I shall never forget. I returned to College the winter following, not so properly your convert, as all over spleen and prejudice against your defamers. From that time, I think, I am to date my friendship with you. There was something in your mind, still more than in the matter of your book, that struck me. In a word, I grew a constant reader of you. I enquired after your other works. I got the *Alliance* into my hands, and met with the *Essay on Portents and Prodigies*, which last I liked the better, and still like it, because I understood it was most abused by those, who owed you no good will. Things were in this train, when the *Comment on Pope* appeared. That *Comment*, and the connexion I chanced then to have with Sir Edward Lyttleton, made me a poor critic: and in that condition you found me. I became, on the sudden, your acquaintance; and am now happy in being your friend. You have here a slight sketch of my history; at least, of the only part of it, which will ever deserve notice." HURD p. 214.

"Jan. 9, 1757. But I have more to say to your *quondam*-authorship. You have a right to undervalue your first attempts in literature as much as you please. The so much greater things you have done since, are your warrant for so doing. But I should not be very patient of this language from any other. The truth is, and I am not afraid to say it roundly to any man, not *one* of all the wretches, that have written or rail against

and his reasoning, God knows, and I also, (as a certain critic said once in a matter of the like great importance,) are much below the qualities, that deserve those names. But the strangest thing of all, is this man's boldness in publishing my Letters without my leave or knowledge. I remember several long Letters passed between us; and I remember you saw the Letters. But I have so totally

you, and who affect to find great consolation in this first escape of your pen, was ever able in the *acme* of his parts and judgment to produce anything half so good. Mr. Balguy and I read it together some years ago, and we agreed there was the same ingenuity of sentiment, and vigour of expression, as in your other works; in a word, that it was a fine effort of genius, not yet formed indeed and matured, but even in this juvenility portending plainly enough what you were one day to be capable of. I have read it again very lately, and I think of it just the same; so that I almost blame your anxiety about Curl's edition. It was not worth, perhaps, your owning in form; but your reputation was not concerned to suppress it. One sees in it your early warmth in the cause of virtue and public liberty, and your original way of striking out new hints on common subjects. There are many fine observations up and down; amongst which, that in the *Dedication*, on the characters of the three great Romans, which you have since adopted in the *Notes on Pope*, is admirable. In running it over this last time, I find I have stolen a hint from you, which I was not aware of. It is what I say of the *Apes of Plato and Aristotle*, in p. 79, of the *Commentary on the Epistle to Augustus*, taken from what you say in p. 9, on that subject. I should not have said so much on this matter, (for I am as much above the thought of flattering you, as you are above the want of it,) but that I think your shyness in acknowledging this little prolusion of your genius, gives a handle to your low, malignant cavillers, which you need

forgot the contents, that I am at a loss for the meaning of these words of yours — ‘*Since they produced the defence of pp. 117, 118.*’ They seem to relate to you; but that would increase the wonder; for what relates to you is, I believe, the last thing I should forget. In a word, you are right. If he expected an answer, he will certainly find himself disappointed; though I believe I could make as good sport with this *Devil of a vice* for the public diversion, as ever was made with him in the old *Moralities*.” WARBURTON p. 369.

(Hurd, then, has suppressed the Letter in question.)

“ Nov. 18. I thank you for the Letters. I see that what I said of you, was so naturally and sincerely said,

not have afforded them. I must further request it of you, as a favour, that, if Knapton has not destroyed the copies, you would oblige me with half a dozen or so, which you may trust me to dispose of in a proper manner. I ask it the rather, because I could never get one into my own possession. I have tried several times, and now very lately this winter out of Baker’s sale; but it was bought up before I could order it. Such a curiosity have both your friends and enemies to treasure up this proscribed volume.” HURD p. 221.

It is curious to observe that the language of Hurd respecting the merits of this ‘proscribed volume’ actually amounts to a full and complete vindication of Dr. Parr for having republished it, and to a severe condemnation of the Bishop himself for having suppressed it; for with the sentiments, which the Bishop has in this Letter expressed, it must be allowed that, by such suppression, he failed in the duties of friendship and editorship towards the memory of his deceased patron and friend, whose writings he undertook to collect, and of which he professed to give a *complete* collection.

that it is no wonder I forgot it. But is not this universally esteemed a dishonourable conduct, to publish a man's Letters without his knowledge or consent? The absurdity, too, is amazing to those, who will attend to the chronology of this affair. We were come to a good understanding; and some years afterwards he falls again upon poor Job, and in an insulting manner. He seems, (by what you say,) to soften the meaning of *insanus*, which indeed has as much latitude as our word *mad*. But when referring to a *real madman*, as Harduin was, it can only be understood in the most offensive sense. But I think I see the reason of the publication of these Letters; it was to shew how he *defied* me, and what a *high opinion* I had of him. But he is below another thought." WARBURTON p. 371.

(Hurd has also suppressed this Letter referred to by Warburton.)

"Nov 28. In the first part" (of the *Appendix* to the second Volume of the *Divine Legation*,) "having used the expression of *answerers by profession*,* I have added this Note: — 'This was a title I ventured formerly to 'give to these *polemic divines*; and the dunces of that 'time said I meant the LAWYERS. I lately spoke of the 'keen atmosphere of wholesome severities; meaning the 'high-church principle of persecution, disguised (by the 'professors of it against Mr. Locke,) under the name of 'wholesome severities; and the dunces of this time say, 'I meant WINCHESTER and OXFORD.'" WARBURTON p. 372.

* [See the *Dedication* to Hurd in the *Tracts by Warburton and a Warburtonian* p. 172. E. H. B.]

Hurd, then, has suppressed *all* which he wrote to Warburton. Let us now attend to the statement of Mr. Chalmers:—

“ In 1763, Dr. Lowth was elected a Fellow of the Royal Societies of London and Gottingen; and in the same year was involved in a controversy with Bp. Warburton. On this subject we shall be brief, but we cannot altogether agree with former biographers of Lowth and Warburton, in considering them as equally blameable, and that the contest reflected equal disgrace on both. In all contests the provoking party has more to answer for than the provoked. We lament that it was possible for Warburton to discover in the amiable mind of Lowth that irritability, which has in some measure tainted the controversy on the part of the latter; and we lament that Lowth was not superior to the coarse attack of his antagonist; but all must allow that the attack was coarse, insolently contemptuous, and almost intolerable to any man, who valued his own character. Lowth had advanced in his *Prælections* an opinion respecting the *Book of Job*, which Warburton considered as aimed at his own peculiar opinions. This produced a private correspondence between them in 1756, and after some explanations the parties seem to have retired well satisfied with each other. This, however, was not the case with Warburton, who at the end of the last Volume of a new edition of his *Divine Legation*, added an *Appendix concerning the Book of Job*, in which he treated Dr. Lowth with every expression of sneer and contempt, and in language most grossly illiberal and insolent. This provocation must account for the memorable Letter Dr. Lowth published entitled, *A Letter to the Right Rev. Author of the Divine*

Legation of Moses demonstrated, in Answer to the Appendix to the 5th Volume of that Work; with an Appendix, containing a former Literary Correspondence. By a late Professor in the University of Oxford. Few pamphlets of the controversial kind were ever written with more ability, or more deeply interested the public than this. What we regret, is the strong tendency to personal satire; but the public at the same time found an apology even for that in the overbearing character of Warburton, and the contemptuous manner, in which he, and his *under-writers*, as Hurd and others were called, chose to treat a man in all respects their equal at least. It was, therefore, we think, with great justice, that one of the monthly critics introduced an account of this memorable *Letter*, by observing that, ‘when a person of gentle and amiable manners, of unblemished character, and eminent abilities, is calumniated and treated in the most injurious manner by a haughty and overbearing colossus, it must give pleasure to every generous mind to see a person vindicating himself with manly freedom, resenting the insult with proper spirit, attacking the imperious aggressor in his turn, and taking ample vengeance for the injury done him. Such is the pleasure, which every impartial reader, every true republican in literature, will receive from the publication of the *Letter* now before us.’* This was followed by *Remarks on Dr. Lowth’s*

* “The real merit of Warburton was degraded by the pride and presumption, with which he pronounced his infallible decrees. In his polemic writings he lashed his antagonists without mercy or moderation; and his servile flatterers exalted the master-critic far above Aristotle and Longinus, assaulted every modern dissenter, who refused to consult the oracle, and to

Letter to the Bishop of Gloucester, anonymous, (Lond. 1766.) "but now known to have been written by Mr. Towne, Archdeacon of Stow in Lincolnshire," (the fact is admitted in Hurd's *Life of Warburton* p. 134,) "to which is annexed *The Second Epistolary Correspondence* between Warburton and Lowth, in which Warburton accuses Lowth of a breach of confidence in publishing the former correspondence. A more petty controversy arose from Dr. Lowth's *Letter*, between him and Dr. Brown, author of *Essays on the Characteristics*, who fancied that Lowth had glanced at him as one of the servile admirers of Warburton. He therefore addressed *A Letter to the Rev. Dr. Lowth*, which was answered in *A Letter to the Rev. Dr. Brown*, written in a polite and dispassionate manner. It was followed by two anonymous addresses to Dr. Brown, censuring him for having introduced himself and his writings into a dispute, which had nothing to do with either." Chalmers's *Biogr. Dict.*

In the *Bibliotheca Parriana* we have the following notices of Lowth:—

"LOWTHII (R.) *De Sacra Poësi Hebræorum Prælectiones Academicæ*, Ed. 2. emendatior, Oxon. 1763. In *Lowthii Prælectiones de S. P. H.*, Jo. D. MICHELIS *Notæ et Epimetra*, Oxon. 1763. 2 vols. 8vo.

adore the idol. In a land of liberty, such despotism must provoke a general opposition, and the zeal of opposition is seldom candid or impartial. A late Professor of Oxford, (Dr. Lowth,) in a pointed and polished *Epistle*, (*Aug. 31, 1765.*) defended himself, and attacked the Bishop; and whatsoever might be the merits of an insignificant controversy, his victory was clearly established by the silent confession of Warburton and his slaves." *Memoirs of Gibbon*, p. 136. 4to.

“I hold these *Prælectiones* to be among the very choicest Latin productions of the moderns: I mean not to insult the precious and sacred memory of Lowth by marking in detail the passages, to which I object. S. PARR.”

“There is a remarkable coincidence between what Michaelis says about Lowth in the *Præfatio secundo Tomo Prælectionum præmissa*, and the words of Saxius (*Onom.* 7, 280.) about Barthlemy:—(‘*Meum quidem erat, non alios, nisi mortuos, laudare, uti etiam, cum hæc scriberem, rumor ad nostras acciderat aures, virum egregie doctum rebus humanis sublatum esse. Sed postea lætus accepi, eum adhuc vivere et valere, literisque bonis etiam nunc prodesse. Fruatur sane vivus laude, quam ei diutissime privam esse volo. Omne certe nuper tulit punctum, cum misceret utile dulci, hoc est, cum Anacharsidis, unius de septem sapientibus gente orti, Iter per Græciam jucundissimo pariter atque eruditissimo fabulæ involucro exponeret, simulque ejus ætatis variarum Græciæ urbium, Athenarum, Thebarum, Corinthi, Spartæ, situm, dignitatem, vitam publicam privatamque, viros domi militiæque claros, et monumenta ad fidem veterum librorum describeret, Voyage du Jeune Anacharsis en Grece, dans le Milieu du quatrieme Siecle avant l’Ere vulgaire, à Paris, 1788. 4. et 8. et à Herve, 1789. 8.’) 69.**

*In p. 281, Saxius draws the following character of Vincentius Gaudius, and, had he been an English scholar intimate with Warburton, he would have been a great ornament of the Warburtonian school:—“Hanc autem *Dissertationem Horatianam*, quæ mirifice scripta est, cum legerem, statim animadverti hominem inconstantem, querulum, iracundum, vindictæ

"In p. 6, in the *Preface* to the fifth volume (of the *Anthologia Græca*,) Jacobs falls into a mistake, from which Toup, Taylor, and in one instance even Bp. Lowth, are not exempt: he puts *ut* with an indicative, where a subjunctive ought to follow: his words are, *ut poterit*." S. PARR." P. 136.

"*Erasmi Colloquia Familiaria, Opus aureum*, Lond. 1717. 12mo. This book belonged to Frank Parr, and is given by Dr. Parr to John Bartlam. In the 3d paragraph of the address *Ad Lectorem*, written by the learned John Clark of Lincoln, there is false Latin: for *ut*, 'that,' is used with an indicative mood: *Ut nihil fere desiderari poterit, quod prima statim indagine non prosiliat, sequæ exhibeat disquirenti*. So once Bp. Lowth, in his *Hebrew Prælections*, and once Jacobs, in his *Preface* to one of his volumes of the *Anthologia*, has in the same way written *poterit*. S. PARR." P. 297.

"Bp. Lowth's *Ratcliffe Infirmary Sermon*, 1779. very good." P. 607. "Lowth's *Assize-Sermon*, 1766. Dr. Parr was looking after this famous Sermon for 30 years." P. 687. I had the pleasure of enriching his library with this copy.

In the *Preface to the Two Tracts of a Warburtonian*

cupidum, et maledicum fuisse, obstupuique, eum in doctores Academiæ Gottingensis tam inhumaniter potuisse debacchari, tanquam Jo. M. Gesnerum, quem mox *plumbeum* p. 224. 315. 317. mox *corniculam Æsopi*, p. 276. mox *infelicissimum expositorem*, p. 283. vocat, mox *confusum ei cerebrum* tribuit, p. 283. (2.) et deesse ei *sensum communem*, ipse fortassis sensus communis experts, ait, p. 227. Eodem modo Chr. Guil. Fr. Walchium *os durum* nominat, p. 246. et G. Chr. Hambergerum indignis modis traetat, p. 200. 201. 316, 24."

p. 183, Dr. Parr writes :— “ In the fulness of his meridian glory, he (Warburton) was caressed by Lord Hardwicke and Lord Mansfield ; and his setting lustre was viewed with nobler feelings than those of mere forgiveness, by the amiable and venerable Dr. Lowth.” Perhaps Lowth is intended in the following words of Dr. Parr p. 182. :— “ He (Warburton) will not be exalted perhaps by the exuberant and courtly compliments of the Author of the *Estimate*, nor by the more stately and solemn decisions of the *Commentator upon Horace* ; but he certainly will not be degraded by the keen raillery of Mr. Edwards, nor the rough reproaches of a far more powerful, and far more respectable writer, whom I wish to remember under every other name, than as the *popular*, for I cannot add, the victorious adversary of Bp. Warburton.” This is a little too ænigmatically expressed for such a plain *Davus* as I am to interpret. Gibbon is certainly not meant, because Dr. Parr has in p. 192, pronounced him to be ‘ a victorious adversary’ of Warburton.

Spence, as a friend of Lowth,* (his successor in the Professorship of Poetry in 1741,) who had furnished him with the *Judgment of Hercules, in the Polymetis*, was, of course, honoured with the abuse of Warburton in his *Letters to Hurd* : —

* In Toup's *Curæ Posteriores sive Appendicula Notarum atque Emendationum in Theocritum Oxonii nuperrime publicatum*, Lond. 1772. 4to. I find three flippant attacks on Bishop Lowth : —

P. 26. “ Idem autem ὑποκόλπιος et ἐν τῷ κόλπῳ: quomodo locutus est D. Joannes 13, 23. * Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς. In gremio vocat Juvenal. 2, 120.

“ May 20, 1752. Dodsley’s editors intended to fitter my *Discourse on Virgil’s Sixth Book* into *Notes*, which I could not hinder but by allowing them to transcribe it entire. But I have done like common offenders, when they are taken,—impeached my friends and accomplices. I have discovered to them where two excellent notes are hid, on a passage in the third *Georgic*; which they have seized upon with great eagerness. The truth of the matter is, I suppose, this edition of Virgil will be but gallimaufry, (from one concerned in the direction of it, Spence, who is an extreme poor creature, and has met his reward, as all such do;) and I was willing to have you in with me to keep me in countenance.” P. 111.

ingens

Cæna sedet, gremio jacuit nova nupta mariti

Quod perinde est. Sed de toto hoc commercio, quod antiquissimum est, et neutiquam indecorum, consulendus omnino vir illustrissimus, et cui sexcenti *Hebræculi* non sunt pares, eruditissimus Potterus in *Archæol. Gr.* 4, 20. Quod in primis notabit *homo male sedulus*, et qui nec me nec mea satis intellexit.—Sed parco homini, qui nemini pepercit.” P. vii.

“ Quod vero scripsimus ad 14, 37. de verbo *ἱποκόλπος* VERUM est et HONESTUM. Sed rem pro singulari sua sagacitate minus ceperunt nonnulli Oxonienses; qui et me sugillare haud erubuerunt, homunculi eruditione mediocri, ingenio nullo; qui in Hebraicis per omnem fere vitam turpiter volutati, in literis elegantioribus plane hospites sunt. Sed de hoc viderit Academia.” P. 29. “ Cantilenam autem istam, *A Bottle-Song*, in Harmodium conscripsit Callistratus, quem ideo *poetam ingeniosum et valde bonum civem* vocat cl. Louthius in *Prælectionibus* suis; qui et scolium integrum vel dedit vel pessundedit. Sed de hoc plura alibi.”

“ May 17, 1759. I understand that that passage in the poor creature Spence concerning *polemics* has given general offence. But it was mere chance-medley. Nor do I suppose that the grandees, who are offended at it, know the true grounds of the scandal it so reasonably causes. They think it indecent in him, because he is a clergyman ; we know it is absurd and nonsensical, because he is a Christian.” P. 284.

VIII. JORTIN.

“ Dec. 1, 1755. Mr. Balguy and I think much more hardly of Jortin than you do. I could say much of this matter at another time.” HURD p. 202.

“ Dec. 21, 1755. Just now Mr. Allen has shewn me a pamphlet,” (‘ entitled *On the Delicacy of Friendship*, a Seventh Dissertation, addressed to the Author of the Sixth,’ H.) “ which, he says, was sent to him by the post, though I had seen the title, without knowing what to make of it, in the Newspapers. I have read it, and you may judge with what sentiments. Though I have no *data* to judge from what quarter it comes, yet I am as sure of the author as if I had seen it written ; for I know but of one man, from whose heart, or whose pen so fine a piece of irony could come. Therefore, if I be mistaken, do not undeceive me ; for the pleasure of thinking from whence it comes to me, is as great as the gift. In the mean time I say to every body else, (even to Mr. Allen, who, however, on the first reading told me that the keen softness, the politeness, and the delicacy, he thought, could come but from one hand,) what I say to you, that I have had no *data* to judge of the author ; that I saw it first by accident after the publication ; and that I am sure

Mr. Jortin will do me the justice to think I had no hand in it, because I am sure he does not think I am able ; in which he is not mistaken. I will be frank with you ; next to the pleasure of seeing myself so finely praised, is the satisfaction I take in seeing Jortin mortified. I know to what a degree it will do it. He deserves to be mortified on this occasion : it will do him good, and this is the worst I wish him. There was but one thing, that I in good earnest resented for its baseness, and grieved at for its meanness. It is where, speaking of Libanius, (I think in the *Sixth Dissertation*, I am sure in one of the six,) he evidently insinuates that Julian was murdered by some Christians amongst his own soldiers. You know I have a large *Note* in my *Julian* to refute this calumny : and at the conclusion of it, it is that I refer the determination to Jortin in that compliment, that the author of the *Seventh Dissertation* makes so fine an use of. And this is the *determination*, that this amiable-minded man thinks fit to make upon the occasion. Seriously, I think I have in this elegant raillery more than full satisfaction for all that torrent of ribaldry, that has gone over me, (*and yet here I am*, as Justice Shallow says in the Play,) since first I commenced author. I have told you my pleasure in seeing this piece ; but I will not say one word of my gratitude to the author ; and only one word for my wonder, that so finished a thing was composed and printed almost as soon as Jortin's heavy book could get into people's hands." WARBURTON p. 206.

"Dec. 29. Had not your genius detected you, you would otherwise have been found out by me. To have hid yourself in the crowd of those, who call themselves one's friends, you should have employed that *sobriety and retenüe*, which you so finely celebrate, instead of that pro-

fusion of heart, which belongs but to one friend in an age, and so distinguishes him from every body else. The publick will have it that I wrote this *Dissertation* myself ; which, was it not for the malignity of the compliment, I should receive with much satisfaction. If Mr. Balguy knows that I am let into the secret, let him understand how kindly I take his part in it. I dare say it will have the effect of Ithuriel's spear, the best effect I could wish it; of restoring the *Remarker* * to his real form." WARBURTON p. 209.

" Dec. 30. Who they are of Jortin's friends you have met with, I don't know ; but they must be dirty fellows indeed, who can think I have no reason to complain of his mean, low, and ungrateful conduct towards me ; or that the pamphlet, which expresses so much resentment of it, was of my writing. Jortin is himself as vain as he is dirty, to imagine I am obliged to him for holding his hand. And perhaps, if the truth were known, it was to this insolence he must ascribe the *Seventh Dissertation*. No body has yet written against me, but at their own expence ; and if *he* be a gainer, I will forgive him. The profusion of compliment in the *Dissertation* is so great,

* [Warburton applies the word *Remarker* to Jortin, alluding to Jortin's *Remarks on Ecclesiastical History*. For the same reason Dr. Parr in the *Dedication* to Hurd p. 162, styles him the *Remarker*, alluding to Hurd's *Remarks on Hume's Essay on the Natural History of Religion* ; and he accompanies the use of it in the text with the following Note : — ' I am not quite satisfied with this word, though Johnson in his *Dictionary* affixes to it the authority of Watts. I use it from necessity, or at least for the sake of avoiding the tiresome periphrasis of saying the *writer of the Remarks*.' E. H. B.]

that he must be very malignant, who can suppose I gave it to myself; and, at the same time, so warm, that he must be very dull, not to see it came from a generous and zealous friend. Whoever he be, I envy him, that he has got the start of me; and that it was not my good fortune to do that for him, which he has done for me; that is to say, *give a seasonable reproof to little low envy under the mask of friendship*. And I wish you would take an opportunity to say all this, from me and in my name, to those friends of Dr. Jortin." WARBURTON p. 210.

(The reader will not fail to notice that Hurd has suppressed his *Letters* to Warburton, which were connected with the *Letters* of W. to H. just cited; they were, no doubt, full of *pus atque venenum* about Jortin. E. H. B.)

"Jan. 15, 1757. I think your emendation of *shuts* for *shakes*, is excellent and incontestable. It clears up what stuck so much with me, — *the tyrannous breathing of the North*. Had Jortin played the hypercritic in this manner, the world would have suspected that I had other reasons of my complaints besides want of friendship." WARBURTON p. 228.

"Sept. 18, 1758. Poor Erasmus, after all his undeserved abuse, has just now found two historians to record those abuses; Burigny in French, and your old friend, Jortin, (I call him yours, for you took him off my hands, when services could not mend him, to try if just and delicate reproof could;) I would have you read these performances. I dare say they will amuse you. Burigny's is well written, which I have read; and so I dare say will Jortin's be, which I have not read, though from the rancour of his heart I predict it will be full of oblique reflections, and, if you judge from his motto, full of self-importance." WARBURTON p. 269.

“ Oct. 23. Your last Letter sets the poor man’s criticism in a very ridiculous light, but certainly not a false one. How doubly ridiculous must it be, if it be groundless, which it certainly is; and which you partly hint at. It stands on this grammatical principle that, if one Latin adjective cannot be used adverbially, no other, of what are called the synonymous adjectives, can; which is false in almost every language. I told you he was ashamed of himself. I made him so by writing a Letter to his bookseller, to be communicated to him, to shew him a true picture of himself, by setting together our different conduct to one another. I said, this required no answer. However, I had one, which shewed how glad he was to get out of the scrape. When I come home, I will send them to you, as I can then do, franked. However, I must not at present omit one particular in mine, to Whiston. Speaking of his paltry joke, *est genus hominum*, etc. which, I say, ‘ After it had been so much worn by frequent application to many of my betters, might as well have been omitted,’ I add: — ‘ I will requite his kindness of *princeps Plato*, but in a more secret way, by ob- serving to him only, that where at p. 114, he translates ‘ the words of Bembus, *apud inferos pœna*, by *the pains of hell*, he should have said, *the pains of purgatory*, as ‘ *Indulgences* were from *the pains of purgatory*, and not ‘ *of hell*; and as Bembus’s *apud inferos* contained both a ‘ *hell* and a *purgatory*.’ I did this to intimate to him that his translations were full of mistakes, and that this was a gross one, for a man to undertake the *Life of Erasmus*, while he was ignorant of the nature and application of the *Bulls of Indulgences*. I own I was well entertained with this *Life*, and so I told Whiston; but the publick think

otherwise of it. The want of a plan and method in the composition has given a general disgust. They say, if you take away his translation of Le Clerc, and his numerous quotations, you leave him nothing but his *Notes*. This seems to be the general voice. The consequence is, it does not sell. What has increased the public ill-humour, is its being only one volume of a work, which, in the public advertisements, was denounced," (*announced*,) "as complete. But, too much on so ridiculous a subject." WARBURTON p. 270.

"*Dec. 14.* I have here enclosed you the two Letters I promised. The poor unhappy man concerned in them is fallen into one of his dreadful fits of melancholy, as I am told; whether for the ill-success of his book, which is fallen into general contempt, which it does not deserve, or for what other cause I know not. I should not leave this foolish subject without observing one thing,—the excessive meanness of Jortin, and the excessive malignity of his friends, who could think it possible that I could have any hand in a piece of irony, where I am so excessively extolled and adorned; yet this appears by his Letter to have been the case. This, of all their iniquitous behaviour to me, is the last thing I could forgive; as it was endeavouring to make me both odious and ridiculous in an age, that will not allow a man to say the *least* good of himself, and will hardly bear to hear it from another." WARBURTON p. 275.

"*Sept. 10, 1770.* I see by the papers that Jortin is dead. His over-rating his abilities, and the publick's underrating them, made so gloomy a temper *eat*, as the antients expressed it, *his own heart*. If his death distresses his own family, I shall be heartily sorry for this accident

of mortality. If not, there is no loss even to himself. We shall see these places, (given by the late Bp. of London,) amply filled again by the *present*. For these *stationary* grandees are like the rock-oysters Locke speaks of, which have neither sentiment nor choice to admit or refuse the watery inhabitants they gape for. Whether the water be clear or dirty, sweet or salt, they must entertain whatever chance sends ; and therefore, says the philosopher, the goodness of Providence is seen in making their sensations so *few and dull*." WARBURTON p. 457.

It should seem, then, that Hurd had suppressed every thing, which he wrote to Warburton about Jortin, with one small exception.

The reader is now requested to listen to the statements of Dr. Disney in his *Memoirs of the Life and Writings of Dr. Jortin* p. 49. : — " Mr. Warburton, then preacher at Lincoln's Inn, engaged Mr. Jortin, in the year 1747, to assist him occasionally at the Chapel there, and he continued his assistant about three years."

P. 55. " The mutual friendship between Mr. Warburton and Mr. Jortin continued after their connection at Lincoln's Inn Chapel had ceased ; insomuch that the former announced in the second edition of his *Julian*, 1751. p. 316,* the speedy publication of his ' learned friend, ' Mr. Jortin's curious *Dissertations on Ecclesiastical Antiquity* ; composed, like his life, not in the spirit of con-

* " But this I leave, with Julian's other adventures, to my learned friend, Mr. Jortin ; who, I hope, will soon oblige the public with his curious *Dissertations on Ecclesiastical Antiquity* ; composed, like his life, not in the spirit of *controversy*, nor, what is still worse, of *party*, but of *truth* and *candor*."

‘troversy, nor, what is still worse, of party, but of truth and candor.’”

P. 88. “The *Appendix* to this first volume of the *Remarks on Ecclesiastical History*, is the work of Mr. Warburton, and so much more mischief does the ill-judging friendship of some men effect, than their resentments can accomplish, that Mr. Jortin has lost more credit by the admission of these few pages of Mr. Warburton’s, than if this imagined colossus had replied to every line of the *Remarks*, or ‘whipped him at the cart’s tail in a note to the *Divine Legation*, the ordinary place of his literary executions: or pilloried him in the *Dunciad*, another engine, which as legal proprietor, he very ingeniously and judiciously applied to the same purpose.’* Mr. Jortin tells us that Bishop Pearce and Mr. Warburton were willing to appear as his friends, and his coadjutors in this work, and prefixes a copy of Latin verses, written more from the goodness of his heart, and in the spirit of poetry, than in the spirit of prophecy. ‘By some fatality,’ says an ingenious essayist, ‘he was duped, not only to accept of a postscript to the first volume of ecclesiastical remarks, exhibiting the visions of a Welch prophet, with the commentaries of Warburton upon them, but to celebrate the new alliance with an —

‘Ibit et hoc nostri per sæcula fœdus amoris.’†

No particular notice was taken of this *Appendix*, worth recording, except in the passage just cited, until the year 1772, when the late learned Mr. Taylor published some

* “See Bishop Lowth’s *Letter* to Bishop Warburton, p. 4.”

† “See ‘*Collection of Letters and Essays in favour of Public Liberty*.’ 12mo. 1774. vol. iii. p. 263.”

very masterly remarks upon it, in a tract, entitled ‘*Confusion worse Confounded; Rout upon Rout; or the Bishop of G——r’s Commentary on Rice, or Arise Evan’s Echo from Heaven, Examined and Exposed. By Indignatio.*’ That this examination and exposure should follow at so long a period from the time of the original publication, is accounted for by Mr. Taylor’s not having seen the *Appendix*, to which it refers, before the preceding summer, and may be excused in the recollection that the *nullum tempus* bill is not extended to the church.* It will be sufficient here to refer to this very valuable tract, in which many of the visions of Mr. Warburton, and those of Rice Evans are not only examined and refuted, but very justly exposed and ridiculed with that mixture of wit and learning, which so eminently distinguished some of that author’s writings. The only misfortune to be regretted, is that Mr. Jortin committed the credit of his labors, for the compass of ten pages, to the keeping of Mr. Warburton, and by that means subjected himself to be treated as an accessary before the fact. The consequence has been, that being found in habits of friendship with suspicious company, upon whom Mr. Taylor thought proper to exercise some correction, Mr. Jortin comes in for a larger share of blows than was necessary to convince him, had he been living, of his ill-placed confidence in his *friend* Warburton. ‘I can’t help painting to myself,’

* “When Mr. Jortin gave his ‘*Letters on Ancient Music*,’ to Mr. Avison, to be added to his ‘*Essay on Musical Expression*,’ he hoped that ‘the lovers of the art would shew favor to ‘the *Appendix* for the sake of the *Essay*.” (See *Letter*, &c. p. 40.) But one sheet of Warburton’s affected the reputation of a volume of Jortin’s.”

says Mr. Taylor, 'two of these minute philosophers in
'the same ridiculous attitude, in which Shakespeare has
'described a *tête-à-tête* of the same kind —

'I saw a smith upon his anvil, thus,

'With open mouth swallowing a taylor's news.'*

Thus far all was fair, as Mr. Taylor might not have been informed of Mr. Jortin's speedy penitence for the countenance he had given to a contemptible commentary upon Evans's *Echo from Heaven*. But, when Mr. Taylor proceeds to lose sight of the bankrupt partnership of Warburton and Evans, he is presently at fault. For the sake of impartial justice, I wish to cite the strongest passage in his pamphlet. 'In short,' says he, 'the whole, that is said about prophecy either in the *Appendix* by the Bishop, or in the book itself by Dr. Jortin, *PACE TANTI VIRI DIXERIM*, is so drawn, that after reading it, we find ourselves just as uncertain as at first. We have been curveting upon a managed horse, merely by way of amusement; which sets us down just where he took us up.'† This judgment upon the *Remarks*, aggravated rather than softened by the compliment to the author of them, seems to have escaped the examiner *ex abundantia*; but has been so abundantly counteracted by the general opinion of the learned, the liberal, and ingenuous, that I am persuaded it has left no material sting behind it."

P. 202. "We are now come to the *Sixth Dissertation* which was announced in the *Preface* to be 'rather of the philological kind, and intended for those, who are somewhat conversant with the classic writers, and with

* "See '*Confusion worse Confounded*,' p. 53."

† "See '*Confusion worse Confounded*,' p. 60."

‘ the learned languages.’ It professes to treat of ‘ the state of the dead, as described by Homer and Virgil ;’ and proceeds to consider and state separately the sentiments of each. And as the representation here given of the latter of these poets involved some very singular consequences with certain classics of his time, we will, in its proper place, relate the offence given by Dr. Jortin, and the proceedings and judgment given against him by the court of his friend, Dr. Warburton.”

P. 211. “ As we shall have occasion, before we close the present chapter, to chronicle the offence taken by the master and scholars of the Warburtonian school, we will previously recite the peculiarly reprehensible paragraphs, for which our author was charged with high crimes and misdemeanors. ‘ Virgil,’ says Dr. Jortin, ‘ hath placed in the infernal regions the souls of infants weeping and wailing. It is an ingenious conjecture ‘ proposed in the *Divine Legation*, that the poet might ‘ design to discountenance the cursed practice of exposing and murdering infants. It might be added, that Virgil had perhaps also in view to please Augustus, who was ‘ desirous of encouraging matrimony, and the education ‘ of children, and extremely intent upon repeopling Italy, ‘ which had been exhausted by the civil wars. But, if ‘ these infants were to be left in this lamentable state for ‘ all eternity, the poet’s system would be horribly shocking, and only fit for a supralapsarian professor. How ‘ long then were they to weep and wail ? Perhaps, as ‘ long as they ought to have lived upon earth, according ‘ to the common course of nature. After this period we ‘ may suppose that they took a small sip of the Lethean ‘ water, and were sent into new bodies.’

“Again: ‘That the subterraneous adventures of Æneas were intended by Virgil to represent the *initiation* of his hero, is an elegant conjecture, which hath been laid before the public, and set forth to the best advantage, by a learned friend.’ And a few pages afterwards he says:— ‘Let us suppose that Virgil by the descent of Æneas intended to represent his *initiation*, still the troublesome conclusion remains as it was, and from the manner, in which the hero is dismissed after the ceremonies, we learn that in those initiations the machinery and the whole shew was, (in the poet’s opinion,) a representation of things, which had no truth and reality.’ Dr. Jortin emphatically observes, that ‘Virgil, after having shone out with full splendor through the sixth book, sets in a cloud. He first represents the state of departed souls in Hades as a reality, and this he was obliged to do by the very nature of his subject; and then he intimates that the whole is a lying fable, and he intimates it in such a manner, that it seems scarcely possible to clear him from this imputation. Virgil drew up a poetical description of the infernal regions, upon the commonly-received notions of posthumous rewards and punishments. His system might pass on still as true or probable in the main, and might have its use and influence, such as it was, though he thought fit to intimate at the same time that he himself was of another school.’ Our author afterwards offers some probable reasons for this conduct in the poet; first, ‘Why Virgil intimated that the descent of Æneas was not real? And, secondly, why he intimated that all, which had been related by him concerning the state of the dead and the infernal regions, was fiction and falsehood? It would make one smile,’ as our good-

natured critic very pertinently observes, ‘ to see poetical
 ‘ divines wonderfully tender and candid in their judg-
 ‘ ments of Virgil’s philosophical and theological princi-
 ‘ ples, looking upon him as upon a devout and religious
 ‘ creature, one who was honoured with glimpses of the
 ‘ glad tidings of salvation, and a kind of *minor prophet*.
 ‘ Yet I would not willingly censure them; for after all,
 ‘ a man can have no more judgment than falls to his share;
 ‘ and besides, it seems to be an error on the right side, a
 ‘ good-natured mistake, an innocent simplicity which
 ‘ thinketh no evil.’ The following remark closes the
 dissertation and volume now before us:—‘ Hence it ap-
 ‘ pears, that the learned age of Augustus, with all its polite
 ‘ advantages, was sadly corrupted in matters of religion;
 ‘ that the Epicurean doctrine had spread itself through
 ‘ the Roman empire, and that persons of the brightest
 ‘ abilities and highest stations being unhappily infected
 ‘ with it, were men of that FIRST PHILOSOPHY, which in
 ‘ a Christian country, and in the eighteenth century, hath
 ‘ been publickly recommended to us by patriots and ge-
 ‘ niuses, compared with whom Epicurus was a gentleman,
 ‘ a philosopher, a reasoner, and a scholar. Such was the
 ‘ state of the world in the days of Augustus and of Virgil.
 ‘ A plain proof how much it stood in need of that divine
 ‘ teacher, that SUN OF RIGHTEOUSNESS, who, to dispel
 ‘ those gloomy clouds, arose with salvation in his rays!’

“ We must now allow ourselves a little time to recapitu-
 late some circumstances relating to the former friendship
 between Doctors Warburton and Jortin, and the interrup-
 tion it suffered from the publication of the preceding *Dis-
 sertation*. Dr. Warburton’s having obtruded some extra-
 vagant and chimerical notes of his own upon the Visions

of Rice Evans, as an *Appendix* to the first volume of Jortin's *Remarks on Ecclesiastical History*, has been noticed before, (p. 88,) as also the severe but merited reproof he received from the author of *Confusion worse Confounded*. When Dr. Jortin was prevailed upon to accept of Dr. Warburton's hand, he very unfortunately joined him in a compliment paid to Bishop Pearce.* Dr. Warburton had anticipated the expectations of the public in favor of Dr. Jortin before his *Remarks* were given to the world, by telling them, that 'they were composed like his life, 'not in the spirit of controversy, nor, what is still worse, 'of party, but of truth and candor.† The author of the *Divine Legation of Moses Demonstrated*, had, it seems, given a visionary account of Æneas's descent into hell, and his return from thence, saying that the scenery of what passed in the shades described by Virgil had reference to the Eleusinian mysteries. This was questioned by Dr. Jortin in his *Sixth Dissertation*, who was so far from agreeing with Dr. Warburton's account, that he gave an interpretation totally inconsistent with it, but without any reflection upon his friend, as may be seen from the foregoing extracts. This, however, being considered by Dr. Warburton, or some of his disciples, as an inimical attack upon his system, Dr. Jortin was addressed in a small pamphlet, entitled *On the Delicacy of Friendship, A Seventh Dissertation, addressed to the Author of the Sixth*. This pamphlet was epitomized in certain *Remarks on Dr. Warburton's Account of the Sentiments of the early Jews, concerning the Soul*; published in 1757, which considers the *Delicacy of Friendship* as laying down

* "See *Appendix* to first vol. of *Remarks*, p. 377 and 378."

† "Julian, 2d edn. p. 316. note."

rules for all, who dissented from Dr. Warburton. ‘ Thus
 ‘ at least, (says the writer,) stands the decree, translated out
 ‘ of *Attic irony* into *plain English*, prescribing our demean-
 ‘ our towards this sovereign in the republic of letters, as
 ‘ we find it promulged and bearing date at the palace of
 ‘ Lincoln’s Inn, Nov. 25, 1755. 1. You must not write
 ‘ on the same subject that he does. 2. You must not
 ‘ write against him. 3. You must not glance at his ar-
 ‘ guments even without naming him, or so much as refer-
 ‘ ring to him. 4. You must not oppose his principles,
 ‘ though you let his arguments quite alone. 5. If you
 ‘ find his reasonings ever so faulty, you must not presume
 ‘ to furnish him with better of your own, even though you
 ‘ approve and are desirous to support his conclusions.
 ‘ 6. You must not pretend to help forward any of his
 ‘ arguments, that happen to fall lame, and may seem to
 ‘ require your needful support. 7. When you design
 ‘ him a compliment, you must express it in full form, and
 ‘ with all the circumstance of panegyrical approbation,
 ‘ without impertinently qualifying your civilities by
 ‘ assigning a reason why you think he deserves them; as
 ‘ this might possibly be taken for a hint, that you know
 ‘ something of the matter he is writing about as well as
 ‘ himself. 8. You must never call any of his discoveries
 ‘ by the name of *conjectures*, though you allow them their
 ‘ full proportion of elegance, learning, &c.; for you ought
 ‘ to know that this capital genius never proposed any
 ‘ thing to the judgment of the public, (though ever so
 ‘ new and uncommon,) with diffidence in his life.* Dr.
 Jortin does not appear to have taken any notice of this
 tract, nor any further notice of Dr. Warburton than

* “ See ‘ *Remarks on Dr. Warburton*,’ p. 3. and 4.”

incidentally in his *Life of Erasmus*, where he corrects a misinterpretation of a passage in Cicero, by the colossal critic, which was committing a second offence instead of asking pardon for the first.* Dr. Warburton having occasion to cite Cicero's opinion of Plato—*qui PRINCEPS de republica conscripsit*, he very unfortunately rendered the words, 'Plato,—*who wrote BEST of a republic.*' The biographer of Erasmus happened in his turn, to meet with the word *princeps* in one of the Epistles of his author, takes occasion to do justice to the passage in Cicero, which had been thus misrepresented; when, without ever naming the stumbling critic, he closes his observations with a citation from Terence, which he considered as likely to suit him better than the solitary passage from Virgil,† which he had cited in his own vindication;

Est genus hominum, qui esse *primos* se omnium rerum volunt,
Nec sunt. *Eunuch* ii. 11, 17.

Where *primus*, says he, certainly and undeniably means

* "For the misinterpretation of the passage in Cicero see *Div. Leg.* vol. i. p. 184, note f, the fifth edition; and for the correction of it see the *Life of Erasmus*, vol. i. p. 552-554, note (d). When Dr. Salter shewed several passages in the *Life of Erasmus* to Archbishop Secker, which were supposed to *squint* at Dr. Warburton, his Grace was disposed, or affected, to doubt concerning most of them, but when they came to this note on the use of the words *primus* and *princeps*, the Archbishop immediately saw that it was designed for Dr. Warburton. This from a friend."

† ——— veterisque memor Saturnia belli,
Prima quod ad Trojam pro charis gesserat Argis.
Æn. i. 27.

summus, præcipuus. But this is not the only place, where Dr. Jortin may be supposed to have had Dr. Warburton in his thoughts. He cannot be presumed so soon to have forgotten that he had been baited by the retainers of this chieftain, when he tells us that Aleander, after he was exalted to high stations, had *wranglers* under him, whom he could set at Erasmus; though the laws of the church forbid ecclesiastics *alere canes venaticos*. It would be happy, as he had before observed, ‘if wrangling geniuses
 ‘ would copy from the examples of Faber and Erasmus,
 ‘ and consider a little, how all men of sense and manners
 ‘ applaud such moderation, and how they abhor and de-
 ‘ spise those, who having begun to quarrel, perhaps, upon
 ‘ mere baubles, never end their contests and animosities,
 ‘ till death comes and puts them to silence.’ But Warburton, like Wolsey, was not one of those, who have so happy a memory, as to ‘forget nothing besides discourtesies.’ We have indeed heard him talk of his own mildness and temper, but in this, like Luther, when he set himself about his work, ‘he forgot these promises; and his zeal and impetuosity were too hard-mouthed,’ (and oftentimes foul-mouthed,) ‘horses, which run away
 ‘ with the chariot and the charioteer.’ It has been this insolent and overbearing temper in ecclesiastics, which gave occasion to even one of the Popes to observe, ‘that it was safer to quarrel with a prince, than with a friar.’ Bembus, in his *History of Venice*, had written *apud inferos pæna*, which Jortin translated *the pains of hell*. * He afterwards took the following notice of Dr. Warburton’s corrected version of that expression : — ‘I am obliged
 ‘ to Dr. Warburton, says he, (who since I wrote this

* “ See ‘*Life of Erasmus*,’ vol. i. p. 114.”

‘note is Bishop of Gloucester,) for having reminded me
 ‘that it should rather be *the pains of purgatory*. I might
 ‘plead, that our English word *hell* is lax enough to answer
 ‘to *inferi*, or to all the supposed districts of the *infernal*
 ‘regions.—But I had rather own that his version is more
 ‘accurate than mine, and take this opportunity to return
 ‘him my thanks, and to repay civility with civility.’ *

“In the *Adversaria* of our author, the following memorandum is found, which shews that he did not oppose the notions of other men from any spirit of envy or opposition, but from a full persuasion that the real matter of fact was as he had represented it:—‘I have
 ‘examined,’ says he, ‘the state of the dead as described by Homer and Virgil, and upon that Dissertation I am willing to stake all the little credit I have as
 ‘a critic and a philologer. I have there observed, that
 ‘Homer was not the inventor of the fabulous histories of
 ‘the Gods: he had those stories, and also the doctrine of
 ‘a future state, from old traditions. Many notions of the
 ‘pagans, which came from tradition, are considered by
 ‘Barrow, *Sermon* iii. vol. ii. in which *Sermon* the existence
 ‘of God is proved from universal consent. See also
 ‘*Bibl. Chois.* i. 356, and *Bibl. Univ.* iv. 433.’ †”

“With respect to the essayist *On the Delicacy of Friendship*, it is probable he was not out of Dr. Jortin’s remembrance when he was writing another note in his *Life of Erasmus*, which closes with a short passage from Apollonius Tyanensis.‡ It may indeed be conjectured that the same

* “*Ib.* vol. ii. *Appendix*, p. 712.”

† “See Dr. Heathcote’s account of Dr. Jortin prefixed to his *Sermons*, p. vi. and vii.”

‡ “See ‘*Life of Erasmus*,’ vol. i. p. 603, and 604, note f.”

Essayist was present to his imagination, when he said, 'To be misrepresented, as a pedant and a dunce, this is no great matter; for time and truth put folly to flight: to be accused of heresy by bigots, hypocrites, politicians, and infidels, this is a serious affair; as they know too well, who have had the misfortune to feel the effects of it.'* Some few months after the death of Dr. Jortin, a writer in the *St. James's Chronicle*, who signed himself *ÆACUS*, stated some things in the literary history of Dr. Jortin, and among others, that 'a want of delicacy was objected to Jortin. All the world laughed at the conceit, and Jortin himself was surprised into a grin. How comes it, John, said a friend of his, that you should have the reputation of less delicacy than the broker? — I'll tell you, says the Doctor, Rambling one day into the environs of the zodiac, instead of making my bow and my speech, I happened to turn my posteriors upon *URSA MAJOR*.'† It is now well known that Dr. Hurd, the present Bishop of Worcester, was the writer of the *Dissertation on the Delicacy of Friendship*; but, as Dr. Warburton speaks of it with such unbounded praise, in a Letter to Dr. Lowth,‡ he has so far made it his own, that

* "*Life of Erasmus*, vol. i. p. 599 and 600."

† "See '*A Collection of Letters and Essays in favor of Public Liberty*.' 12mo. 1774. vol. iii. p. 263, and 264."

‡ "I not only hold myself highly honoured, and obliged to him for this mark of his good will towards me, but think the discourse very serviceable to men of letters, if they would condescend to make a proper use of it. He tries in the finest irony in the world, to shame them out of that detestable turn of mind, which either out of low envy, or out of mean and base apprehensions, dare not do it, for fear of its being unacceptable to their superiors.' Warburton's *Letter to Lowth*, dated

his name deserves to share in the reprobation, with which the learned world received this disgusting morsel, and which even its author has, though without success, endeavoured to suppress. In the course of a few years this same *Dissertation on the Delicacy of Friendship*, by some means or other, became scarce. It was only occasionally to be seen in 'the corner of a catalogue,' or 'caught skulking upon the shelf of a collector.'* We owe, however, to a subsequent editor the reproduction of this, with other curiosities of the Warburtonian school, illustrated and illuminated with a dedication, two prefaces, and sundry notes, which will preserve from oblivion these rare productions of Bishops Warburton and Hurd. The title of this combined publication is, *Tracts by Warburton & a Warburtonian; not admitted into the Collections of their Works: printed 1789.*"

Dr. Disney's *Memoirs of the Life and Writings of Dr. Jortin* pp. 211-28.

The following extracts from a later work are well worthy of the reader's attention, in connection with this subject:—

"His revered friend and patron, (Dr. Warburton,) whom the LEARNED CRITIC declares himself at all times ambitious of imitating, dealt much, throughout all his writings, in these double senses and allegories; which he had a wonderful faculty of discovering, and a manner of explaining peculiar to himself. The same favourite Poet, to whom the LEARNED CRITIC has done so much honour, afforded him also an occasion for the exercise of his uncommon powers. The allegorical interpretation of the

Sept. 17, 1756. See *Tracts by Warburton and a Warburtonian* p. 198."

* "See *Dedication of the two Tracts of a Warburtonian* p. 145."

sixth book of the *Æneis* has been much celebrated, and caused no small disquisition amongst the literati. There are not wanted many, who have thought it a great improvement on the plain and obvious sense of Virgil. I am not ashamed to confess myself of the number. This extraordinary performance became more the subject of curiosity and conversation, after the *temperate and chaste praise* * bestowed upon it by the late Dr. Jortin. The just tribute, thus paid in the spirit of truth and sincerity† by that excellent person and accomplished scholar to a *learned friend*, THOUGH RECEIVED BY THAT FRIEND HIMSELF WITH THANKS AND APPROBATION, (*Letter of Dr. Warburton to Dr. Jortin*, Nov. 10, 1755.) was afterwards so mischievously misrepresented by the ‘base and malignant’‡ perversions of an anonymous pamphleteer, as to

* “ So nicely do you understand what belongs to this intercourse of *learned friends*, that in the instance before us you do not seem, I think, to have exceeded the modest proportion even of a *temperate and chaste praise*.” *Delicacy of Friendship* p. 219.

† “ That the subterraneous adventures of *Æneas* were intended by Virgil to represent the initiation of his hero, is an *elegant conjecture*, which hath been laid before the public, and set forth to the best advantage, by a *learned friend*.” Jortin’s *Sixth Dissertation* p. 239.

‡ “ His (Warburton’s) servile flatterers, (see the *base and malignant Essay on the Delicacy of Friendship*,) exalting their master far above Aristotle and Longinus, assaulted every modest dissenter, who refused to consult the oracle, and adore the idol.” Lord Sheffield’s *Life of Mr. Gibbon* p. 137.

become unfortunately a cause of offence, with so fatal an operation as to make an irreparable breach in the union, which had long subsisted with reciprocal honour and advantage between these two eminent men. When I say *reciprocal* honour and advantage, I have not overlooked the taunting sneers of the anonymous pamphleteer. Whatever he, or any other of Warburton's flattering admirers, may be pleased to say, *it will*, I believe, *be very clear to other people, which was the gainer by this friendly intercourse.** Your friend, at least, who is now writing to you, can be under no doubt, having by him at this moment a series of *Letters from Dr. Warburton to Dr. Jortin*, from the year 1749, to the year 1758, in which he is repeatedly expressing his thanks for literary services received from Dr. Jortin, with many grateful acknowledgments of obligation. To remove the mysterious veil, which hath long hung darkly over the transactions of certain literary men, eminent in their day, and the more decisively to vindicate the character of Dr. Jortin from the unprovoked attacks injuriously made upon it by those, who, as they daily saw, ought to have respected his virtues and abilities, it has been suggested that it would be an act of justice to make these Letters public." Dr. Sam. Berdmore's *Specimens of Literary Resemblance, in the Works of Pope, Gray, and other celebrated Writers, with Critical Observations, in a Series of Letters*, Lond. 1801. 8. p. 65.

* "The advantages of friendship are reciprocal; though it be very clear to other people which is the gainer by this intercourse, who knows but Dr. Jortin, in his great modesty, might suppose the odds to lie on his side?" *Delicacy of Friendship* p. 230.

This extract is of considerable importance to those, who are desirous of correct information on this subject. The existence of such a collection of Letters from Warburton to Jortin appears to have been unknown to Dr. Disney, who in 1792, wrote the *Memoirs of the Life and Writings of Dr. Jortin*, and the fact has been overlooked by other biographers. It would be very desirable to know what has become of this collection, as it has never I believe, been published. In proportion as it vindicates the character and conduct of Jortin, it throws a deeper shade on the character and conduct of Warburton. Dr. Berdmore* considers Hurd's malignant pamphlet to have caused and perpetuated the rupture between Warburton and Jortin, and apparently with great justice.

“ That the immortality of the soul† was a secret, which

* “ Of Dr. Berdmore, Gilbert Wakefield in the *Memoirs of his Life* 1, 24. has drawn no favourable sketch: — ‘ By the time that I had completed my *fifth* year, I went to a writing-school; and about the age of seven was initiated in the Latin language in the free-school, in Nottingham, under the Rev. Samuel Berdmore, at that time Usher of the school, and a Fellow of our College, (Jesus,) and afterwards Master of the Charter-House School in London; which post he has relinquished for several years.” (Dr. B. died in Jan. 1802.) “ His abilities were above mediocrity; and he probably thought his appointment, (not the most respectable, I own,) unworthy of them; accordingly he used no exertion in the execution of his trust. None of his scholars, *in those days*, will acknowledge, I venture to assert, any obligations to his assiduity; and for myself, I can truly say, that I owe him nothing.”

† “ *Vide* that proud monument of abused learning and per-

which was disclosed, or rather a truth, which was inculcated in the famous mysteries of paganism, is an opinion advanced in our days, and supported with a great display of learning. But there is reason to think it erroneous; for, not to urge how improbable it is that any particular proofs of a doctrine so pregnant with advantage to the individual, and the social welfare of man, should be withheld from the world; * — I will notice a fact, which makes powerfully against it. Cicero, one of the greatest and most valuable characters of antiquity, after expressing in terms of liberal acknowledgment the benefits, which he had derived from his initiation into those mysteries, avows, in more than one of his *Familiar Epistles*, (5, 21. 6, 21.) without reserve or qualification, his entire disbelief of another state. He either then had never heard of this doctrine at his initiation, or the arguments, on which it was founded, were insufficient to satisfy his acute and philosophic mind. We may be assured, therefore, that *life and immortality were never brought to light*, or made the subjects of rational assent, before the dawning of the

verted ingenuity, ‘*The Divine Legation of Moses Demonstrated*’ bk. 2, s. 4. The authorities produced in defence of this opinion, are, it must be allowed, many and respectable; sufficient to induce hesitation, but by no means to establish certainty.”

* “The author of the *Divine Legation* endeavours to solve this difficulty; and to reconcile the secrecy of the mysteries with the promotion of those ends, which he assigns to their institution. But, in my opinion, he rather fails of success. If the reader should wish to judge for himself, he will find the passage, to which I allude, in bk. 2, s. 4. p. 148. edn. 4th.”

Gospel." Dr. Charles Symmons's *Sermons*, Lond. 1789. 8vo. 2d edn. p. 26. *

The reader will be interested by the following sketch of Jortin, from the pen of Archdeacon Blackburne, and by the caustic remarks on Bp. Hurd:—

"One *Sermon* of Dr. Jortin's upon *Matth. 22, 32. God is not the God of the dead, but of the living*, in which he vindicated the doctrine of a conscious intermediate state, upon the principle of the natural immortality of the soul, produced a critical investigation of his argument, from Archdeacon Blackburne. The discernment of this eminent and very able writer, in estimating different characters is very obvious in the opening of his review of our author's arguments. In the preceding chapter of the work, to which I refer, he had closed his disquisition on the labours of Archbishop Secker upon this subject, and then goes on to those of Dr. Jortin's. 'We are now to 'exhibit a writer,' says he, (see *An Historical View of*

* "That polytheism was the offspring of policy, and indebted wholly to the magistrate for its birth, is a favourite opinion of Bishop Warburton, which he labours with all the efforts of his ingenuity to establish. But his efforts are without success. The origin of polytheism is evident in the blindness, the weakness, and the depravity of man. The interference of the magistrate was long subsequent to the prevalence of the error; and was nothing more than an endeavour to correct its pernicious tendencies. The history of the Roman republic, in which, more than in any other state, the attempt to subdue it to the purposes of government was successful, will convince us how dangerous an instrument it was; and how apt 'the devilish engine was to recoil on the hands, which wielded it.' Dr. Charles Symmons p. 493.

‘*the Controversy concerning an Intermediate State and*
‘*Separate Existence of the Soul between Death and the*
‘*General Resurrection*, 2d. edn. 1772. 8vo. pp. 268-96.)
‘of far superior abilities, one who was completely qua-
‘lified to do justice to any subject he undertook to
‘handle, and to whose remains a kind of veneration is due,
‘even though they are only the *scriniorum quisquilæ*,
‘which zealous friends to deceased geniuses sometimes
‘expose to public view, with less judgment than affec-
‘tion.’ And in the close of the same chapter he adds:—
‘When his candid concession, that the righteous lose
‘nothing, and the wicked gain nothing, by their interme-
‘diate sleep, is considered, there may be room to doubt,
‘whether the patrons of a conscious intermediate state
‘will be much edified by the Doctor’s operations on the
‘question, and whether they will not rather chuse to abide
‘by their stronghold of a natural immortality on philoso-
‘phical principles, than accept of his aid on the terms he
‘offers it. Be that as it may, let the *historian* praise his
‘candor in expressing his diffidence in a manner, which
‘shews that he did not desire his interpretations of the
‘texts he builds upon, should pass for infallibilities.
‘Would to God I had the talents to perpetuate the rest
‘of his excellencies to the latest posterity ! But he rests
‘from his labours, and heareth not the voice of the op-
‘pressor, nor of the petulant scorner. His works will
‘sufficiently speak for him, while there are any remnants
‘of piety, learning, and good sense, among the sons of
‘Britain, and will follow him to those mansions, where
‘neither envy, (nor) malevolence, nor the dogmatical
‘arrogance of ignorant supercilious criticism, will de-
‘prive him of his reward:

' *Dum juga montis aper, fluvios dum piscis amabit,
 ' Dumque thymo pascentur apes, dum rore cicadae,
 ' Semper honos nomenque tuum laudesque manebunt.*' "

Dr. Disney's *Memoirs of the Life and Writings of Dr. Jortin* p. 295.

That Blackburne here alludes to Hurd, will be obvious to the reader from the subjoined words, which are extracted from the *Prefatory Discourse* to this *Historical View*, p. 1. : —

" If it were to be determined by a general ballot, what particular classes of writers should be condemned to everlasting silence, polemic divines would infallibly be honoured with the first majority. They would, in the first place, be proscribed by the members of their own faculty, among whom the sedate and orderly sons of discretion, are for ever declaring their aversion to all religious disputation, as dangerous to ecclesiastical foundations, blessing their stars that the repose and emoluments of an establishment have set them above the temptation of seeking their bread or their fame, out of the beaten tract of authorized and orthodox confessions.* With these would agree statesmen and poli-

* " A certain ingenious writer hath indeed insinuated lately, that some pious fathers would probably exert themselves in this province, ' if the drudgery of controversy were not too officiously taken out of their hands.' *Moral and Political Dialogues* p. 75. Does this gentleman mean that these officious drudges should stay for the licence of their pious fathers, as was the case in the reigns of the Jameses and the Charleses? One pious father I could name, who, when these *Dialogues* were published, was still living, an honour and an ornament to the bench he sat upon, not only entertained different sentiments,

ticians, whose plans and enterprizes might be grievously embarrassed by theological disquisition, of which history affords multitudes of examples." *

In p. V. is the following notice of Warburton:—

“ ‘There is scarce any species of writing so unprofitable to the public as polemic divinity.’ *Monthly Review*,

but did not scruple to publish them to the world, in one of the strongest and most affecting pleas for the *Liberty of the Press*, that the present or perhaps the last age has seen. And I would willingly hope he may have left behind him *pious fathers* of the same generous way of thinking.”

* “ *Politici, qui sæpe dogmata vera a falsis, salubria a noxiis non norunt distinguere, omnia nova suspecta habent*, Grot. in *Act.* 17, 6. ‘In this maxim,’ (viz. that the grand points of Christianity ought to be taken as infallible revelations,) ‘all bigotted divines and free-thinking politicians agree; the one for fear of disturbing the established religion; the other, lest the disturbance should prove injurious to their administration of government.’ *Note upon a Letter of Bolingbroke to Swift* in *Pope’s Works* 9, 121. (edn. 1753.) One would imagine the author of this *Note* would have no objection to the *examination*, and, if need be, the *correction* of theological forms and systems. Common fame, however, speaks him to be the same person, of whom it is said in *another Note* that ‘he is one of those men, who wish to see things continue as they are, and not, as the *saints* yearn, to see the rubbish of human ordinances taken out of the way.’ (*Moral and Political Dialogues* p. 295.) Would not some people conclude from hence, that he must either be a *bigotted divine*, or a *free-thinking politician*? But *consistency* is not the vice of these *moral and political* writers. For, would you believe it? This very man, who thus sneers the *godly work of reformation*, falls foul, in his *Postscript*, upon

Sept. 1764. p. 237. Be it known to the reader that one of the two controversies, which drew this remark from these *sentimental* critics, was that called the *Bangorian*, in the event of which the death-stroke was given to the principles of civil and ecclesiastical tyranny, so that they have never since been able to hold up their heads, not even in the shape of an *Alliance*, under which a craftsman of no ordinary skill hath more lately endeavoured to revive and re-instate them. What must we think of the men, who call these questions *unprofitable to the public*? But they have already received their correction from an abler hand, in an excellent *Letter*, signed *Hodleianus* in the *St. James's Chronicle*, Oct, 27, 1764."

To Warburton I refer the allusion in p. xxii: — "He, ' (Voltaire,) is always talking of reason, humanity, forbearance, and mildness; he is always lamenting the ' indecent quarrels and animosities, that prevail too much ' among men of learning, and perhaps no man living acts ' more in opposition to these pompous professions. He ' has composed an agreeable and witty chapter concerning *printed lies* ; and no author certainly hath printed ' more than he himself.' *Annual Register* 1762. p. 50. Think not, reader, I have gone to France for want of

Hume, the Historian, for ' laying out half of his pains in exposing the absurdities of reformed religion.' Now Hume's pains are chiefly laid out in taxing the reformers themselves with *enthusiasm* and *sedition*. And is not this the very objection, which this *Dialogist* and his master have to those, whom he, in derision, calls *saints*? And will they undertake to shew that the *saints* he means, go upon *worse* or *other* principles, than our *first* reformers?"

examples at home. They were bold *Britons*, who gave occasion to the Poet to remark

That candour's maxims flow from rancour's throat.
Nor has any man been louder in his complaints of this sort, than the most *abusive* writer of our own times and country."

I will now extract some interesting notices of Jortin, which occur in a *Letter* of Lord Chedworth, published by my worthy friend, the Rev. Thos. Crompton :—

"June 1, 1790. I have lately been extremely pleased with some passages in Dr. Jortin's *Tracts* which are just published. I have made a pretty large extract for your perusal. I am sure they will give you pleasure. I am highly gratified at finding that Jortin dissents from two of the very few positions in Balguy's *Discourses*, to which I cannot agree. I had likewise made the same remark he does on Horace's *Proscripti regis Rupili*. How different too is Jortin's observation from Francis's on the miserable joke in the journey, (*Egressum magna*, L. 1. *Sat.* 5.)

equi te
Esse feri similem dico :

at which Horace says, *Ridemus*. 'I should think ill of myself,' 'says Francis,* if I did not laugh, when Horace and Virgil did.' I confess I think the journey of little value, except the lines about meeting with Virgil, etc. Jortin, I suppose, thought of his own case, when he

* " Though Francis is sufficiently indulgent to this joke, yet it is Mr. Dacier, who declares the extreme pleasure it gave him, and that he should suspect his own want of taste, were he not to laugh, when Horace, Virgil, etc. could find occasion for mirth." T. CROMPTON.

wrote the remarks on the calumnies wasted on Tillotson.* You will see that the emendation proposed in Mr. Darby's *Sermon on Mark 9, 46.* is Jortin's: this Mr. Darby told me soon after the *Sermon* was published, however the defence and illustration of the proposed correction are Mr. D's own.† It is, I think, impossible to read the

* "Amongst many things, which may be mentioned in favour of Tillotson, this should not be forgotten, that of those, who have passed their judgments upon him, there never was a son of absurdity, who did not dislike, or a sensible reader, who did not approve his writings. If a person were to offer himself a candidate for honest reputation, what could he wish and hope more, than to share Tillotson's fate, and to find the same censures and the same defenders? Yet it hath been said of this great and good man, that his spirits were in some degree broken, and his health impaired, by the insults and calumnies of petulant adversaries. If it be true, it is a melancholy instance of human infirmity, and a proof that a little Stoicism and Socratism is a desirable possession. To forgive enemies, though difficult to many, was easy to him, assisted as he was by good-nature, and by religion; but to despise their attacks was a task rather too hard for his gentle temper and sensibility: so that in this respect, and under these disadvantages, he was not a match for men, who could neither blush nor feel." " 'A man's good name,' says he 'is a tender thing; and a wound there sinks deep into the spirit even of a wise and good man; and the more innocent any man is in this kind, the more sensible he is of this

† "Mark 9, 46. *For every one shall be salted with fire:* πᾶς γὰρ πυρὶ ἀλισθήσεται. I believe it should be πᾶς γὰρ πύρινος or πυρνός. Πύρινος is *triticcus*, with ἄρτος understood, or πυρνός. 'For every cake made of wheat, shall

observation on flatterers* without being reminded of a late Prelate, to whom wicked Cambridge-wits had given the name of a certain animal, which, (as Sir Hugh Evans says,) ‘is a familiar beast to man, and signifies love.’

hard usage, because he never treats others so, nor is he conscious to himself that he hath deserved it.’ V. 2. *Serm.* 42.”

“Every thing, they say, hath two handles. When Socrates was under sentence of death, Xantippe took on bitterly, and refusing comfort, cried — ‘O, my husband! what grieves me most, is that these *wicked judges* should treat an *innocent man* thus, and condemn thee unjustly, and for nothing at all.’ ‘Wife,’ said he, ‘why should that grieve thee? Hadst thou rather, then, that they had condemned me *justly*?’” JORTIN.

be salted, which is offered to God, and every sacrifice,’ etc. See *Levit.* 2, 13. As to *salting with fire*, nothing can be made of it. Scaliger saw the sense of the place, but did not hit upon the emendation. Φιλήμων—πυρνόν φησι καλεῖσθαι τὸν ἐκ πύρων ἀσήπτων γινόμενον ἄρτον, καὶ πάντα ἐν ἐαυτῷ ἔχοντα: Philemon—pyrnon vocari tradit panem confectum e tritico solido, et cujus* minime fursus secretum sit, quicquid in grano fuit continentem, Athen. 114.” JORTIN.

[The Rev. Samuel Darby, formerly Fellow of Jesus-College, Cambridge, and now Rector of Whatfield, near Hadleigh, Suffolk, married the only daughter of Jortin, (Dr. Disney’s *Memoirs* p. 266.) According to Dr. Watt’s *Bibl. Brit.*, he was the author of only two compositions, both *Sermons*; one pub-

* “Flatterers are as mean and sordid, as they are mischievous and odious: to them might be applied the Levitical law, *Every creeping thing is unclean, and shall be an abomination.*” JORTIN. [We know, then, how we are to estimate Bishop Hurd. E. H. B.]

The passage from Quintilian* is a good lesson, not for preachers only, but for all those, who, (to borrow an expression from Murphy,) will be writing when they should be reading. The remarks on articles, subscriptions, etc. delighted me exceedingly. There are many things in those extracts, which will vehemently offend

lished in 1784. 8. and the other in 1786. 4. I have now before me *A Sermon preached at the Primary Visitation of the Right Rev. Lewis, Lord Bishop of Norwich, holden at Bury St. Edmund's, on Monday May 11th, for the Deanry of Sudbury, by SAMUEL DARBY, M. A. Rector of Whatfield in Suffolk, Lond. 1784. 4to.* If I mistake not, he also wrote one or two pamphlets on literary subjects.

“The College-Tutors, at my admission, were Messrs. Milner and Darby; both respectable for their abilities, but, in my opinion, deficient in that activity and zeal absolutely requisite for such a momentous office. They were preferred afterwards to College-Livings; Mr. Milner to Tewin in Hertfordshire, where he died, after a short residence in that place. He had the character of a very skilful botanist, and his *Hortus Siccus* was spoken of as uncommonly excellent. Mr. Darby settled at Whatfield, near Hadleigh, Suffolk, and married a daughter of the memorable Dr. Jortin. He was a man of good learning, and most placid and amiable manners. He died in April 1794.” G. Wakefield's *Memoirs* 1, 65.

Of Dr. Jortin, Mr. Wakefield says p. 71. : — “Next to him, (Dr. Styan Thirlby,) may properly be ranked his admirable

* “Augustin says, *Melius est ut nos reprehendant grammatici, quam ut non intelligant populi.* It is not a bad lesson for preachers; but here is another and a better from Quintilian, *Qui stultis videri eruditi volunt, stulti eruditis videntur.*” JORTIN.

the Warburtonians, the Hutchinsonians, and bigots and dunces of all denominations. Perhaps the reason of my selecting one or two of the passages may not immediately appear to you. If you will enquire, I will give the best account in my power. ‘*Aras non habemus*, says Minucius Felix. If Christians, then, had no altars, they had ‘no sacrifice.’ This is a stroke at the Warburtonian hypothesis, (borrowed from Chillingworth,) which has been lately brought forward and supported in two *Sermons* by the Bishop of Chester, (whom I suspect of seeking to recommend himself by it to Hurd, whose interest at court is very great,) that the Sacrament of the Lord’s Supper is a feast upon a sacrifice.*

pupil, Dr. John Jortin, *Memoirs of whose Life and Writings* were published in 1792, by my valued friend, Dr. Disney; and whose character has been sketched by the masterly pencil of my friend, Dr. Sam. Parr. It would be presumptuous in me to think of emulating so exquisite an artist:

‘No more, I will not urge the vain attempt.’”

Οὐ μὲν δώξω, κεινὸς εἶην,

Pind. O. 3, 81. E. H. B.]

* “The Sacrament of the Lord’s Supper is a public religious action, rite, or ceremony, ‘in commemoration of the death of Christ, and of the benefits, which we receive thereby.’ Every thing advanced concerning it, beyond this, is precarious and far-fetched. When it is considered what advantages we receive from the sufferings of our Lord, it seems improper to commemorate his beneficial death with mourning and fasting; and when it is considered how much he suffered, it seems as improper to commemorate his death by a feast or a banquet. This ceremony, therefore, is neither a *feast* nor a *fast*, but something between both. It is a short, sober, frugal repast, on piece of bread and a draught of wine.” JORTIN.

“ ‘ I have examined the state of the dead,’ etc., I suppose this to have been written after the *Delicacy of Friendship*, and other attacks of the Warburtonians had appeared.*

“ The criticism on the epigram on Pætus and Arria appears to me perfectly just.† I once heard repeated a

* [Among the extracts from Jortin about ‘ the state of the dead’ is the following : — “ But ‘ this is maintaining the doctrine of traditions, which is a Popish doctrine.’ Thus said a superficial prater against that *Dissertation*. So a *Protestant*, it seems, must not scratch his ears, nor pare his nails, because the *Papists* do the same ! The truth is that, if any remarks be just, they tend to establish the great antiquity of the doctrine of a future state ; and there *the shoe pinches* some people. Let them go barefoot, then, with their heels as unfurnished as their heads.”

Perhaps the following quotations, which occur among the extracts, have a secret allusion : —

“ Somebody said to a learned simpleton, *The Lord double your learning, and then — you will be twice the fool you are now.*”

“ Amongst the sayings of Publius Syrus none pleases me more than this, *Injuriarum remedium est oblivio*. I have endeavoured to make use of it.”

“ A desire to say things, which no one ever said, makes some people say things, which no one ought to say.” E. H. B.]

† [“ Pætus having received orders to die, and appearing to be in some concern, Arria stabbed herself, and gave him the dagger, saying, *Pæte, non dolet !*

Casta suo gladium cum traderet Arria Pato,
Quem de visceribus traxerat ipsa suis ;

translation of this epigram made by old Stisted; I thought it exceedingly good: I remember the last two lines: —

'Tis done, and trust me, not a pang succeeds,
For Arria feels not till her Pætus bleeds.

“ ‘ *Gleanings of Antiquity by Beaumont*: * here is a plain intimation that Warburton’s phantasy about the 6th

Si qua fides, vulnus quod feci, non dolet, inquit,
Sed quod tu facies, hoc mihi, Pæte, dolet.

MARTIAL, *Epigr.* 1, 14.

I believe it is impossible to make a good epigram upon this story. The words *Pæte, non dolet* cannot be paraphrased without losing much of their beauty. In the last line is expressed a tenderness and fondness, which does not well suit with that heroic love so strongly marked in Arria’s words and behaviour.” JORTIN.

I do not, however, sympathise with Jortin and Lord Chedworth in the propriety of this remark; for in my opinion the great beauty of the epigram lies in the simplicity of the language, the heroism of the deed, the pathos of the sentiment, the devotedness of the conjugal attachment; and the point of the epigram turns on the unexpected contrast between her sensibility and her fortitude, — between the acuteness of her feelings in respect to the sufferings of her husband, and the indifference which she manifests to her own in the desire to fortify his mind; uniting in an extraordinary degree the woman and the heroine, the tenderness of Andromache with the constancy of a Spartan matron; winning by the one our love, and by the other commanding our admiration, and leaving us uncertain whether to venerate her more in the one character than in the other. E. H. B.]

* “ *Gleanings of Antiquity, by John Beaumont, Lond. 1724.* 8vo. *A Discourse on the Oracles of the Sibyls.* ‘As I look on

Æneid was borrowed from the *Discourse on the Oracles of the Sibyls*. This the Warburtonians will not easily forgive.

“What is said in the article of *Chandler* about the Son, is exactly consonant to my notions.*

“High churchmen will never forgive the remark about

‘Virgil in his *Pastorals* to have had an eye to religion and
 ‘church-dispensations and pastors, as well as to civil affairs, so
 ‘I conceive in his 4th *Eclogue* his chief design was to celebrate
 ‘that inward birth, which attends a regeneration, after a spi-
 ‘ritual death, which must first be undergone. I am inclined
 ‘to think that many of the Gentiles became partakers of this
 ‘spiritual death and new birth. I find it so in Virgil, in his
 ‘*Bucolics*, *Georgics*, and *Æneid*. He hath celebrated this
 ‘new birth, in which himself and many other of the Gentiles
 ‘were initiated.

‘That Virgil, and many of the Gentiles, had a taste and
 ‘the highest esteem for this spiritual happiness, sufficiently
 ‘appears from what they have set forth concerning it. That
 ‘the *Eleusine Mysteries* had regard to the life to come, and the
 ‘state after death, appears from Euripides, Aristophanes, and
 ‘Sophocles. If we look into Virgil’s *Georgics*, we shall find
 ‘many passages there, which shew him to be acquainted with
 ‘the spiritual death and new birth.

‘*Quicquid eris, nam te nec sperent Tartara regem, etc.*

‘*Quamvis Elysios miretur Græcia campos, etc.*

* “Some unpublished *Sermons* of Chandler were sent to me to peruse; — they are such as might be expected from him, and in points in which he was skilled. He was more of a divine than a philologer. His style in these *Sermons* is rather of the *homely* kind; but his subjects, and his manner of treating

an Epistle from St. John to the Church of England." *

" June 12. The passages in my extracts from Jortin, which particularly refer to the Warburtonian controversy, were, I confess, meant rather for Gibson than you, he being perfect master of that part of literary history: I think, however, that you know so much of it as perfectly

' Now these verses manifestly shew, that some Sibyl had led
' Virgil through the subterraneous regions, as the Sibyl had
' carried Æneas and other heroes thither; for, as our learned
' Sanford observes, in his work *de Descensu Christi ad Inferos*,
' No great man occurs in the Poets but he sometime descended
' into hell. And Virgil in his 6th *Æneid* admirably sets forth
' the transaction, and the labour that attends it. Now, to
' explain the transaction, it is to be considered that the *Hades*
' of the ancient Gentiles signified both the *place of the Elysian*
' *fields*, and the *place of punishment of the wicked*; or properly,
' *the invisible world*, or *the invisible state of the mind after a*
' *corporal or spiritual death*. And, as it is a priestly function

them, would in my opinion secure the attention and approbation of those, who love theological learning, and mind *things* more than *words*. But, though I like his performance in the main, I must make one exception, and mention one point, wherein I differ from him. In a discourse on Malachi he undertakes to shew that our Saviour is the Jehovah; and this he attempts by obscure and perplexed reasonings, forced deductions, and far-fetched consequences! His arguments prove too

* " Bacon says, ' If St. John were to write an Epistle to the Church of England, as he did to that of Asia, it would surely contain this clause, *I have a few things against thee*.' I am afraid the clause would be, *I have NOT a few things against thee*." JORTIN.

to perceive the bearing of the passages. What you say of Jortin's doctrines respecting subscription is, in my opinion extremely just. I heartily wish that the *Articles* were revised and reduced: I would have them made much more general and comprehensive than they now are. But there is nothing in our Liturgy that shocks me but

‘ to bring men acquainted with the invisible world or state,
 ‘ and to aid them in passing to it, so by the Sibyl we must
 ‘ understand some *priest* or *clergyman*. As for the *ramus*
 ‘ *aureus*, which must be carried as a present to Proserpina, I
 ‘ have explained it in the 2d. part of my *Considerations on Dr.*
 ‘ *BURNET’S Theory of the Earth*.’

“ From these and other passages in the book of this *crack-brained philosopher*, it should seem that he looked upon the descent of *Æneas*, as upon an *initiation*. But he doth not pursue the thought; he lets it drop, and runs after his *new birth*, which he sees in every corner. He should have told us whether in his opinion Theocritus had the same spiritual and mystical views in his *Idyllia*, and in the *obscenities* contained in them, which Virgil had in his *Eclogues*. His explaining the second *Eclogue* of Virgil,

Formosum pastor Corydon ardebat Alexim,

in a religious sense, is incomparable.” JORTIN.

much, and have led him to advance propositions, which tend to upset the doctrine of the *real, perpetual subordination*, and *personal minority* of the Son, — a doctrine insisted upon by judicious divines, from Justin Martyr down to our own times. The Bishop, under this head of his discourse, neglects to observe, what surely he ought to have observed, that *the divinity* of the Son is *derived* and *communicated* to him from the *God and Father of all*. This is a doctrine, from which whosoever

the *Athanasian Creed*; for I am sorry to say that I cannot acquiesce in Barrow's explanation.* I cannot forbear saying that I received very great satisfaction from the whole of your remarks on subscription, etc., and thank you for them very heartily."

"*July 18.* I am not going to write a Letter, for which

departs, must run into Tritheism or Sabellianism, or, which is usually the case, into the one and into the other alternately. Our disciples of Hutchinson make use of this very argument from the word *Jehovah*, and positively infer from it, as the Bishop seemeth to do, that Christ is the *underived, self-existing, first cause* of all things; and consequently, (for the consequence will be so, whether they like it, or whether they like it not,) that *Jesus Christ is his own Father, and his own Son*, according to the hyper-Platonic jargon of Bishop Synesius, in his *Hymn to the Trinity*:

1. Σὺ πατήρ, σὺ δ' ἐσὶ μάτηρ,
Σὺ δ' ἄρ' ῥ' ἦν, σὺ δὲ θῆλυς.
2. Σὺ τὸ τίκτον ὄφυσ,
3. Σὺ τὸ τικτόμενον.
4. Ὅτι σεαυτοῦ,
5. Αὐτὰ θυγάτηρ.

Julius Firmicus, addressing himself to God, says in his book of Astrology, *Tu omnium pater, pariter ac mater, tu tibi pater ac filius* etc. Firmicus lived before Synesius, and was a Pagan,

* "Barrow, in his *Opuscula*, endeavours to mollify the damnatory clauses in the *Athanasian Creed*. He says that 'they condemn only those, who, against the conviction of their own conscience, reject the doctrine of the Trinity laid down in that *Creed*. I am glad to hear it; for no person, I believe, can easily be guilty of such a fault.' JORTIN.

I have no time, but merely to transcribe a short passage or two from Jortin's second *Dissertation*. I think you will be as much pleased with them as I am. They justify, (in my opinion,) what Dr. Parr says of Jortin—' Wit ' without ill-nature, and sense without effort, he could at ' will scatter upon every subject.' Dr. Cooper, when he dined with me, expressed great contempt for Jortin as a divine, though he allowed him to be a scholar. This I own did not surprise me. By way of argument to the following story, you will permit me to remind you that the contra-remonstrants in the Synod of Dort condemned

when he wrote the above-mentioned treatise. It is supposed that in his old days he was converted to Christianity. Perhaps no one thing has done more disservice to Christianity than the unskilfulness and fanaticism of some of its defenders, who trample under foot and set at defiance reason, grammar, logic, language, criticism, and Christian antiquity. The Bishop, I believe, made these *Sermons on Malachi* before he published his learned and useful book against Collins. In that book he discusses the prophecies of Malachi, but doth not attempt to prove from them that Christ is the Jehovah. He judged it proper to let that point alone. In the same Sermon he cites some texts, which will not answer his purpose — for example, *God was manifested in the flesh*. If he had printed this discourse, he would not have ventured, I believe, to affirm so roundly that this was a true reading. He hath also insisted upon the passage of Josephus, concerning John the Baptist. I know not whether he would have made use of it in print ; for he had doubts concerning its genuineness, as I remember he once told me himself. Yet I would by no means have it discarded. I never yet saw any substantial argument alleged against it ; so that it would be folly to give it up." JORTIN.

the lax opinions of the remonstrants concerning original sin and free-will: —

‘Two of their divines,’ (contra-remonstrants,) ‘elated with victory, insulted a poor fellow, who was a remonstrant, and said, *What are you thinking of with that grave and woful face? I was thinking, gentlemen,* said he, *of a controverted question — Who was the author of sin? Adam shifted it off from himself, and laid it to his wife; she laid it to the serpent; the serpent, who was then young and bashful, had not a word to say for himself, but afterwards growing older and more audacious, he went to the Synod of Dort, and there he had the assurance to charge it upon God!*’

‘The system, so far as it relates to the eternal misery of infants for the fault of Adam, is the very fable of the wolf and the lamb: —

‘Ante hos sex menses male, ait, dixisti mihi.

‘Respondit agnus, equidem natus non eram.

‘Pater, hercule, tuus, inquit, maledixit mihi.

‘He, who is desirous to find religious truth, must seek her in the holy Scriptures, interpreted by good sense and sober criticism, and embrace no theological systems any farther than as they are found consistent with the word of God, with right reason, and with themselves. A theological system is too often a Temple consecrated to implicit faith, and he, who enters in there to worship, instead of leaving his shoes, after the Eastern manner, must leave his understanding at the door, and it will be well if he find it, when he comes out again.’” *

Letters from the Late Lord Chedworth to the Rev. Thomas Crompton, pp. 191—208.

* [The following articles occur among the extracts, and they are well worthy of the reader’s attention: —

From the uncourtly manners, the unconciliating aspect, and the uncertain temper, (however amiable the disposition of Jortin,) we perceive how easily the Warburtonians, when they were dispossessed of their good will to him, might mis-read his character, and infer sourness, acerbity, malignity, and envy,—odious qualities from which his heart was perfectly free:—

1. "Subscriptions and tests are supposed to be admirable methods to keep out the heterodox. But what said the philosopher to the jealous husband? 'thou mayest bar thy windows, and lock thy doors, but a cat and a whoremaster will find the way in.'

Amanti aut indigenti difficile est nihil."

2. "There is a proposition contained in our *Articles*; which I do not remember to have seen discussed by any writer upon that subject, which I believe few of the subscribers ever examined, but which I think every one may safely receive with implicit faith. It is this, *Art. XIX.*:—'The Churches of Hierusalem, Alexandria, and Antioch have erred.'"

3. "The Church of England makes no articles of faith, but such as have the testimony of the whole Christian world: in other things she requires subscription to them, not as articles of faith, but as inferior truths, to which she expects a submission, in order to her peace and tranquillity. So the late learned Lord Primate of Ireland, (Bramhall,) often expresseth the sense of the Church of England as to her 39 Articles. 'Neither doth the Church of England,' saith he, 'define any of 'these questions as necessary to be believed, either *necessitate medii*, or *necessitate præcepti*, which is much less but only 'bindeth her sons, for peace-sake, not to oppose them.' And in another place more fully:—'We do not suffer any man to 'reject the 39 Articles at his pleasure; yet neither do we

“ Besides great integrity, great humanity, and other qualities, which make men amiable as well as useful, this learned and excellent person,” says Dr. Heathcote, “ was of a very pleasant and facetious turn, as his writings abundantly shew. He had nevertheless great sensibility, and could express himself with warmth, and

‘ look upon them as essentials of saving faith, or legacies of Christ and his Apostles ; but in a mean, as pious opinions, fitted for the preservation of unity. Neither do we oblige any man to believe them, but only not to contradict them.’ See Stillingfleet’s *Grounds of Protestant Religion* 4, 53.”

4. “ Hooker is of opinion ‘ that civil government ariseth from compact and consent, and is of human institution ; that arbitrary empire is good for nothing ; and he well observes that ‘ to live by one man’s will is the cause of all man’s misery.’ Bk. 1. p. 22. But, when he talks of *general councils*, he seems not to be the *judicious* Hooker. In disputing with the fanatics of his own time, he is very rational and skilful ; but as to ancient ecclesiastical history, he had a superficial notion of it, and was not emancipated from the common prejudices of his times. What can you expect from *general councils*? As to articles of faith, we want no general or national council to tell us that our Lord is the Christ, the only-begotten son of God ; and that we ought to live soberly, righteously, and godly ; expecting a resurrection and a future judgment. As to matters of *discipline*, there are in all Christian nations ecclesiastical courts, furnished with as much jurisdiction as is necessary, and with more than is usually employed to any good purpose.” (Jortin is not the only writer, who has questioned the *judgment* of Hooker. In a curious pamphlet, the composition of a very ingenious and fearless man, entitled *Horrida Hystrix, Satyricon Castorcanum, quod ex Schedis Mss. deprumpsit Civis Beverlucensis*, 1826. 8vo. pp. xiv. xvii. the reader may see some

even some degree of indignation, when he thought the occasion warranted him so to do. For instance, he had a great respect and fondness for critical learning, which he so much cultivated; and, though he knew and allowed it to have been disgraced by the manners of certain proud, fastidious, and insolent critics, such as Scaliger,

severe remarks on the *judicious* Hooker, of whom the writer says that 'he is most able, and the most voluminous defender of priests, and is everywhere praised, and is read by no one.')

5. "The Bishops and Divines of the Council of Trent were greatly perplexed and divided in their sentiments concerning *original sin* and *justification*: yet none of them had the sense, or the courage to draw the manifest inference, — that such points should be left undecided, and every Christian at liberty to form his own judgment about them."

6. "'It is a sad thing,' says Bishop Bull, 'to see an ignorant mechanic prefer his own small wisdom before the wisdom of the whole Church, wherein he lives, and dare to tax the most deliberate and advised sanctions and constitutions of the learned and holy fathers of it, of imprudence and folly.' *Serm.* 1, 213. A Protestant divine should take care how he handles this subject. A Bishop of the Romish Church would have said the same thing of a *reformed mechanic*, who should have presumed to slight the decrees of Popes and Councils. This terminates at last in the doctrine of implicit faith and blind obedience. *Tendimus in Latium.*"

7. "What St. Paul and other Apostles pronounce against the *heretics* of their time, is not to be applied to all those, who in these later ages err in matters of faith. They neither despise the Apostles, nor reject the Gospel, nor do they usually seem to be seduced from the right way by views of honour and profit. Many of them might say to the Church, as Æneas to Dido,

Invitus, Regina, tuo de littore cessi."

Salmasius, Scioppius, etc., yet he thought the restoration of letters, and the civilization of Europe, so much indebted to it, that he could ill bear to see it contemptuously treated; and to this may be imputed the little satirical strokes, which sometimes occur in his works against those, who did so contemptuously treat it. For the

8. "A key to Pope's *Rape of the Lock*, in the ludicrous way, was given us by himself. A key to his *Essay on Man*, in the solemn way, is given us by Lord Bolingbroke, from whom we may learn that the *Essay* was written 'for the good of Christianity;' as the hangman said to Don Carlos, when he was going to strangle him, *Pray, my Lord, be quiet, it is all for your good.*"

9. "Government, in Church and State, is of God; forms of government, in Church and State, are of men."

10. It is observable that Pharaoh, tyrant and persecutor as he was, never compelled the Hebrews to forsake the religion of their fathers, and to adopt that of the Egyptians. Such improvements in persecution were reserved for Christians."

An anonymous writer, in the *Gent's Mag.* for Aug. 1773. V. 43. p. 387. who says that he was intimate with Jortin, describes him to have been "a virtuous man, no bigot, but pretty free in his thoughts on some controverted points; which yet he had not courage always to avow, reading and disapproving the Athanasian creed at the same time." Dr. Disney's *Memoirs of the Life and Writings of Dr. Jortin* p. 270. He readily renounced for a time the use of that *Creed*, as we are informed in Whiston's *Memoirs*, 2d edn. V. 1. p. 298. See Dr. Disney p. 162.

In a *Letter* addressed to Gilbert Wakefield, inserted anonymously in his *Memoirs* 1, 376. (but declared by Mr. Field in his *Memoirs of Dr. Parr* 2, 392. to have been written by Dr. Bennet,) and dated Sept. 10, 1778. we read the following

motto of his *Life of Erasmus* he chose some words of Erasmus himself: *Illud certe præsagio, de meis lucubrationibus, qualescunque sunt, candidius judicaturam posteritatem: tametsi nec de meo seculo queri possum.* Yet it is certain that he had very slight notions of posthumous fame or glory, and of any real good, which could arise from it; as appears from what he had collected and written about it in a note on Milton, at the end of his *Remarks on Spenser*. He could sometimes complain, and doubtless with good reason, of the low estimation, into which learn-

words:—“ But I own, authority is a very bad argument against conscience; if it was not, I would mention, in particular, your fellow-collegian, Jortin, between whose character and yours there is, in many respects, a great resemblance. He professed himself a doubter about the Trinity. He had a mind far above worldly views; yet whether from a desire to be useful in his profession, or any other good motive, (it certainly was some *good* motive,) he subscribed repeatedly, both before and after this profession.” I was not aware that Dr. Jortin had ever made any public profession of doubt about the Trinity, and I consulted a very intelligent friend, who favoured me with this reply:—“ That Jortin was a doubter about the Trinity, the very quotation I give you, from his *Remarks on Ecclesiastical History* 3, 85. (‘ Scripture, say the Protestants, is the only ‘ rule of faith in matters pertaining to revealed religion, and ‘ they say well. There is no other Christianity than this; no ‘ other test of doctrines than this; no other centre of union ‘ than this. Whatsoever is not clearly delivered there, may be ‘ true, but cannot be important. *Hæc mea est sententia, neque ‘ me ex ea ullius unquam aut docti aut indocti movebit oratio.*’) is a sufficient proof; and though perhaps not in direct terms, the general strain of his writings is evidently that of moderate Arianism.”

ing was fallen ; and thought it discountenanced and discouraged indirectly at least, when ignorant and worthless persons were advanced to high stations and great preferments, while men of merit and abilities were overlooked and neglected. Nevertheless, he laid no undue stress upon such stations and such preferments ; but entertained just notions concerning what must ever constitute the chief good and happiness of man, and is himself believed to have made the most of them."

" An anonymous writer, in the *Gentleman's Magazine* for August, 1773. V. 43. p. 387. who says he was many years intimate with him, and had in general much satisfaction in his company, as with him he was unreserved, observes that Dr. Jortin had some private fortune of his own, and was of a peculiar disposition, that could not solicit preferment, nor could bear to be neglected, but with severe reflections on those, who preferred the ignorant, and neglected the learned ; — that ' his temper ' was rather morose and saturnine, as was his aspect. In ' company he liked, he was at all times facetious, but ' mixed with a large quantity of *sal censura superiorum*.' Another writer, in the same periodical work for Dec. 1777. V. 47. p. 595. observes, that ' in his manners there ' was a kind of rusticity, which sometimes disgusted those, ' who did not know him, though he had gentleness and ' true urbanity in his mind.' A venerable friend told me that ' he was very subject to be out of humour, but was ' chearful and pleasant when in society, and seldom came ' out, while the wind was in the east.' "

" Whether Dr. Jortin was disappointed in his expectations of notice and preferment from his superiors, it may not be very easy to determine with any certainty. It is

well known that he was very slenderly provided for till Archbishop Herring gave him the Living of St. Dunstan's in the East in 1751, and Bishop Osbaldiston the Vicarage of Kensington in 1762. In (*From*) his address to his friends, at the conclusion of his *Preface* to his *Life of Erasmus*, and from what he says further of himself at the close of that work, we may be inclined to think with Dr. Knox that 'he did not repine.' "

Dr. Disney's *Memoirs of the Life and Writings of Dr. Jortin*
pp. 266-73.

Dr. Johnson, as appears from a *Letter* to John Nichols, Esq. dated Oct. 28, 1782. (and inserted in the *London-Magazine*, enlarged June 1785. p. 409.) justly appreciated Jortin: — "I wish, Sir, you could obtain some fuller information of Jortin, Markland, and Thirlby; they were three contemporaries of great eminence."

After the copious extracts, which have been given with suitable comments, respecting the conduct of Warburton and Hurd towards Jortin, Leland, and Lowth in particular, and towards scholars in general, who did not belong to the Warburtonian school, I need not ask the reader whether he requires from me any *formal* vindication of Dr. Parr from the charges, which have been so often brought against him, and to the justice of which my friend, Dr. John Johnstone, has, in a great measure, subscribed? However, I am willing to enter into further details, if the reader will find ample patience to listen to them.

1. My friend, Dr. J. J., solemnly protests

against the application of the term *toad-eater* to Hurd, used by D'Israeli. I, on the contrary, think that the *Correspondence between Warburton and Hurd* fully justifies the propriety of the application. Mr. D'Israeli is not the *only* person, who has so denominated Hurd. Perhaps he took the term from the *Critical Review for April 1765*, p. 279. : — “ This controversy,” (between Hurd and Leland,) “ gives us a lively idea of a preferment-hunting *toad-eater*. A great Prelate, who has many literary qualifications, but, in that part of knowledge, which regards genius, is not perhaps the best critic in England, happens to go out of his depth, and while he is sinking, his *toad-eater* tells him that he is treading good ground ; but at the same time offers him the use of a cork-jacket to keep him above water.” This passage is quoted by Dr. Parr among the *Testimonia Auctorum* appended to his *Dedication and Preface*, p. 205. Hurd is perhaps the best example of a finished *toad-eater* on record.

2. My friend, Dr. John Johnstone, intimates that Dr. Parr was, in attacking Hurd, influenced by the consideration of the patronage, which he had received from Lowth, who had given to him a prebendal stall in St. Paul's Cathedral, and who was one of the literary adversaries of Warburton. But I consider that no regard should be paid to this mode of accounting for Parr's hostility to

Hurd, for the following reasons. If the object of Parr had been to vindicate Lowth, or to avenge his wrongs, the *Dedication* and the *Preface* would have afforded some evidence of the fact; we should have had a yet more splendid portrait of Lowth than we have of Jortin and Leland; Lowth would have been the principal character in the piece; his virtues and his learning would have been the theme of lavish panegyric, while the indignities, which he had sustained from Warburton, would have armed Parr with Archilochean rage. But in point of fact Parr has named him only once or twice. He mentions him pp. 191 and 192, without any epithet or praise; but in p. 183, he says that "the setting lustre" of Warburton "was viewed with nobler feelings than those of mere forgiveness by the amiable and venerable Dr. Lowth." He quotes him in p. 198, without any commendation. In all the three places Lowth is only incidentally introduced. It is true that Lowth bestowed on Dr. Parr a prebendal stall, but it was not a spontaneous act; — Lord Dartmouth, whose sons had been Dr. Parr's pupils, had solicited and obtained the preferment for him. Hence Dr. Parr does not, I believe, in any place speak of Lowth as his *patron* in the same sense, in which he delighted to apply the appellation of *patron* to his friend, Mr. Coke, who had offered to him the Living

of Buckingham. The veneration, in which Dr. Parr held Bishop Lowth, was founded, not on gratitude for personal favours, but on his intellectual, literary, and moral excellencies,—on his large contributions to classical and biblical learning,—and on the many virtues, which graced and dignified his manly character, and endeared his great name to the wise and the good.

3. My friend, Dr. John Johnstone, also intimates that Parr's conduct towards Hurd was influenced by the neglect of Hurd to offer to him any repast, when he appeared at Hartlebury on the occasion of his being presented to the Perpetual Curacy of Hatton. For my own part, I do not regard this as having either excited the hostility, or aggravated the hatred of Parr towards Hurd. My own opinion is that Parr discerned in this neglect either a *fresh* proof of the haughtiness of the Bishop towards scholars in general, who were not disciples of the Warburtonian school, or some clear manifestation of Hurd's personal dislike to himself. If the neglect had produced any strong impression on the mind of Dr. Parr, it would have been particularly specified in Parr's black catalogue of the Bishop's offences, and he would have found an excellent opportunity for mentioning it, as in the *Preface* p. 177, he writes:—“ The number of such admirers is, however, not very considerable, and

I am sure that the persons, to whom I allude, would have been unwilling to write against Dr. Jortin with the bitterness, of which they seemed to approve in his *supposed* antagonist, who was then beginning to climb fast to fame, riches, and honour, — to fame, let me acknowledge, which, by several of his writings, he has acquired deservedly, — to riches, which he is said to dispense with elegant munificence, — and to honours, which he in some respects, is qualified to support with great dignity.” Parr could scarcely have commended in Hurd without qualification that hospitality, which the Bishop had failed to shew towards himself, if he considered the neglect of it in his own case a matter of serious complaint, and the *first* proof of personal ill-will on the part of the Bishop.

The truth is that Parr’s dislike to Hurd existed *before* his visit to Hartlebury, and I shall give the following anecdote, communicated by a friend (on the accuracy of whose memory I can depend,) to confirm the truth of the declaration : —

“Soon after I became acquainted with Dr. Parr, he and I entered into conversation about Dr. Hurd, Bishop of Worcester. I said that I could not help discovering him to be a pedant. ‘When I went to him for institution to Hatton,’ said Dr. Parr, ‘I played him a trick. I desired ‘Dr. Columbine of Norwich or that neighbour-

‘hood, who signed my Letters testimonial, not
 ‘to add any part of his preferment, but only
 ‘*D. D.* I did this under the expectation of
 ‘Hurd’s refusing or delaying to grant me institu-
 ‘tion, in which case I would have applied to the
 ‘King’s Bench for a *Mandamus*, which would
 ‘have been granted, and would have sorely mor-
 ‘tified *him*. He only asked me what Dr. Co-
 ‘lumbine’s preferment was? I told him the truth,
 ‘that I did not know. But contrary to my
 ‘expectation, he instituted me, and there was
 ‘an end of it all.’ Now compare this with the
 first volume of the *Parriana* p. 417—8, and
 say which of the two accounts appears to be
 most authentic.” *

* It may be proper to add that this story has been related to me in a different way: —“ Dr. Parr told me that, when he offered himself to Hurd, for institution to Hatton, he practised a sly trick on his Lordship by having the name of Dr. Columbine of Norwich subscribed to his testimonials without any addition. The Bishop, having examined them, seemed dissatisfied, and asked the reason of the omission. ‘Dr. Columbine,’ said Parr, ‘signed his name after what manner he liked best, but, if your Lordship wishes to know the Doctor’s preferment, I will immediately add that myself.’ The Bishop then without suffering the Doctor to do so, proceeded to the ceremony.”

But we may reconcile the two stories by supposing that the one speaks of Dr. Parr’s intention to do that, which he had no opportunity of doing, and the other of his having said that, which he had intended to say, had the opportunity of saying it occurred. In the same way we may account for the story told in the

4. Bishop Hurd is characterised by Dr. Parr as perverse and prejudiced, contemptuous and calumniating, splenetic and spiteful, malignant and mischevious. In my opinion, Dr. Parr's insinuations and accusations are sufficiently supported by his authorities; and in many instances

1st Vol. of the *Parriana*, and thus truth and error may be often reconciled. On the authority of the friend mentioned in the text, I will relate two other anecdotes:—

1. “ After I had been some years Master of the Grammar-School at ———, and resided in the School-house there, I was presented to the contiguous Vicarage of ———, and went to Hurd for institution to that benefice. The law at that time required that every Vicar should *bona fide* reside on his Vicarage, unless his residence was dispensed with by the Bishop. ‘ You know, Sir,’ said his Lordship, ‘ that you must go, immediately, and reside at ———.’ ‘ I hope not, my Lord,’ said I; ‘ for my school is of more value than the Vicarage, and I must reside in the School-house, or resign the School, which I submit will be very hard.’ ‘ That cannot be helped,’ said his Lordship: ‘ the law requires you to reside, and I must enforce it: you may take two or three months to prepare for your removal, but remove you must. The law is plain, and you must obey it.’ At the same time I was Curate of the Parish, where my School was, the Parsonage-house of which, as his Lordship well knew, was occupied by a tenant, the Rector himself, who had a very large estate, residing at his Mansion-house in an adjoining Parish. ‘ Why, then,’ said I, ‘ my Lord, you will also, I presume, call my Rector to residence; for the Parsonage-house is an excellent one, and he himself resides elsewhere.’ ‘ Does he not,’ said his Lordship, ‘ reside in the Parsonage-house?’ ‘ Your Lordship must know,’ I replied,

the facts and circumstances, which were at the time present to his mind, would have enabled him, had he wished to go into detail, to infuse yet more poison into his arrows, and to deal out death at every discharge. But the friends of Bishop Hurd, who are disposed to condemn Dr. Parr for illiberal or unnecessary or unjust severity, will at least recognise the propriety of the following sketch of Hurd, because it was drawn by the Bishop himself, and so approved by himself, that he *most deliberately* enjoined his executors to publish it on his decease. He thus writes to Bishop Warburton with an exquisite simplicity and candour, worthy of ancient times, thinking, I suppose, with Pope :

*I love to pour out all myself as plain
As downright Shippen, or as old Montaigne.*

“ Dec. 30, 1756. I was then Bachelor of Arts; and, having no immediate business on my hands,

‘ that he does not ; for your Lordship has to my knowledge ‘ directed many Letters to him at a very different place.’ ‘ Why, ‘ then, said his Lordship, ‘ all the circumstances considered, I ‘ dispense with your residence.’ ”

2. “ Some friend of Warburton, I am not sure that it was Hurd, falling in company with a common friend, soon after the death of the former Prelate, began with saying — ‘ So, my dear Sir, ‘ we have lost our friend, the Bishop of Gloucester, who is gone ‘ to Abraham’s bosom.’ ‘ I hope not,’ said the other. ‘ Hope ‘ not ? why ?’ ‘ Because he will certainly kick poor Abraham’s ‘ guts out !’ ”

I was led, *by a spirit of perverseness*, to see what there was in these decried volumes, that had given such offence. To say the truth, there had been so much apparent bigotry and insolence in the invectives I had heard, though echoed, as was said, from men of note amongst us, that I wished, *perhaps out of pure spite*, to find them ill-founded. And I doubt I was half-determined in your favour, before I knew anything of the merits of the case. The effect of all this was, that I took the *Divine Legation* down with me into the country, where I was going to spend the summer of, I think, 1741, with my friends. I there read the three Volumes at my leisure, and with the impression I shall never forget. I returned to College the winter following, not so properly your convert, *as all over spleen and prejudice against your defamers.*" HURD p. 215.

"Jan. 22, 1757. You are very good to let me have my humour in the little quotation. To say the truth, my only end in it is *to gratify my own spleen*. I would give a pack of wretches to understand that your friends can appeal to the *Essay* as well as they. And, when they know this, they will be sensible perhaps of the impotency of their malice, if of nothing else." HURD p. 229.

5. Any impartial person, who will calmly attend to the subjoined reasons, which are given by Dr.

Parr for the republication of the *Warburtonian Tracts*, will perceive, and perceiving will acknowledge, that Dr. Parr was, on public grounds, as a scholar sympathising with the community of scholars, perfectly well justified in inflicting the severest chastisement on Hurd, who had, by his outrageous conduct towards Jortin and Leland, and through them to scholars in general, entitled himself to universal animadversion and objurgation, malediction and fulmination : —

“ The two following Tracts are supposed to be the productions of a great author ; they are professedly drawn up in the defence of a *greater* ; and they have, from their own intrinsic qualities, many strong claims to the notice of scholars. The *Letter to Leland* is distinguished by a sort of sparkling vivacity and specious acuteness, which may, for a time, reconcile the reader to the want of solidity : and who will refuse the praise, at least of ingenuity, to the *Dissertation upon the Delicacy of Friendship* ? Perhaps it is difficult to name a book, where the defects of the cause are so abundantly supplied by the skill of the advocate, or where the barrenness of the subject is more successfully fertilized by the fancy of the writer. But these literary excellencies, however extraordinary, and however indisputable, are not sufficient to atone for the moral imperfections, which accompany them.

“ If the reader should hastily take offence at the sudden re-appearance of two tracts, upon which the author himself ought to look back with some faint emotions of shame, let him seriously weigh the reasons, for which they are, a second time, committed to the press.

“ By the writer of these pamphlets, the characters of two very learned and worthy men were attacked with most unprovoked and unprecedented virulence.* The attempt to stifle them is, however, a very obscure and equivocal mark of repentance in the offender. *Public and deliberate* was the insult, which he offered to the feelings of those, whom he assailed, and therefore no compensation ought to be accepted, which *falls short of a direct and explicit retractation*.

“ The *Letter to Dr. Jortin* might indeed, by an excess of candour, have been considered as the result of youthful† ardour, when the judgment of the writer was not matured; when his opinions of books and men were not settled, when his imagination was strongly impressed by

* “ The spirit of these two *Letters* reminds me of a passage in Warburton's *Dedication to the Free-thinkers*, where he speaks of ‘ their buffooneries, which, like chewed bullets, are against ‘ the law of arms,’ and of ‘ their scurrilities,’ which he calls ‘ the stinkpots of their offensive war.’ ”

† “ I distrust the solidity of this excuse, even while I am writing it; for, if the author of the *Dissertation upon the Delicacy of Friendship*, had reached his fortieth year, my plea is much weakened, and the word *youthful* can scarcely be justified, unless by a reference to the Roman lawyers, who sometimes extended the application of *juventa* to the 45th, and even 50th year, (Taylor's *Civil Law* under the art. *Age*, p. 254.)

[The following extract from my *Letters on the Authorship of JUNIUS's Letters* p. XXXVI, will illustrate the subject:—

“ According to the most correct Roman writers, human life was divided into 4 stages of 15 years each. Thus *pueritia* was within 15; *adolescencia* within 30; *juventus* within 45; and

the imposing splendour of Warburton's talents, and his vanity gratified by the flattering hope of Warburton's protection.

Dulcis inexpertis cultura potentis amici.

But the interval between the two pamphlets,—an interval of nearly ten years,—left, one would have imagined, room enough for the author to correct his partialities, to soften his aversions, and to reflect, again and again, upon

senectus comprised the remaining period of life. Of this division I have given some curious examples in the *Classical Journal* T. 1. p. 473. To this division Tacitus alludes, *Agr.* 3. *Quid si, per quindecim annos, grande mortalis ævi spatium, multi fortuitis casibus, promptissimus quisque sævitia principis, interciderunt? Pauci, et, ut ita dixerim, non modo aliorum, sed etiam nostri superstites sumus, exemptis e media vita tot annis, quibus juvenes ad senectutem, senes prope ad ipsos exactæ ætatis terminos per silentium venimus: non tamen pigebit, vel incondita ac rudi voce, memoriam prioris servitutis ac testimonium præsentium bonorum composuisse.* CENSORINUS *de Die Natali* 14. p. 74. Lindenbr.:—*Igitur, expositis iis, quæ ante diem natalem sunt, nunc ut climacterici anni noscantur, quid de gradibus ætatis humanæ sensum sit, dicam.* VARRO *quinque gradus ætatis æquabiliter putat esse divisos; unumquemque scilicet, præter extremum, in annos XV. Itaque primo gradu usque ad annum XV. pueros dictos, quod sint puri, id est impubes. Secundo ad XXX. annum adolescentes, ab adolescendo sic nominatos. In tertio gradu qui erant, usque XLV. annos juvenes appellatos, eo quod rempublicam in re militari possunt juvare. In quarto autem ad usque LX. annum seniores esse vocitatos, quod tunc primum senescere corpus incipiat. Inde usque finem vitæ uniuscujusque, quintum gradum factum, in quo qui essent, senes appellatos, quod ea ætate corpus senio jam laboraret.*"

all that *might* be blameable in the motives, and all that *had* been injurious in the consequences, of his first intemperate and indecorous publication.

“ Had his ‘ noble passion for mischief been content with’ (*Remarks on Hume’s Essay* p. 72,) the *Seventh Dissertation* addressed to Dr. Jortin, I should have given him all due praise for the glitter of his wit, and the gaudiness of his eloquence; and at the same time I should have laughed ‘ at the pretensions of the book to reasoning ‘ and fact as a mere flam, and not containing one word of ‘ truth from the beginning to the end,’ (*Remarks on Hume’s Essay* p. 64.) But, when the same offensive spirit of contempt is, for the same unwarrantable purpose of degradation, transferred from the writings of Dr. Jortin to those of Dr. Leland, I see what the man would be at through all his disguises,’ (*Remarks on Hume’s Essay* p. 61.) I see a very decisive proof that the temper of the writer was not meliorated by time, by experience, by self-examination, or self-respect.* I feel, at the same time, the most just and cogent reasons for laying him open to that ignominy, from which cowardice, indeed, may

* [The publication of the *Life of Warburton* in 1794, (five years after the date of Dr. Parr’s *Preface*, and the publication of the *Correspondence between Warburton and Hurd* at the still later period of 1809, after his decease, but with Hurd’s own *imprimatur* prefixed, through both which works Warburtonian rancour is largely diffused, prove that Hurd was perfectly incorrigible, and that, (though a *good* Christian in his own estimation, and in the opinion of the world, but in my opinion, a far better Prelate than Christian,) he could deliberately sin beyond the grave, and seek to immortalize malignity.

E. H. B.]

have tempted him to fly, but which he has not hitherto endeavoured to avert by apology or reformation. The indelicacies of enmity are not always justified by the zeal of friendship. 'The immunities,' (as Johnson calls them,) 'of invisibility' cannot in all cases be employed to stifle the curiosity of the learned, or to avert the decision of the impartial. They may indeed screen the name of an author from the detection, which he dreads; but they must not be permitted to shelter his publications from the reproach, which they deserve.

"Jortin and Leland now repose in the sanctuary of the grave, and are placed beyond the reach of human praise and human censure: be it so, but there *was* a time* when enemies, such as the unfettered opinions of the one, and the shining talents of both, were sure to provoke, found a momentary gratification even from such charges, as the *Letter*-writer ventured to allege— There was a time, when those charges might have clogged their professional interests, and certainly *did* disturb the tranquillity of their minds. Yet, while they were living, no balm was poured into their wounded spirits by the hand, that pierced them; and, if their characters after death remain unimpaired by the rude shocks of controversy, and the secret mines of slander, their triumph is to be ascribed partly to their own strength, and partly to the conscious weakness of their antagonist, rather than to

* [Dr. Parr adds a note, of which it is only necessary for my purpose to quote the concluding words:—" My present concern with him," (Hurd,) " takes its rise from faults, to which his reputation and his rank must unavoidably give more permanent, more extensive, and more *dangerous* effects." E.H. B.]

his love of justice, or his love of peace. That antagonist too is perhaps still alive, and still finds his admirers among those, who themselves panting after greatness, are careful to utter only *smooth* things concerning the faults of the great. But his silence has not yet been represented even by his friends, as the effect of contrition. His pen has not been employed in any subsequent publication to commend two writers, against whom he had formerly brandished such censures, as, according to *his own* estimation and his own wishes, were ‘*aculeate and proper*,’ (*Bacon’s Essay* 57th.) His example, and this is the worst of all,—his example, I say, is at hand to encourage any future adventurer, who may first be disposed to attack the best books and the best men; and afterwards, when the real merits of the dispute, or the real character of his opponents are known, may contrive to let his mischievous cavils quietly sink into oblivion, to skulk, as softly as he can, from detection and disgrace, nay, to set up serious pretensions to candour as a writer,* to decency as an ecclesiastic, and to meekness as a Christian.

* “ I shall not be surprised at any offence, which the seeming severity of this passage may give to the very same persons, who would pardon, and even commend the *Letter-writer* to Dr. Jortin, for his endeavours to be far more severe. To such objectors it were vain to oppose argument or fact. But for the satisfaction of more intelligent and impartial readers, I shall produce part of a passage from Erasmus, in which he defends the avowed severity of Laurentius Valla, against the treacherous candour and galling obloquy of Poggius: — ‘ *Videbat L. V. tam inveteratum morbum non posse sanari, nisi tristibus pharmacis, usturis ac sectionibus, idque magno cum dolore plurimorum. Neque vir acutus*

“ As some of the parties are dead, and as the controversies, in which they were engaged, have ceased to agitate the passions of men, this republication has not the smallest tendency ‘ to sow strife’ among scholars, (see Lowth’s *Letter* quoted among the *Testimonia Auctorum*.) But it *may* prevent, and certainly it is *intended* to prevent them, from scattering the seeds of discord with wanton cruelty. It may deter, and certainly it is intended to deter them, from indulging any mean expectation that a calumniator can derive security from the very *failure* of his calumnies, or that, what he has repeatedly and deliberately done in secret, will not, sooner or later, be punished openly. It may lessen, and certainly it is intended ‘ to lessen, the number of those,’ (see the above-mentioned *Letter*,) who speak too well of a man, by whom Warburton was most extravagantly flattered, Leland most petulantly insulted, and Jortin most inhumanly vilified. And here I cannot hesitate to break in upon my English text with a quotation, which may properly be transferred from the general duties of society to the obligations, which lie upon men of letters to support each other under unmerited attacks, and to preserve their common rights

‘ nesciebat, adeo delicatas esse mortalium aures, ut vix etiam
 ‘ inter bonos viros invenias, qui verum libenter audiat, foreque
 ‘ ut non ii tantum exclamarent, quorum ulcera tetigisset, verum
 ‘ etiam illi, qui ex alieno malo sibi metum fingerent.’ Tum
 post interposita pauca: ‘ Poggius, ut homo CANDIDUS scilicet,
 ‘ sine invidia passim habetur in manibus, lectitatur. Laurentius
 ‘ laborat invidia mordacitatis.’ Erasmus in *Epist. ad Chr.*
Fischerum, præfixa Vallæ Libris de *Collatione N. T.* I met
 the foregoing passage in Peter Wesseling’s *Dissertatio Herodotea*
 p. 74, and have omitted what was foreign to my purpose.”

against the most provoking mockeries of contempt, the most paltry tricks of encroachment, and the most outrageous violencies of invasion:—

Εἵπερ τὸν ἀδικοῦντ' ἀσμένως ἡμύνετο
 Ἕκαστος ἡμῶν, καὶ συνηγωνίζετο,
 Ἴσως νομίζων ἴδιον εἶναι τὸ γεγονὸς
 Ἀδίκημα, καὶ συνέπραττον ἀλλήλοις πικρῶς,
 Οὐκ ἂν ἐπὶ πλείον τὸ κακὸν ἡμῖν ᾗξετο
 Τὸ τῶν πονηρῶν, ἀλλὰ παρατηρούμενοι,
 Καὶ τυγχάνοντες ἧς ἔδει τιμωρίας,
 Ἦτοι σπάνιοι σφόδρ' ἂν ᾗσαν, ἢ πεπαυμένοι.

Menander in *Fratribus*,
 (ex emend. Bentl.)

“Animated by the strong indignation, which throbs within my bosom, at the foul arts of detraction so often practised by men of letters,* I disdain either to crouch

*[The following description of a *sneerer* is sufficiently graphic to characterize Hurd:—

“My soul is ‘tremblingly alive all over’ to the hated sense of censoriousness,—its foul and destructive influence. I have felt it myself. I know the covert manner, by which the goodness of personal character is frequently brought in question,—and I know the mischief it hath done beyond all the broad and open attacks of professed malice. Half-words,—distant hints,—shrugs and smiles,—whispers and oblique looks,—a cold assent, or the bare hesitating approbation, have left the mind brooding with suspicions, and hovering between doubt and certainty, without being able to fix on anything.” *The London Magazine*, July 1783. p. 37.

“The Bishop of Cloyne,” says Dr. John Johnstone, (*Memoirs of Dr. Parr* p. 739,) “speaks of a review of some edition of Xenophon, in which Bishop Hurd’s sneers at D’Orville are severely reprimanded.” E. H. B.]

under the mandates, or to shrink from the frowns, of the *Letter-writer* on the *Delicacy of Friendship*. Yet I should be sorry to find my opinions of Warburton *misconceived* by those, who are incapable of *misrepresenting* them deliberately; and I am aware too that they lie open to *some* misconception, from the comparative view, which I have taken of that very able Prelate and his celebrated adherent, in the foregoing *Dedication*. For these reasons I shall endeavour to explain myself in such a manner, as to remove every scruple, and obviate every objection.

“What I have written about Warburton, was suggested to me by a frequent, but unprejudiced perusal, and by a fond, though not undistinguished approbation, of his works. I read them in the earliest and happiest stages of my literary pursuits.* They captivated my imagination; they exercised my reason; they directed my attention towards the most important topics, and they sent out my curiosity in quest of the most useful knowledge. The impressions, made upon my mind by such a writer, were strong and deep. After committing my thoughts lately to paper, I looked back to the description, which Dr. Johnson had given of Dr. Warburton, in his elaborate *Preface to Shakespeare*, and in his masterly *Life of Pope*. With satisfaction, and indeed with triumph, I found many of my opinions anticipated, and many confirmed. Johnson saw, as well as I do, his acute penetration, his various erudition, the inexhaustible fer-

* [My excellent friend, the Rev. David Roderick, informed me that Parr was always, from early life, fond of Warburton's *Divine Legation*, and that he loved to talk of Warburton and Bentley as persons most like himself. E. H. B.]

tility of his fancy, and the invincible fortitude of his spirit. He also saw, what I have myself without reserve, and without apology condemned, the coarseness of his invectives, the wildness of his theories, and the defects of his style.

“The indignation of all scholars has, I know, been long and justly armed against that contemptuous and domineering spirit, which breaks out in Warburton’s controversial writings, and which his admirers, instead of deploring, have been eager to defend and to imitate. Be it, however, remembered, that in pleading the cause of kindred genius, he sometimes pours out his commendations with a frankness, ardour, and authority, which even his bitterest enemies cannot but acknowledge and admire. Of this kind are his generous apology for the paradoxes of Bayle, his eloquent encomiums on the sagacity and learning of Cudworth, and his noble tribute of affection to the memory of a most dear and illustrious friend, Francis Hare, Bishop of Chichester. He, that can read such passages without rapture, should suspect the sincerity of his own benevolence, — he, that speaks of them without approbation, must renounce his pretensions to impartiality or taste, to exactness of discrimination or delicacy of feeling.”*

Dr. Parr’s *Preface to the Two Tracts of a Warburtonian*
p.173.

* [“Though our review of this pamphlet,” (Dr. Lucas’s *Letter*,) “is obliged to creep into a corner of our catalogue, we shall do its author the justice to acknowledge that, as a literary combatant, he is entitled to a more honourable place. He boldly enters the lists against the celebrated Editor of *Tracts by Warburton and a Warburtonian*, prepared to assail

6. One of the exceptions taken to Dr. Parr's conduct in this matter by my friend, Dr. John Johnstone, is that Dr. Parr became 'the declared antagonist of his Diocesan,' and thus committed an act of indecorum towards his ecclesiastical superior. But this charge against Dr. Parr,

him with his own favourite weapon, — *the antithetical spear*, in the management of which he discovers no little dexterity and adroitness. In the onset, we were inclined to think him not altogether qualified for measuring the lance with so redoubtable an antagonist, but, as he continued the fight, he obliged us to conceive more favourably of his abilities. He takes nearly the same ground that we occupied, in noticing the publication, which has provoked his animadversions. The manner of the Editor of the *Tracts*, etc. is in several places happily imitated; and, were the subject of this pamphlet more generally interesting, the author might expect to engage some portion of the public attention; but the *funerals* of Leland, Jortin, and Warburton, are *gone by*, (to use a proverbial phrase,) and fame has erected for them unperishable monuments; and as for the reputation of the Bishop of Worcester, it stands on solid ground, and requires no laboured vindication." *The Monthly Review* 1790. p. 235.

The reader may well smile at these sophistical sentiments; for, if "fame has erected unperishable monuments" for Leland, Jortin, and Warburton, both the present age and posterity must be expected to take an interest in what relates to their memories; and therefore Dr. Lucas's *Letter* and Dr. Parr's *Preface* and *Dedication* were matters of public interest. Moreover, Dr. Parr's publication, by the incomparable excellence of the style alone, did then command, and will always command, the attention of intellectual men. At the time when Dr. Lucas's

though it has been repeatedly urged, seems to me to be very unsatisfactory and futile. The Bishop, who, though he was hospitable to the gentlemen in the vicinity of his palace, exercised no hospitality towards Dr. Parr, when the latter had occasion to call on him, but merely attended to the official business, which caused the visit, in his formal, cold, and benumbing manner, left no favourable impression of himself in the mind of his visitor, and if he on all occasions acted towards Dr. Parr as a stranger, he absolved the Doctor from the necessity of con-

Letter appeared, many of Leland's, Jortin's, and Warburton's friends were living, and to those friends the *Letter* was a matter of interest. Did the Reviewer, let me ask, consider Hurd's reputation "to stand on" such "solid ground," as to be unshaken by the battering-ram of Dr. Parr, and did he consider the charges, which Dr. Parr had brought against Hurd's literary and moral character, to be so *pointless* as to leave no sting behind?

"The late very learned Bishop of Gloucester appears to have been indebted to these lines of Hudibras,

' When in the saddle of one steed,
' The *Saracen* and *Christian* rid,'

for a curious, and, as many thought, *original*, delineation of puritanism, in his '*Doctrine of Grace*.' Speaking of the gradations of enthusiasm, from the *Precisian* to the *Methodist*, he observes that 'the *Methodist* is now an apostolic independent, 'and the independent was then a *Mahometan Methodist*.' 'The *Saracen* and *Christian*, admirable composition! but so it was." *The Monthly Review*, April 1780. E. H. B.]

sidering him in any *other* light in a matter, which had no reference whatever to ecclesiastical affairs. There is, fortunately, no Diocesan to be respected in mere questions of scholarship! Dr. Parr has, with the most scrupulous delicacy, abstained from touching on theological points, and he has, therefore, violated no duties towards Hurd as his ecclesiastical superior. His clerical relation to his Diocesan did not disentitle him to protect the memories of injured scholars, like Jortin and Leland, with the latter of whom he lived in habits of friendly correspondence.

7. We come now to the consideration, What was the *secret* cause of Dr. Parr's hostility to Hurd? The *ostensible* and *avowed* motive was a desire to vindicate the memories of Jortin and Leland from foul and malignant calumny, and to inflict sufficient discipline on the calumniator; and we have already seen that Dr. Parr was fully justified, on *public* grounds, in acting from this motive alone. But he often assured me that he should not have attacked Hurd, if Hurd had not made some sneering remark on Parr's 'long vernacular Sermons.' This furnished him with a *private* and powerful motive for attack. He felt his own intellectual and literary superiority to Hurd, and was justly indignant at such supercilious and contemptuous arrogance. He thought that any man's prospects in life might be blighted

by the breath of such a calumniator, because he possessed the ear of the sovereign, had influence with the government, and was highly esteemed by his brother Bishops and the Clergy. He knew the injustice, which had been perpetrated by Hurd in the case of two celebrated scholars, and he resolved to record his opinion on the foul treatment, which they had experienced. He was sensible that no impression could be made on such a mind as Hurd possessed, if he conducted his attack in an ordinary way, and therefore he summoned the whole powers of his mind, the whole force of his logic, and the whole strength of his eloquence, to his aid ; he pondered and reflected again and again, till at length his production became in all respects a perfect and unrivalled composition, and one of the most memorable instances of just, however severe, punishment ever inflicted on a literary offender.*

* " After all, may there not be a little affectation in this general clamour against warm and satirical disputants? Is human nature so totally mortified in all those, who pretend to be scandalized at this way of managing controversy, that they immediately throw by every book, which has any sprinklings of *Attic salt*, or even of *Roman wormwood*? I once knew a very great and good man, who was ingenuous enough to acknowledge, *He had greatly profited by some books, in which he should hardly have read three pages, if they had not been enlivened by a sort of spirit by no means allied to Christian meekness.*" Archdeacon Blackburne's *Historical View of the Controversy concerning an intermediate State* p. xlix.

Parr was told that Hurd had said—‘Parr has been preaching one of his *long vernaculars*.’ ‘Did he say so?’ replied Parr, turning round with indignation. ‘Yes,’ said the informant. ‘Then,’ returned Parr, ‘I will attack him.’ “*Ἀμ’ ἔπος, ἄμ’ ἔργον*”: the book was prepared, printed, published, and will to the latest posterity exhibit the character of Hurd in its true colours. This statement of the origin of Parr’s hostility will help to fix the *date* of it, and I shall confirm the statement by appealing to a communication, which I have received from a friend, who was intimate with Parr:—

“Oct. 20, 1828. The cause, the primary cause, of Parr’s hostility to Hurd was *certainly* the latter’s having spoken with a sneer of the former’s ‘long vernacular Sermons.’ Parr told me so *himself* more than once. This cause had been given some time, I believe some years, before Dr. Parr went to reside in Warwickshire. The Doctor never was one of the Whitehall-Preachers. I always understood that the sneer was directed against the *Sermons upon Education*, and the *Phileleutherus Norfolciensis*; though it is even wonderful that any human being could ever read them without wishing that they had been still longer.”

Dr. Parr’s *Dedication* and *Preface* themselves afford some internal evidence of the fact:—

“ The Bishop of Gloucester, amidst all his fooleries in criticism, and all his outrages in controversy, certainly united a most vigorous and comprehensive intellect with an open and a generous heart. As a friend, he was, what your Lordship experienced, zealous and constant ; and as an enemy, he properly describes himself to have been choleric, (see the conclusion of Dr. Warburton’s *Letter to Dr. Lowth*, dated *Winchester Sept. 17, 1756.*) but not implacable. He, my Lord, threw a cloud over no man’s brighter prospects of prosperity or honour, by dark and portentous whispers in the ears of the powerful. He, in private company, blasted no man’s good name, by shedding over it the cold and deadly mildews of insinuation. He was too magnanimous to undermine, when his duty or his humour prompted him to overthrow. He was too sincere to disguise the natural haughtiness and irritability of his temper under a specious veil of humility and meekness.” *Dedication* p. 156.

“ In some moments, which I do not reckon among the weakest of my life, I have felt a pretty strong inclination ‘ to adopt your subjects,’ ‘ to write against you,’ ‘ to lend you some of my arguments,’ and ‘ to call ’ a very few of ‘ your conjectures ingenious, nay elegant.’ Should this inclination hereafter return, and should your Lordship compel me to indulge it, by sneering at what you will call the miserable trash, and carping at what I shall myself call the wholesome truths, contained in this address, I shall *again* ‘ glance at you,’— I shall again ‘ quote you.” “ (*Note.*) This emphatical, but indelicate name, (*trash,*) is, I am told, given by our Aristarchus, to some of Dr. Priestley’s writings, which, together with the writings, probably, of some other Doctors, he turns over to Dr. B—y, who, it should seem, is a spendthrift of time, and a

reader of all *such* trash. Now I by no means assent to the opinions, which Dr. Priestley has endeavoured to establish in his *History of the Corruptions of Christianity*. I reverence the talents, and applaud the exertions, of his great antagonists, Mr. Badcock, Bp. Horsley, and Mr. Howes. But, if it be really a waste of time for any dignified theologian to peruse that *History*, what shall be said for the waste of strength in three such learned men, as have been employed in confuting it? My readers will pardon a few grave and trite, but pertinent and salutary reflections, which the subject of this note has extorted from me. Men of high station in the Church, and of high reputation for knowledge, should be cautious in what terms, and before what hearers, they pass sentence upon books, which they professedly do not deign to read. A specious criticism, begotten, it may be, by rashness upon prejudice, and fostered by vanity or ill nature, as soon as it was produced, — a random-conjecture, suddenly struck out in the conflicts of literary conversation, — a sprightly effusion of wit, forgotten perhaps by the speaker the moment after it was uttered, — a sly and impertinent *sneer*, *intended* to convey more than *was* expressed, and more than *could* be proved, may have very injurious effects upon the reputation of a writer. I suspect too that these effects are sometimes designedly produced by critics, who, finding the easy reception given to their own opinions, prefer the pride of decision to the toil of enquiry. The remarks of such men are eagerly caught up by hearers, who are incapable of forming for themselves a right judgment, or desirous of supporting an *unfavourable* judgment by the sanction of a great name. They are triumphantly repeated in promiscuous, and sometimes, I fear, even in

literary assemblies, and, like other calumnies, during a long and irregular course, they swell in bulk, without losing any portion of their original malignity." P. 169.

"Knowing, my Lord, the rooted antipathy, which you bear, to long *Epistolary Introductions* in classical writers, to long vernacular *Sermons* from Dr. Parr, and to long Latin *Annotations* from Philip D'Orville, I will take care, in the language of the Warburtonian School, not to stray beyond the limits of a just and 'legitimate' *Dedication*. The time of a Christian Bishop is, I am aware, not less precious than that of a heathen Emperor; and therefore I shall be cautious, like the Roman poet, not to waste it upon a *longior sermo*, than the subject indispensably requires." P. 170.

"Lowth, in his *Letter to Warburton*, enumerates the different kinds of correction, which he inflicted, or caused to be inflicted, upon his answerers. Now the worst, that can be done in this way by the 'beadle' of a beadle, is below contempt. But, as the present Editor, and in truth restorer of the Bishop's two neglected *Tracts*, cannot aspire, like Bishop Lowth, to the solemnities of a regular execution upon a scaffold, he will be doomed, probably, to be thrust down into some dungeon of a note, and to be stretched upon the rack of cavil and misrepresentation by his ingenious tormentor. Be it so:—he knows, (as Cicero says of Hortensius in *Divin. c. Cæcil.*,) all the modes of attack, which are most successfully practised by his antagonists; and he hopes to meet the blow not wholly unprepared both to encounter argument, and to repel accusation. But, if the aid of *sneers* be once called in, either to reinforce a clumsy and languid witticism, or to cover the retreat of a crippled and feeble argument, he will consider the use of such auxiliaries as a declaration

that no quarter is to be given, and as a signal for carrying on what Thucydides calls, πόλεμον ἄκρητον καὶ ἄσπονδον." *Preface* p. 191.

Let us now contrast these extracts with the following from Dr. Lucas's *Letter to the Rev. Dr. Parr* : —

"Nay, they are confident of being gratified, however wild their expectations, if, in the course of your enquiries into the opinions of the learned, concerning your present publication, you should chance to hear from *somebody*, — that was told by a *person*, — who had seen a *gentleman*, that happened to be in company, when the Bishop of Worcester *smiled*; (a captious, ill-natured observer, or indeed an arch wag, facetious, and fond of fun, might possibly report it to be a *sneer* :) I say, Sir, if your information should amount to this full plenitude of evidence, as to the *smile*, there is no doubt but you would at once burst forth in all your glory, and the world be astonished at the blaze. Oh, for a *smile*! what a treasure would it produce!" Dr. Lucas's *Letter to the Rev. Dr. Parr* p. 30.

"But, Sir, of all men in the world, he, whom you would accuse of 'random-conjectures, and dark and portentous whispers, that might hurt the prospects of any 'deserving man,' least deserves your reproach. Feeling that his opinion is of some consequence, he is, I say, of all men, the most cautious of declaring it, and never does but upon the best ground. It is more than probable that no *just* cause of offence has been given you, and that your whole publication, and all the acrimony and virulence, that accompany it, have no better foundation than, (as you yourself suggest,) 'something suddenly 'struck out in the conflict of literary conversation, forgotten perhaps by the speaker the moment after it was

‘uttered,’ and which, in reaching you, through a long and irregular course, has increased its bulk, and excited your indignation. But, Sir, allowing for a moment, if you will, that the out-stretched ‘vernacular Sermons of Dr. Parr’ had been treated in the same manner as certain ‘trash,’ for the fate of which you seem to discover some concern, is even *this* a sufficient ground to proceed in the way you have? To assault so illiberally an eminent literary character for the *private* exercise of his opinion, is a conduct, that will not enable you ‘to set up any ‘pretensions to candour as a writer, to decency as an ‘ecclesiastic, or to meekness as a Christian ;’ nor I may add, to temper and wisdom as a philosopher : for you are a *philosopher*, it seems, as well as a scholar.” P. 54.

“Having so splendid an example as yourself, I might proceed to the farther developement of the complex beauties of your literary character; but, as that comes to me chiefly through the medium of your performance now before me, I shall forbear. I am not disposed to throw any cloud over those ‘brighter prospects of prosperity and honour,’ which the commanding excellencies, and particularly the *modesty*, the *gentleness*, the *decency*, and the *liberality* of the present publication, have, no doubt, opened to the eyes of the illustrious editor.” P. 63.

“With respect to your *future* operations, the renewal of the war, which you have done the venerable Prelate the honour to commence against him, depends on so trifling a circumstance, that I protest I know not how it is to be avoided. A single twist of his Lordship’s mouth, or an accidental wrinkle on his nose, will be sufficient to provoke fresh hostilities! You ‘anxiously wish to throw off your disguise,’ and, if your *scouts* should not be able to discover the signal, they can, for your gratifi-

cation, easily turn a *smile* into a *sneer* ; or, if even that resource should fail, there is no doubt but the vigour and fertility of your own imagination, will readily give the Bishop's placid and benign countenance the necessary distortion." P. 65.

A very intelligent friend favoured me with the following communication : — " Nov. 3, 1828. Hurd was Chaplain to Mr. Long, who was High-Sheriff in 1752. He did not preach the spring-Sermon at Thetford, but employed Potter as his deputy. You will be surprised at my enclosing to you the original in Potter's own hand, but such it is.* He put it into my hands for a state-Sermon at L., but I made no use of it. I somewhat wonder that in my very frequent intercourse with Potter, while I resided at D., he

* [One extract may be appropriately given :

" Hence, then, it appears that all equitable laws, by which civilised societies are governed, have their foundation in nature, and their enforcement in religion ; that a consummate knowledge in them is therefore a science of the greatest importance, because of their tendency to mend the heart : ' And surely if ' any human speculations can mend the heart, they must be ' those, which have man for their object, as a reasonable, a social, and a civil being. But the best proof of the moral efficacy ' of the law is the manners of its professors ; and these in every ' age have been such, as were the first improved, or the last ' corrupted.' This observation was made by one, (Warburton, *Pope's Letters* 9, 21. n.) whose praise beams that lustre on the wise and good, which superior genius delights in throwing round the distinguished ornaments of humanity." E. H. B.]

Z 2

never lent me the two of Hurd's," (not published in his *Works*,) "but I have no recollection of having seen them. I never heard Parr's reasons or motives for his famous *Preface* and *Dedication* to Hurd. The sneer at *vernacular sermons* is mentioned in the *Letter* in a way not to be misunderstood. I remember that Parr plumed himself on having sufficiently frightened the Bishop, which he proved by Hurd's omission of the names of Jortin or Leland in his *Life of Warburton*. He observed, I think, that it could not be from tenderness or liberality, as the sneers at Lowth and Secker were indications of the same virulent Warburtonian spirit, which suggested the *Letters to Jortin* and to *Leland*."

As Potter's name has been mentioned in connection with Hurd and Warburton, the present may be a proper opportunity for a short notice of him on this account.

Potter addressed a poetical Letter to Hurd, (published in his *Poems*, 1774. 12mo. pp. 13-32) entitled *Retirement, an Epistle to the Rev. Dr. Hurd*, which commences with these lines: the reader will smile at the mention of *contemptuous sneer*, by a poet remarkable for the *Parnassian sneer*, and addressed to the most renowned *sneerer* of his age:—

When on the stage Bays bids th' eclipse advance,
Earth, sun, and moon confounding in the dance:

If critics wisely act, who damn the fool
 Outraging nature, and transgressing rule ;
 How in the world's mad dance shall we forbear
 The serious censure, or *contemptuous sneer* ?
 Where ev'ry age, and ev'ry rank is found
 Treading a like absurd, unnatural round ;
 A round, that rules not only forms of state,
 But governs all th' affairs of all the great.
 Look o'er the military list, you'll find
 The supple coward, *whose ignoble mind*
With slavish suff'rance joins the fav'rite's side,
Watching his smiles, and bending to his pride,
 Rise o'er the brave man's head, and *snatch the place*
His scorn'd, but modest, worth was form'd to grace.
 Nay, when we groan distemper'd with our pain,
 And the fierce fever boils in every vein,
 Proud to the very confines of the grave,
 By the long wig we judge the skill to save.
 Or what avails in WARBURTON to find *
 The pow'r of genius, soul of science join'd ?
 The sacred mitre dignifies his brows,
 Who lowest to th' unletter'd courtier bows.
 Too just to flatter, and too brave to lie,
 From such a world the sons of virtue fly :
 Yet, bless'd with innocence, how few can find
 What to supply the mighty void of mind !

-
- * "Tho' poets are not prophets, to foreknow
 What plants will take the blight, and what will grow,
 By tracing heav'n his footsteps may be found :
 Behold how awfully he walks his round !
 God is abroad, and wond'rous in his ways.

DRYDEN."

Becalm'd, and wanting oars, they ask the gale
Of others' breath to swell the flagging sail ;
Or, without pilot their light bark to guide,
Float at the mercy of each varying tide.
O teach us, for you know, to be alone,
And all th' advantage of retirement own !
Let us that greatest blessing learn of you,
'To view ourselves, nor tremble at the view.
And let me bless you ; for your friendly care
Remov'd me from the world, and plac'd me here ;
And taught me, in the boiling heat of youth,
To hear the voice of reason and of truth ;
Willing your friend that happiness should find,
Which gilds your shades, and calms your spotless
mind.*

* There are two parts of this poem, which the reader may not be displeased to see extracted : —

“ Still let me raise the verse, and point the road,
That leads thro' nature up to nature's God ;
The heighten'd theme requires a stronger wing,
' The God, the God, the vocal vallies ring.'
On ev'ry mountain we confess his pow'r,
In ev'ry bush the still small voice adore ;
When 'mongst yon venerable oaks I rove,
I own the Deity, that fills the grove ;
If the sage tree no voice prophetic gives,
If in its bark no fabled Druid lives,
He gave each tow'ring trunk to rise, he spread
The waving foliage of each rev'rend head ;
Known in each leaf unfolding to the spring,
Seen in each insect of the meanest wing,
Found in each herb, each flow'r that decks the field,
In ev'ry walk convers'd with and beheld :

8. Among the charges, which Dr. Parr in the *Dedication of the Warburtonian Tracts*, brings against Bishop Hurd, plagiarism is included; but it is evident from Dr. Parr's own words that he had not *himself* discovered any instances of literary theft, and that he took the fact from a celebrated pamphlet, p. 154. : —

Blest intercourse, when deigns with man to join
 Th' all-gracious presence of the pow'r divine ;
 When, great example of primæval grace,
 Man communes with his God as face to face :
 Hence, hence, ye vain, with all your pomp remove ;
 For kings and courts quit all the wise approve ;
 For kings and courts the Godhead and the grove !

(This theme has been lately well illustrated in Mr. Robert Montgomery's popular Poem on the *Omnipresence of the Deity*. E. H. B.)

" Ye venerable groves, whose op'ning glades
 Invite the museful wand'rer to your shades !
 Ye birds, whose honied notes enthrall the ear,
 Wake the bright morn, the darksome ev'ning cheer !
 Ye fountains, murm'ring music as you flow !
 Ye flow'rs, that on their purple margins glow !
 Ye winds, that o'er those flow'rs soft-breathing play,
 Calm the hot sky, and mitigate the day !
 Take me, oh take me to your lov'd retreats ;
 All, all conspire to bless me with your sweets !
 Here in your soft enclosure let me prove
 The shade and silence of the life I love !
 Not idle here ; for, as I rove along,
 I form the verse, and meditate the song ;

“ The claims of Warburton to originality, in some of his remarks upon the philosophers of antiquity, some of his emendations upon our great tragedian, and some of his boasted discoveries in the science of theology have, as your Lordship knows, not been indiscriminately and implicitly admitted. I appeal to your candour, my Lord, and, if that should fail me, to your recollection, for the accuracy of my assertion, when I add that several of those claims have not only been disputed by the malignant officiousness of envy, but invalidated and sometimes overthrown by the rigours of impartial criticism. For my part, however, I am disposed to pardon, and even to applaud the ruffian plunders of an adventurer, who, from the stores of his own capacious and active mind, was able to enrich and dignify his spoils, — to mould them into various and striking forms, — to deck them with new and becoming ornaments, and apply them to purposes, at once the most unexpected and the most splendid. But, upon the petty larcenies of his ‘servile imitators,’ upon the plagiarisms of those, who pilfered, because they could not invent, and disguised, because they could not improve; upon poverty screened by ostentation, and

Or mend my mind by what the wise have taught,
Studios to be the very thing I ought :
Here will I taste the blessings of content,
No hope shall flatter, and no fear torment ;
Unlike the sea, the sport of ev’ry wind,
And rich with wrecks, the ruin of mankind,
My life an honest, humble praise shall claim,
As the small stream scarce honour’d with a name,
Whose glad’ning waters thro’ my garden play,
Give a few flow’rs to smile, then glide away.”

arrogance leagued with fraud, every intelligent reader must look down with emotions of just and poignant contempt. My meaning will be explained by the following quotation, which I give at length, as the book, from which it is taken, has become scarce: — ‘ While the
 ‘ Bishop is puffing and celebrating himself without grace
 ‘ or modesty for this wonderful achievement on Virgil,
 ‘ which he has accomplished with the aid of Meursius,*
 ‘ he vouchsafes to drop some little dew of praise on a cer-

* [“ In me, however, who have not been initiated either into the greater or the lesser mysteries of the Warburtonians, it might be thought presumptuous to draw aside one corner of the veil from those subjects, which our great hierophant has for the present so industriously and skilfully muffled up in secrecy. I will not, therefore, profess, like some critics, to reveal what I never knew, nor will I filch, or even borrow, any solid ingots of erudition from other writers ; to spread them in a thin and glittering surface over my own ignorance. The greater part of Warburton's quotations about the mysteries, may be found in Meursius's *Eleusis*. I forget whether the Bishop makes a direct acknowledgment of his obligations to this diligent, learned, and judicious collector. I say *learned and judicious*, as well as diligent, in opposition to that spirit of the Warburtonians, which induces one of them to call the author of the *Credibility of the Gospel History* ‘ the laborious Dr. Lardner,’ and another, to nickname Mr. Hume's *History of England* ‘ the most readable history we have.’ The disciples of this school generally dispense their praise with a discretion, which prevents its being exhausted by their occasional prodigality. To the profane, *σπείρουσι χειρὶ*, but to the initiated, *ὅλφ τῷ θυλάκῳ*.” Dr. Parr's *Preface to the Two Tracts of a Warburtonian* p. 188.]

‘ tain zany of his, and draws that little from Mr. Addison, ‘ on whose ruin this puny, (I mean able,) critic’s glory is ‘ to be reared; as the said zany had reared the great ‘ mountebank’s on having totally eclipsed Aristotle and ‘ Longinus. *It was not thus,* (says Quintus Flestrin, ‘ that is, not as Mr. Addison has done,) *that an able critic ‘ lately explained Virgil’s noble allegory in the beginning ‘ of the third Georgic, etc.* It was not indeed; for Mr. ‘ Addison looked into himself and his own ideas only, the ‘ able critic, (forgetting Persius’s rule, *ne te quæsiveris ‘ extra,*) looked into F. Catrou, in whom he found all ‘ that his master so applauds and exalts, only not quite so ‘ fine-drawn and wire-drawn. Pox take those rascals, ‘ who lived before us, said a pleasant fellow; they have ‘ stolen and run away with all the good things I should ‘ have said. ’Tis all the Meursius’s and Catrou’s are ‘ good for. When the late D. of R. kept wild beasts, it ‘ was a common diversion to make two of his bears drunk, ‘ (not metaphorically with flattery, but literally with ‘ strong ale,) and then daub them over with honey. It ‘ was excellent sport to see how lovingly, (like a couple ‘ of critics,) they would lick and claw one another.’ *Confusion Worse Confounded* p. 74.”

On Bishop Hurd’s “delicacy of honour,” in appropriating the labours of others, a luminous comment has been made in Dr. Berdmore’s *Specimens of Literary Resemblance* p. 47* :—

* Throughout this pamphlet, published in 1801, Hurd is entitled the **LEARNED CRITIC**; and Dr. Berdmore seems to have taken the appellation from the “Dedication of the Two Tracts of a Warburtonian, addressed by the Editor to a **LEARNED CRITIC.**”

“ When, on opening a Letter from your old correspondent, the expression of *Literary Resemblance* again meets your eye, I am fearful whether you will not feel somewhat of alarm. It is well, indeed, if by pacing so often the same beaten round, you do not by this time find yourself wearied, and your spirits exhausted. Notwithstanding all this, I cannot resist the temptation of again trespassing on your patience, and laying before you another instance of extraordinary co-incidence from the works of a great master, who has so ably and copiously treated on this very subject ‘ through its several branches,’ (*Disc. on Poetical Imitation* p. 1.) The instance, which I have in view, coming from so high authority, to which, you and all men of learning will very readily allow, a peculiar deference is owed, I will give you the text of the LEARNED CRITIC, and that of the French annotator, the other author alluded to, ranged in separate columns, by the side of each other: under which form you will have a more comprehensive view of the whole, and be enabled to compare the two authors with the greatest ease and accuracy.”

(The examples are given pp. 48-53.)

“ That you may not want sufficient time to form your own judgment with due deliberation, I will leave these extracts in your possession, reserving my remarks for the next.”

“ You have now seen the similar passages from my two authors, opposed to each other in detached paragraphs. But I must desire you to read the performance of Mr. Hurd; the whole together, as it is drawn out by his able pen. I will suppose you to have finished this entertaining perusal; and now, let me ask you, did you anywhere

at any time see the efficiency of superior talents displayed in a more conspicuous manner? The loose notes, scattered up and down by the French annotator, without form or connexion, are carefully collected by this fine writer, arranged in the aptest order, and worked up into a regular composition, with all the graces of expression and elegance of design. So excellent was this ingenious performance thought, at the time when it first appeared, that it was very warmly applauded by one,* from whose decision in all matters of taste, as on every subject in the whole circle of arts and sciences, there lies no appeal. You will easily perceive that I can here mean no other than that wonderful man, in whose comprehensive mind was united with *the sublime imagination of Longinus the severest reasoning of the Stagirite*.†

“ It is without scruple confessed that a great part of the rough materials are to be found in the annotations of Catrou. Superficial readers, who do not attend to, or

* “ It was not thus that an able critic,” (Hurd,) “ lately explained Virgil’s noble allegory in the beginning of the third *Georgic*, where, under the idea of a magnificent temple, to be raised to the divinity of Augustus, the Poet promises the famous epic poem, which he afterwards erected to his honour, or, as our Milton says, ‘ built the lofty rhyme.’ ” Warburton’s *Divine Legation* p. 302.

† “ It was not enough in your enlarged view of things to restore either of these models,” (Aristotle or Longinus,) “ to its ancient splendour. They were both to be revived ; or rather a new original plan of criticism to be struck out, which should unite the virtues of each of them.” *Dedication of the Epistle to Augustus*.

from their *sluggish and clouded imaginations* are incapable of distinguishing, the nicer differences of things, have on this account formed very injurious conclusions, and even gone so far as to load the LEARNED CRITIC with the charge of plagiarism.* Such, we know, was the ungenerous treatment, which the great founder of the Warburtonian School more than once experienced, and even a direct disavowal, accompanied with the most solemn assurances, was found scarcely sufficient to repel the charge.†

* “ ‘The able critic,’ (Mr. Hurd,) ‘looked into F. Catrou, in whom he found all that his master,’ (Dr. Warburton,) ‘so applauds and exalts, only not quite so fine-drawn, and wire-drawn.’ *Confusion Worse Confounded*, 1772. p. 74.

“ *Primus Idumæas referam tibi, Mantua, palmas,*
Virg. G. 3, 13.”

“ If the *ingenuousness* and *delicacy* of a R. R. critic, (who is said to have owed his present dignity to a note on the context,) had not been long known, an *ordinary* reader might be startled at the resemblance between his Lordship’s critique and Catrou’s; whilst a *fastidious* one, in a splenetic mood, might apply, like another Edwards, the *marks of imitation*, as so many *canons* to annoy their founder.” *History of the Caliph Vathek*, 1786. p. 269.

† “ It should be remembered that Mr. Hurd was one of the ablest supports and brightest ornaments of this celebrated School.” BERDMORE.

“ It would have been more generous and just in you to have acknowledged yourself indebted to Mr. L. for the application of the meteoric appearances from Casaubon’s *Adversaria* to this subject; which, when it appeared in your more popular volume, was received with applause, as new and very ingenious, an

“ You will discover at first glance, how much they, who judge in this illiberal manner, underrate the merits of the LEARNED CRITIC. No man of an enlightened and intelligent mind will hesitate to acknowledge that to him, and him alone, exclusively belong the happy design and skilful plan of the piece, the judicious disposition of the

applause, which, as you could not but know, belonged to him.”
Dr. Lowth's *Third Letter to Dr. Warburton* 1766.

“ Mr. Warburton, who supposes ———, which thought, wrong as it is, though he lets it pass for his own, was borrowed, or more properly *stolen*, from a French Romance, called *The Life of Sethos*.” Cooper's *Life of Socrates*, ed. 4th, 1771. p. 102.

“ Les sectes philosophiques cherchoient à diviner le dogme caché sous le voile des ceremonies, et tâchoient de la ramener chacune à leur doctrine dans l'hypothèse des Epicuriens, adoptée de nos jours par M. M. Le Clerc et Warburton. — Le Clerc adopted it in the year 1687 ; Mr. Warburton *invented* it in the year 1738.” *Critical Observations on the Sixth Book of the Æneis*, 1770. p. 8.

“ As this last notion was *published* in French, six years before it was *invented* in English, the learned author of the *D. L.* has been severely treated by some *ungenerous* adversaries. Appearances, it must be confessed, wear a very suspicious aspect ; but what are appearances, when weighed against his Lordship's observations ?” *Ibid.* p. 33.

“ That I may not continue worse in your esteem than I deserve, give me leave to tell you that I am *no plagiarist from your father*. *This is a point of honour, in which I am particularly delicate*. I will venture to boast again to you, that I believe no author was ever more averse to *take to himself anything, that belonged to another*.” Dr. Warburton's *Fourth Letter to Dr. Lowth*, 1766.

[I will observe by the way that Mr. Cooper, mentioned above,

parts, with the splendid ornaments, thrown in here and there occasionally, giving lustre and additional beauty to the whole. It is only for the favored few, whom *nature has touched with a ray of that celestial fire, which we call true genius*, (*Disc. on Poet. Imit.* 123.) out of such materials to form so perfect and beautiful an edifice; which

received his full share of Warburtonian hate, as I learn from the *Literary and Miscellaneous Memoirs of Joseph Cradock Esq.* 1826. V. 1. p. 3.: — “Whilst our family lived at Leicester, the Rev. Mr. Jackson, a celebrated Greek scholar, who was our near neighbour, interested himself much in my education, and as a reward for a particular exercise, that pleased him, gave me an elegant copy of the Elzevir-edition of Buchanan's *Psalms*, which I still retain with high veneration for his memory. Jackson was Master of Wigton's Hospital (at Leicester,) which proved particularly beneficial to him, as he lived long enough to renew every lease of the valuable estates, with which it had been endowed. He published three large quarto-volumes of *Chronological Antiquities*, to which was prefixed the most splendid list of subscribers, that was then, I believe, ever known. He was considered an Arian, and his violent dispute with Dr. Coney in the Abbey-Church at Bath, who refused to administer the Sacrament to him, is still recorded in various journals. John Gilbert Cooper, author of the *Life of Socrates*, and other works, likewise frequently resided at Leicester, having married a daughter of Mr. Recorder Wright, son of Sir Nathan Wright, the Lord Keeper of that name in Queen Anne's time. Jackson and Cooper were in general as opposite as possible in their opinions, but they agreed in hating Warburton, who had grossly abused both. Cooper was the intimate friend of Garrick, and to his instructions may be attributed my early, and perhaps too strong attachment to the stage.”

the *amateur* will never fail to contemplate with the liveliest emotions of delight and admiration. It were as unreasonable and unjust in this place to accuse the LEARNED CRITIC of plagiarism, as to condemn the architect, who brings the stones or marble, which he builds with, from the quarry, for want of taste and invention.

“The doctrine of the LEARNED CRITIC on this subject applies very appositely to the case before us : — ‘ If there
‘ be reason for suspecting any communication between
‘ two different writers, it must be taken from something
‘ else, besides the identity of the subject-matter of such
‘ description : as from the number, or the nature of the
‘ circumstances selected for imitation, — from the order,

And now having made one digression, I may as well sin more by another. Jackson is noticed only once in the *Correspondence between Warburton and Hurd*, and the language used by the former is egregiously amusing and highly characteristic of Warburton, p. 117. : —

“ July 5, 1752. You talk of Jackson’s *Chronology*, on which occasion you quote a line of Mr. Pope, which he would have envied you the application of ; and would certainly have drawn a new character of a *diving antiquarian*, for the pleasure of applying this line to him. As for Jackson, you would hardly think, (after what had passed between us,) that all his account of the mysteries should be one entire theft from me, a transcript of my account, without one word of acknowledgment : for which I shall make him all due acknowledgments in a note. The wretch has spent his days in the republic of letters, just as your vagabonds do in the streets of London, in one unvaried course of *begging, railing, and stealing*.”

Hurd has suppressed *his own* sneers at Jackson, on which Warburton has bestowed such warm commendation, and let the reader mark the fact. E. H. B.]

‘in which they are disposed,—or the manner, in which they are represented.’ (*Disc. on Poet. Imit.* 127.)

“The great volume of nature lies open to every observer. Is it then any wonder, if many of those, who attentively peruse it, should be stricken with, and occasionally transcribe the same passages? The immortal works of Homer and Virgil, having descended through so long a series of ages, are to us at this day, in a manner coeval with the beginning of things; and may be looked upon in the same light, as the everlasting mountains, or any other magnificent phænomena of nature. The several objects, which appear spread over them in various forms of grandeur and beauty, on all sides catching the eye of the spectator, are to be accounted as common stock, *in medio posita*, or, as the Poet expresses it, *publica materies* ;* which every one has an equal right to appropriate to himself, and it becomes, under proper management, *privati juris*, his own.

“If, therefore, the principles, laid down by the LEARNED CRITIC, be allowed to be, as by every competent judge they cannot fail of being, equally just as candid, the right of property, which he assumes, is incontestibly established. *He selected his circumstances from the common stock,—the order, in which they are disposed,—and the manner, in which they are represented*, are entirely his own.

“I will not detain you longer on this pitiful species of common-place detraction, so generally in use amongst the drudges in the lower walks of literature, which, from time to time, they are ever throwing, very harmlessly

* *Publica materies privati juris erit.*

Horace, *A. P.* 131.

indeed and ineffectually from their distance, on those of a superior order; from whose works, however excellent, they derive neither pleasure nor profit, while they read them only with the feelings of mortified vanity, and the paltry desire of discovering faults. What seems to promise far better entertainment, I would much rather attend you through those delightful scenes, which the charming author, with whom we are now engaged, is continually opening to your view. That we may enjoy this truly classical entertainment in the greater purity, without interruption, would it not be better to wait for some more favourable opportunity, when we may enter upon it with our spirits fresh, and with no unpleasant impressions on the mind? In the mean time the character of the LEARNED CRITIC will, I doubt not, stand as high in your opinion, as firm and unshaken by the petty cavils of envious detractors, as it does in mine."

P. 77. "In conformity to the same design I cannot forbear to add a remark or two more. It seems, as has been before intimated, the great art of the imitator so to conduct his imitation, as to make what he copies, appear his own; in which the wonderful address of the LEARNED CRITIC is very conspicuous. Besides the labored construction of the whole piece, wrought up, as you see, to the very acme of perfection, there are many little hints, thrown in here and there, carelessly as it were, and by accident, which insensibly lead the reader to admire the author's uncommon powers of invention and original thinking, rather than to suspect him of 'taking anything to himself, that belonged to another.'

"By the same indirect means of artful insinuation, and by different expressions, apparently casual, is gradually brought into notice that dignified superiority, which the

LEARNED CRITIC so ably supports over the common herd of *ordinary writers, mere verbal critics, nibblers of old books, word-catchers, who live upon syllables*, etc. This nice art, by which the adept is thus qualified, under cover, to elevate his own merits, seems to be amongst the *esoteric doctrines* of the Warburtonian school, revealed only to the initiated into the higher mysteries.

“ F. Catrou was not of the number. He explained one of the noblest allegories in ancient poetry with great simplicity, not appearing to be sensible that his explication had in it anything extraordinary, or shewed any uncommon sagacity. So little attentive was he to that manly vindication of character, which men of letters ought never to lose sight of, that, though he was the first formally to notice in this beautiful passage of Virgil the vestiges of a noble allegory, and discovered, confessedly before any other, the *Æneis* prefigured under the image of a magnificent temple, which the Poet declared his intention of erecting; yet he gave his discovery to the public, even in its prime of novelty, without claiming to himself any peculiar merit. Having no view beyond that of explaining his author, he has nowhere interwoven with his remarks on the Poet, as we have seen a more skilful writer do with so much art and effect, a fine-wrought panegyric on his own performance. The plodding note-writer had no knowledge of those refined artifices, so much in practice amongst the initiated, by which they contrived to throw all those, not within the pale of their own community, to a remote distance, far below that proud eminence, which they themselves, for so long a period, so honorably, and with such commanding authority maintained. He, poor simple man ! never so much as once hinted at the

dulness, — the stupidity, — the ignorance of other commentators, whith the LEARNED CRITIC finds so frequent occasion to deplore.

“ When you consider the great delicacy of this nice art, and its utility to a writer, emulous as all writers are, or should be, of fame and distinction, you will not, I hope, think that I have spent too many words in pointing out and unfolding the masterly use, which the LEARNED CRITIC has made of it.

“ I had thoughts of giving a body of *Canons*, drawn out in form, for the benefit of young students in this elegant branch of literature, and of illustrating them by examples, selected from the writings of the LEARNED CRITIC. But having already so long engaged your attention, I suspect that you will not be sorry to hail the accustomed adieu !

“ I thought that I had taken leave, in due form, of the LEARNED CRITIC and the French annotator ; but our friend S., who is, you know, one of the most zealous amongst the numerous admirers of the former, on perusing what I had written, (which he has the courtesy to say he always wishes to do,) declares that I have been guilty of great injustice towards his favorite author, in supposing, as I certainly have done, that he had seen the annotations of F. Catrou, when he wrote his admired critique. This our friend takes upon him absolutely to deny, in the most peremptory terms, on proof, as he alleges, incontrovertible.

“ The LEARNED CRITIC had such a rich vein of original thought, and possessed within himself such inexhaustible stores, as never to be under the necessity, or even temptation of wandering, in search of matter, beyond the

confines of his own mind. If, in the course of his extensive reading, he might now and then catch a sentiment or reflexion, falling in perchance with the subject, on which he was at any time treating, it is impossible, our friend says, that one of *his* known candor, and ingenuous openness of temper, — *his* ‘delicacy of honour in not assuming to himself or depressing the merit of others,’* a point, in which, after the example set forth so conspicuously by his revered friend and patron, he was always particularly nice, — of *his* high sense of literary dignity, which he never failed, on a proper occasion, to assert, with equal ability as zeal, it is impossible that with this temper and these feelings, he should suppress the name of an author, to whom, if he really had seen his works, it cannot be denied, that he was under more than common obligation.

“Now it is notorious that the LEARNED CRITIC nowhere acknowledges any such obligation, which, in the case supposed, our friend says positively, he would certainly have made a point of doing, not without adding, in his elegant manner, some expression of compliment and respect for an author, whose thoughts were so congenial with his own. So far from making any concession to this effect, he very plainly insinuates, you will observe, by frequent intimations, the purport of which cannot be misunderstood, that the whole doctrine of the *Allegory*, as well as the development of the Poet’s wonderful art and management, was entirely *new* ; what no other critic had ever

* “Of these his love of letters, and of virtue, his veneration of great and good men, *his delicacy of honor in not assuming to himself, or depressing the merit of others*, his readiness to give their due to all men of real desert, whose principles he opposes, and —.” *Delicacy of Friendship* p. 216.

thought of before ; or, as he generally represents those, who preceded him in the same track, had the discernment to apprehend, the judgment to approve, or the taste to feel and to admire.

“ What adds great weight to this opinion, it appears beyond all question that the great man, who so warmly applauded this extraordinary performance on its first appearance, had not the most distant notion that there had ever been any former critic or commentator, who could dispute the honor with his respected friend.

“ I do not seem at present to have anything in my mind, which may be urged, as satisfactory, in reply to those arguments ; nor do I much regret the want. I am more disposed to concur with our ingenious friend in his liberal sentiments, than to controvert what he so ably and zealously maintains. I am also the more inclined to this party, when I consider the passage, on which this applauded critique was written. I feel no hesitation in allowing to the LEARNED CRITIC the whole merit of explaining, as we have seen, these introductory lines to the third *Georgic*, without any assistance from F. Catrou, or other commentators. Indeed it has long been rather a matter of surprise with me that a meaning so obvious, as this now appears, should have lain so long concealed ; and that the discovery, first made by Catrou, and afterwards by the LEARNED CRITIC, had not been made many centuries before either the one or the other was born.” *

* [Dr. Berdmore p. 5, writes thus : —

“ It will be thought perhaps somewhat strange that the LEARNED CRITIC, in his *Letter to Mr. Mason on the Marks of Imitation*, takes no notice of the *Adventurer*, (No. 63.) But we must suppose that either he had never read those ingenious *Es-*

9. I close the defence of Dr. Parr's *Dedication* and *Preface* with the following observations, — that, however great may be the severity of punishment awarded to the Bishop, it is only commensurate to the enormity of his literary offences, — that his subsequent conduct, as exhibited in

says, or, if he had, that he thought them little worthy his attention; though, in general, the sentiments contained in this paper, seem to bear a very near relation to those, which he himself advances. Engaged as he at all times was, in pursuits so much more important, he never, it seems, found an hour or two of leisure to read more than one work of the very learned and respectable Dr. Leland; and that one, only with an intention to refute it."

The passage, to which Dr. Berdmore refers, is the following: —

"I am much a stranger to your person, and, what it may perhaps be *scarce decent* for me to profess to you, even to your writings. These then are the considerations, which induced me to employ *an hour or two of leisure* in giving your book a free examination." *Letter to the Rev. Dr. T. Leland*, 1764. p. 279.

With this extraordinary confession and conduct let us compare the following quotation from Dr. Disney's *Memoirs of the Life and Writings of Dr Jortin* p. 243: — "'There are none,' says Erasmus, 'who bark at me more furiously than they, 'who never saw even the outside of my book. Try the experiment upon any of them, and you shall find that I tell you 'what is true. When you meet with one of these bawlers, 'let him rave on at my *New Testament*, till he hath made 'himself hoarse, and out of breath. Then ask him gently, 'whether he hath read it? If he hath the impudence to say— 'Yes, urge him to produce one passage, that deserves to be

the *Life of Warburton*, and by the *imprimatur* affixed to the *Correspondence between Warburton and Hurd*, fully justified Dr. Parr for the charges brought against Hurd in the celebrated *Preface* and *Dedication*,—and that *all* the charges, which were brought against him by Dr. Parr, are true.

‘blamed. You will find that he cannot. Consider now whether this be the behaviour of a monk, to blacken before the populace a man’s reputation, which they cannot restore to him again, though they should attempt it, and to rail at things, of which they are entirely ignorant; never considering the declaration of St. Paul, that slanderers shall not inherit the kingdom of heaven.’ There is one fact of this kind recorded:—‘A Dominican, who had signalized himself by railing at Erasmus’s Version of the New Testament, both in his sermons, and in conversation, at Strasburg, in the presence of Jacobus Sturmius, was compelled to own that he had not read one line of the book. These men, says Erasmus, first hate, and then condemn, and then seek for passages to justify their censures.’ Bishop Horsley, more ingenuous, but with equally unabashed assurance, notwithstanding his share in the controversy with Dr. Priestley, avows his never having read his *History of Early Opinions concerning Jesus Christ*, and declares himself ‘as ignorant of the contents of that work, as he could have been, had it never been published.’ See his *Preface* p. xii, to his *Tracts in Controversy with Dr. Priestley*.”

I remember one other instance:—

“As soon as he returned to Leyden, full of his design of engaging directly in the ministry, he found an invincible obstruction to the execution of it. In the passage-boat some discourse was accidentally started about the doctrine of Spinoza as subversive of all religion; one of the passengers, who exerted

10. I add the following notices, which have just fallen under my eye. In the Rev. Sir H. M. Wellwood's *Account of the Life and Writings of John Erskine, D. D., late one of the Ministers of Edinburgh*, 1818. 8vo. p. 347. is inserted a Letter from the late Lord Hailes, addressed to Dr. Erskine, and apparently written towards the

himself most, opposed to this philosopher's pretended mathematical demonstrations only the loud invectives of a blind zeal; whereupon Boerhaave, who was always an enemy to triflers, could no longer refrain from asking him calmly, whether he had ever inspected the works of the author he decried? The clamorous orator was at once struck dumb, and fired with silent resentment; another, who had not yet interposed, finding with regret the controversy dropt upon this question, whispered the person next him to learn Boerhaave's name, takes it down in his pocket-book, and as soon as arrived at Leyden, made it his business to propagate the malicious falsehood everywhere, that Boerhaave was become a Spinosist. What an instance this of the violent propensity of mankind to detraction? How monstrous their credulity, who countenanced this calumny against the very man, who had so lately in his philosophical disputation entirely confuted Spinoza, with the whole system of atheism? Yet so far was this or any other consideration from undeceiving the majority, so great were the art and influence of the detractors, that perceiving how generally those suspicions and aversions had obtained, and being now alike qualified for prescribing and preaching, he judged it imprudent to risk the refusal of a licence for the latter, when he had so fair a prospect of rising by the former in a sphere of life less obnoxious to caprice." Dr. Wm. Burton's *Account of the Life and Writings of Herman Boerhaave*, Lond. 1746. 8vo. p. 19. E. H. B.]

end of the year 1790, on the subject of two little books published by his Lordship in that year, and bearing the following titles, according to Dr. Watt's *Bibl. Brit.* : — *The Address of Q. SEPT. TERTULLIAN to SCAPULA TERTULLIUS, Proconsul of Africa*, Edinb. 1790. 12mo. *A Translation of the Address of Q. SEPT. TERTULLIAN to SCAPULA TERTULLIUS, Proconsul of Africa*, Edinb. 1790. 12mo. "His *Translation of TERTULLIAN's Address to SCAPULA*," says Sir H. M. Wellwood, "was perhaps chiefly occasioned by his having discovered, from the perusal of the original, that it would give him an opportunity of making remarks on Mr. Gibbon's work, with regard to other points than those, which relate exclusively to ecclesiastical history. He thought he perceived errors of considerable magnitude in his account of civil transactions, as well as in his representation of the affairs of the church."* His

* [Many classical scholars will be gratified by the perusal of the following notes : —

1. "It would not, adds Lord Woodhouselee, be easy to produce from the works of any modern Latin poet, a more delicate, tender, and pathetic effusion, or an idyllion of greater classical purity, than the iambics he, (Lord Hailes,) 'wrote on the death of his first wife, in child-bed of twins.'

Vidi gemellos, et superbivi parens,

Fausti decus puerperi,

At mox sub uno flebilis vidi parens

Condi gemellos cespiti ;

Lordship, not content with animadverting on Gibbon, seems to have discharged some of his artillery, in defence of Warburton and Hurd, against the redoubtable antagonist of the latter, Dr. Parr : —

*Te, dulcis uxor ! ut mihi sol occidit,
Radiante, dejectus polo !
Obscura vitæ nunc ego per avia,
Heu solus ac dubius feror !"*

Chalmers's *Biogr. Dict.* art. *Dalrymple*.

My excellent friend, the Rev. Charles Hoyle, has favoured me with the following translation : —

I saw, with all a parent's joy and pride,
The happy birth, twin pledges of my bride ;
But soon I saw, with all a parent's woe,
My angel wife, and my twin darlings go
Together to the tomb : then fell the sun
From heaven, and all the joys of life were done.
Now thro' the vale of tears, (ah weary way !)
At random, darkling, and forlorn I stray.

2. *Epitaphium Susannæ Serle,
In Ecclesia de Testwood, in Comitatu Hant.*

*Conjux cara, vale ! — tibi, maritus,
Hoc pono memori manu sepulchrum :
At quales lacrymas tibi rependam,
Dum tristi recolo, Susanna, corde,
Quam constans, animo neque impotente,
Tardi sustuleras acuta lethi,
Me spectans placidis supremum ocellis !
Quod si pro meritis vel ipse flerem,
Quo fletu tua te relicta proles,
Proles parvula, rite prosequetur,*

“ The note about *the Warburtonian school* relates to an anonymous publication, containing, among other things, some translations, in prose and in verse, from Latin authors; all made by Bishop Warburton, when very young, and partly, it should seem, when a mere boy. They were published, from that impatience of being

*Custodem, sociam, ducem, parentem !
At quorsum lacrymæ ? — Valet, raræ
Exemplum pietatis, O Susanna !*

THOMAS WARTON.

The Poems of George Huddesford, M. A. 1, 117.

These verses are inserted in the *Poetical Works of the late Thomas Warton, B. D.* Oxford, 1802. V. 2 p. 254. ; and Dr. R. Mant, the editor, gives the following note : — “ The subject of this elegant and truly classical Epigram was Susannah, first wife of Peter Serle, Esq. of Little Testwood, in the Parish of Eling, Hants. It is inscribed with some variations, in the Parish-Church of Eling, on a plain marble-tablet ; above which on a pedestal is a female bust, and below the arms of Mr. Serle and his wife, by which she appears to have been of the family of Sir — Stonhouse, Bart. of Berkshire. The monument bears the name of M. Rysbrack. She died on Nov. 15, 1753. in the 30th year of her age. Mr. Warton, in return for this Epitaph, received an acknowledgment from Mr. Serle of 50, or 100 guineas.” The seventh line, as Dr. R. Mant notices, is imitated from Tibullus 1, 1, 59.

*Te spectem, suprema mihi cum venerit hora,
Te teneam moriens deficiente manu.*

My friend, Mr. Hoyle, has sent to me the following translation : —

Farewell, dear wife, a husband pours the moan,—
A husband rears the monumental stone.

seen in print, so incident to young writers; and they were forgotten. A man, eminent for knowledge in the languages, very invidiously republished them lately, and added two little treatises, supposed to have been written near 40 years ago by Bishop Hurd, on account of some things said against Bishop Warburton by Dr. Jortin and

But how find utterance for a woe like mine,
 While groaning I remember thy divine
 Submission, thro' the pangs of lingering death,
 To the dread struggle of expiring breath,
 When the last tender look was fixed on me,
 In love triumphant over agony?
 Or could I weep thee as I ought, how vain
 Were all the sorrows of thine orphan train
 In tribute due to mourn thee without end,
 Their parent, tutor, guide, companion, friend.
 But what can tears avail? — me miserable!
 Farewell, Susannah, loveliest, best, farewell!

3. In Th. Warton's *Inscriptionum Romanarum Metricarum Delectus*, Lond. 1758. 4to. p. 33, = *Poetical Works* 2, 355. we have the following lines, with this annotation:—" *Hoc Carmen, nuperrime erutum, nondumque typis divulgatum, ex Italia non ita pridem transmisit amicus eruditissimus, harum studiosissimus elegantiarum.*" Dr. Mant p. 294, makes the following remarks:—" I look on this highly elegant Epigram as in the main original. It was not introduced into the edition of Warton's *Poems* in 1791, as the two last-mentioned were; but in the 2nd vol. of his *Essay on Pope* Dr. Warton, remarking on the point and antithesis, which overrun Pope's Epitaphs, adds:—
 ' They are consequently very different from the simple sepulchral inscriptions of the ancients, of which that of Meleager
 ' on his wife in the *Greek Anthology* is a model and master-piece; and in which taste a living author, that must be name-

a Dr. Leland, (not the author of the *View of the Deistical Writers.*) This also I considered as an invidious publication, because the controversy with Dr. Leland was a slight and occasional thing ; and because the dispute between Dr. Jortin and Bishop Warburton, terminated *as such things should do*, (these were the words of Dr. Jortin

‘less, has written the following hendecasyllables.’ I beg to add that the Epitaph on Mrs. Serle, *Conjux cara, vale*, etc. is deserving of the same distinction. That before us is, as I before intimated, partly modelled on one of Callimachus, *Anthol.* 3, 12, 53. ; and the fifth line,

Ævi ver ageres novum tenelli,

as Mr. J. Warton mentioned to me, appears to have been suggested by Catullus *Carm.* 68, 16. .

Jucundum cum ætas florida ver ageret.”

In V. l. p. clx, Dr. Mant observes : — “ The Epitaph on Mrs. Serle, and that in the *Inscriptionum Delectus*, which begins *O dulcis puer*, have all the delicacy and tenderness of the purest Greek models, and are such as might have proceeded from Meleager or Callimachus, had they written in the language of Catullus.”

After this prefatory matter I copy the lines themselves : —

Mediolani

D. M.

Avus M. Nepot. optum. Mar.

Vix. Ann. xiii. Mens. xi. Dieb. x.

O dulcis puer, O venuste Marce,

O multi puer et meri leporis,

Festivi puer ingeni, valetō !

Ergo cum, virideis vicens per annos,

Ævi ver ageres novum tenelli,

Vidisti Stygias peremptus undas ?

to me,) in an amicable way. Dr. Jortin, I am afraid, did not include Bishop Hurd in the treaty of peace; for he made some allusion to this dispute, in a note in the *Life of Erasmus*, which contains an oblique sneer at something supposed to have been said by Dr. Hurd. Of this no notice was taken; and the whole matter would have been

*Tuum, mæstus avus, tuum propinqui
Os plenum lepida loquacitate,
Et risus facileis tuos requirunt.
Te lusus, puer, in suos suætos
Æquales vocitant tui frequenter.
At surdus recubas, trahisque somnos
Cunctis denique, Marce, dormiundos.*

One critical remark I would offer to the man of taste, that *suos suætos* is a very inharmonious alliteration. The following translation was sent to me by Mr. Hoyle:—

Dearest and best, farewell, dear, lovely boy,
Of nature's purest mould, all light and joy:
And must thou, must thou, in thy vernal bloom
Of youth, descend untimely to the tomb?
Long shall thy grandsire, long thy friends deplore
That laugh, that cherub prattle now no more.
O my lost boy! thy fond companions court
Full oft thy presence at th' accustomed sport.
But ah! thou hearest not; and we, that weep
Thy dull, cold slumber, soon with thee shall sleep.

4. On the fly-leaf of a *Lucretius* in the Library of Jacob Bryant, (I believe that the book is now in the library of King's College, Cambridge,) these verses were written; they were communicated by me to the *Classical Journal* 9, 174.:—

*“Versus, inspecto libro, quem mihi dono dederat, longo
post tempore compositi:*

forgotten, had it not been recalled to men's memory by the publication in question, which is accompanied with many notes. The notes sometimes extol, and sometimes degrade Bishop Warburton; sometimes faintly praise, and at other times abuse Bishop Hurd in a very illiberal way. I can see, through the whole of the notes, a party-

*In Juvenem optimum et amicissimum, S. N. Coll. Regal.
Cantabr. Alumnum, quem ex animo amavi, quique præ-
mature obitu anno 1737. decessit."*

Jam mihi canities capiti superingruit, et jam

Lustra senescenti præteriere decem ;

Ex quo, dulce caput, venit vis effera morbi,

Teque adeo in tenebras mersit acerba dies :

At non ferre meæ potuere obliviam menti ;

In memori semper pectore vivus ades.

Qui poteram, O juvenis donis cælestibus aucte,

Suavis amicitia non meminisse tuæ ?

Heu ! pietas, virtusque brevis, moresque caduci,

Ingenium, et raro conspicienda fides.

Præcipue ante oculos surgit tua dulcis imago,

Egregium hoc quoties pignus amoris adest :

Hoc mihi cum dederas, subito gravis hora secuta est,

Teque meo eripuit mors inopina sinu.

Cura manet, semperque mihi recidiva manebit ;

Mors tua delenda est non nisi morte mea.

These beautiful lines, which were greatly admired by Dr. Parr, are thus translated in a Letter of Mr. Hoyle, addressed to myself: —

Friend of my heart, from that unhappy day,
When death inexorably claimed his prey,
Full fifty years have swept along ; and now
The blossoms of the grave are on my brow :

spirit, and an envious disposition, on account of the personal favour shewn by the King to Bishop Hurd. His Majesty's liking to Bishop Hurd is the truest thing in the book. This I saw very clearly in the course of a conversation, which the King did me the honour very lately of holding with me. The publisher of the work highly praised Bishop Halifax by name; and yet, as I now suspect, censures and ridicules him, without a name, in the passage which gave occasion to my note."

Sir H. M. Wellwood subjoins the following remarks:—

"Of his note about the *Warburtonian school*, there is no occasion to say more than that it shews his Lordship's attachment to his literary friends, and the affectionate interest with which he regarded their memory. He is probably right in his objection to the use of this epithet, considering the quarter, from which it originally proceeded. But it is unpleasant to observe from the paragraph, with which he has connected it in the preceding Letter, that the dispute between such considerable men

But nothing can oblivion's balm impart,
 And still thyself art present in my heart.
 And how can I forget, heaven-gifted youth,
 Thy tender friendship, thine unequalled truth?
 Ah me, what talents, virtues, graces bright
 Were thine; and ah, how speedy was their flight!
 Yet most these leaves, thy pledge of love, renew
 My grief, and bring thine image back to view.
 Scarce hadst thou given them, ere the cruel doom
 Dragged thee from my fond bosom to the tomb:
 And grief alone remains; to think and sigh;
 Thy death lamenting till myself must die.

E. H. B.]

as Warburton, Hurd, and Jortin, is so frequently brought before the public, when they can no longer answer for themselves. It is a circumstance, which affords a striking lesson to other men, whose names are likely to survive them, to keep their private differences among themselves, so as not to give an opportunity to others to publish them to the world, after their death; and above all, to save their friends from the mortification of finding them transmitted to posterity in their own writings. There are no human beings free from defects, or incapable of shewing them in their private competitions. But the public may well forget the weaknesses of eminent men, in the honour due to their learning, and to their acknowledged services to religion or literature. Warburton's name will always hold a prominent place in the literary and theological history of his time. Hurd's *Discourses on Prophecy*, and Jortin's *Life of Erasmus*, as well as his *Remarks on Ecclesiastical History*, will be read with advantage and delight, long after every private competition of the age, in which they wrote, shall be buried in oblivion."

1. I am well pleased with the general candour and impartiality, the moderation and liberality of Sir H. M. Wellwood. 2. As I am not in possession of Lord Hailes's book, and have never seen the note alluded to, I am not able to make any remarks on it. But I *conjecture* that the term *Warburtonian school* is by Lord H. referred to Dr. Parr as the originator; and if this be the fact, his Lordship seems to be under a mistake. For the phrase had been in use long before the publication of Dr. Parr's work. 3. When the

reverend Baronet complains that "the dispute between such considerable men as Warburton, Hurd, and Jortin, is so frequently brought before the public, when they can no longer answer for themselves," he should recollect that, as Warburton and Hurd were both guilty of great injustice towards Jortin, and as neither of them ever retracted what they had malignantly said or maliciously done against that elegant and eminent scholar, it was most praiseworthy in Dr. Parr, or in any other member of the literary community, to stand forward as the champion of Jortin during the life of Jortin, or to vindicate his memory, after he had ceased to be numbered among the living. 4. Dr. Parr has sketched the character of Jortin in those true colours, which will never fade; and he often remarked to me that his eulogy on Jortin had given great additional celebrity to his writings, and had caused a large and continued sale of his *Sermons* in particular. 5. Lord Hailes insinuates that, because Hurd's attack on Jortin and Leland was of near 40 years' standing, it was an "invidious" thing in Dr. Parr to bring the matter again before the public; but it is never too late to do justice, and, as Hurd had never retracted what he had unjustly said against Jortin and Leland, the Bishop had withheld justice for "near 40 years," and Dr. Parr's *demerit*, it seems, consisted in inflicting deserved

punishment on Hurd, and in securing for the memories of Jortin and Leland the justice so long and so basely withheld. 6. If such conduct in Dr. Parr was "invidious," what shall we say of Hurd himself, who in 1794, published his *Life of Warburton* without any mention of Jortin or Leland, without one word of regret at the unjust treatment of them, — what shall we say of the Bishop himself, who had solemnly affixed his *imprimatur* to the volume of *Correspondence between himself and Warburton*, in which Jortin and Leland are most unjustly treated, and by which publication Hurd wished alike to immortalise his hatred of those eminent men, and to preserve the memory of the controversy? 7. Lord Hailes speaks of the dispute with Leland as a slight and occasional thing: "was it so considered by Warburton, Hurd, and Leland himself, and the literary public? If it was not, there was no necessity for Dr. Parr to regard it as "a slight" occurrence, and nothing "invidious," but everything just and proper in his vindicating the memory of Leland. 8. Lord Hailes, condemning Dr. Parr's "invidious" conduct, appeals to certain language addressed to him by Jortin, who spoke of the dispute between himself and Warburton as "having terminated *as such things should do*, in an amicable way." But his Lordship either misunderstood Jortin, or reported

only a part of the conversation ; for the dispute did *not* terminate “ in an amicable way,”—no reconciliation ever took place between the disputants,—Warburton to the latest period of his life retained the same unjust opinion of Jortin, as is apparent from his *Correspondence with Hurd*,—and it is certain from “ oblique sneers” in Jortin’s writings that he always retained a deep sense of the unjust conduct, which he had experienced from Warburton. Warburton and Jortin did not discharge pamphlets at each other, and in this sense only could the dispute be said “ to have terminated, *as such things should do*, in an amicable way,” i. e. *amicable*, because *not hostile*. 9. Lord Hailes observes that Hurd “ took no notice of an oblique sneer” at himself, made by Jortin in a note, in the *Life of Erasmus*, and that “ the whole matter would have been forgotten, had it not been recalled to men’s memory, by the publication in question.” Now, if Dr. Parr’s book had never been published, the volume of *Correspondence between Warburton and Hurd*, which Hurd solemnly directed to be published on his decease, would have “ recalled the whole matter to men’s memory,” and it is clear as light that Hurd himself *never* intended that the affair should be forgotten. This implacable malignity towards Jortin and Leland is the basest feature in the whole character of Hurd, and marks him out

for reprobation to the latest posterity. 10. Sir H. M. Wellwood says that "it is a circumstance, which affords a striking lesson to other men, whose names are likely to survive them, to keep their private differences among themselves." It is very humane to breathe such a wish, very charitable to offer such advice; but, while human nature is constituted as it is, man will, and ought to sympathise in the feelings of his fellow man, — the zeal of friendship will be displayed in partizanship, — and the more "considerable" and eminent the men are, who have "private differences," the greater is the chance of publicity being given to them, while the disputants are living, and after their death. I add that "the private differences" of ordinary individuals are of no public importance; but that those, which occur among "considerable" men, may be of great public importance, because 1. we take an interest in the private affairs of eminent men, 2. we know that such "differences" may materially affect their literary and moral character, 3. we have the means afforded to us of taking a less disguised and *closer* view of their literary and moral character, — their bad passions or their good qualities are more strongly developed, while their intellect is, by vehement opposition, roused to its most vigorous exertions, and their ample stores of learning are diffused in rich prodigality through

every page, enlightening every reader, and captivating every heart. 11. Lord Hailes insinuates that it was indecent in Dr. Parr to republish the juvenile and puerile compositions of Warburton, which had been forgotten. Now in reply to this remark, I shall merely observe that these compositions were *not* forgotten,—that they had been frequently referred to with malicious pleasure by the adversaries of Warburton,—that copies of them were eagerly bought up,—that Mr. E. Curll found the demand for them so great as to induce him to republish them,—that Warburton was sorely annoyed by the enquiries made after, and the references made to, these compositions,—that Hurd, in the *Correspondence with Warburton*, speaks of them, or a part of them, in his own name, and in the name of Dr. Balguy, as evincing much juvenile talent, and he undesignedly establishes their claim to be admitted into the collection of Warburton's *Works*, and thereby condemns himself for having omitted them, and amply justifies Dr. Parr for having supplied the omission. 12. Lord Hailes represents Dr. Parr's book as “accompanied with many notes,” and states that the notes sometimes extol, and sometimes degrade Bishop Warburton.” What Lord H. calls “notes,” are the *Advertisement*, the *Dedication*, and the *Preface*, with *foot-notes*. If “the notes sometimes extol, and sometimes

degrade Bishop Warburton," it is a plain proof that the writer was not actuated by motives of malice, but directed by principles of justice. Did his Lordship, then, acquiesce in every syllable of the *praise*, and dissent only from every syllable of the *censure*? If so, what was the value of his *impartial* judgment, which could discern no fault in his friend? 13. Lord H. adds that "the notes sometimes faintly praise, and at other times abuse Bishop Hurd in a very illiberal way." "The notes" do *not* "faintly praise;" wherever praise is given, it is given not grudgingly, but generously, and if the praise is thinly scattered over the *Preface* and the *Dedication*, it is the fault not of Dr. Parr, who wanted materials for praise, but of Hurd himself, whose character presented larger and richer materials for censure. 14. Lord Hailes "can discern through the whole of the notes a party-spirit, and an envious disposition, on account of the personal favour shewn by the King to Bishop Hurd." His Lordship is correct in attributing to Dr. Parr "a party-spirit;" for Dr. Parr avowedly took the part of Jortin and Leland, whom he justly considered to be injured men, and through whom he designed to support the general interests of literature. His Lordship's eyes must have been uncommonly penetrating "to discern through the whole of the notes an envious disposition," when

every single note is capable of being explained on a different principle of action, and when envy had no seat in Dr. Parr's breast. 15. "His Majesty's liking to Bishop Hurd," says his Lordship, "is the truest thing in the book." No, — there are things equally true, viz. the UNAMIABLE character of Hurd himself, *sketched to the life*, and the AMIABLE characters of Jortin and Leland, also sketched by the same master-hand. 16. "The publisher of the work," continues his Lordship, "highly praised Bishop Halifax by name; and yet, as I now suspect, censures and ridicules him, without a name, in the passage which gave occasion to my note."* I can give no *full* answer to this charge without having before me a copy of Lord Hailes's note. The mention of Dr. Halifax by Dr. Parr occurs in the *Dedication* p. 155. :—

* [Warburton was one of the correspondents of Dr. John Erskine, and a part of his correspondence is quoted in Sir H. M. Wellwood's *Account of the Life and Writings of Dr. Erskine* with comments by the biographer, pp. 42—64. 164—186. I shall quote only two or three amusing portions of it.

Warburton, in a Letter dated, *Bedford-Row, Oct. 25, 1748.* writes thus:—"I had the honour of your obliging Letter, in which you tell me, you had been so kind to send me Mr. Geddes's book, which, on my coming to town last night, I found at my house. I have just run over a page or two, (which is all of that part, which relates to me, I shall ever look into, for I have done with controversy,) and I think your judgment of it is right. You will not be displeased to

“ For my part, however, I am disposed to pardon, and even to applaud the ruffian plunders of an adventurer, who from the stores of his own capacious and active mind was able to enrich and dignify his spoils,— to mould them into various and striking forms,— to deck them with new and becoming ornaments, and apply them to purposes,

find it confirmed by the book, which comes along with this for your kind acceptance. There you will see all that Mr. Geddes and his friends had cavilled at, fully obviated long before the publication of his book. You will not be surprised at the vivacity of some parts of it, when you understand it is in answer to the Billingsgate-abuse of two very worthless authors, but who are the heroes of your Glasgow-divines.”

The biographer thus comments on the above-cited extract :—

“ When Warburton supposed that *he was done with controversy*, he knew little of himself, or affected an indifference with regard to his opponents, which he did not feel. At the same moment when he expresses himself in this manner, he sends his correspondent one of his controversial pamphlets, which contained a sufficient portion of asperity against writers, whom, whatever their pretensions in other respects might be, because they are his antagonists, he allows himself to stigmatize as ‘ worthless authors.’ Language of this kind is not unusual to Warburton. Amidst all his respectable qualities, he could never read with patience any thing that was published to controvert his doctrines, and was always too apt to sharpen his literary hostilities with personal invectives. The two writers referred to in this Letter, are evidently Dr. Stebbing and Dr. Sykes, who had attacked him, the one on his *Interpretation of the Command given to Sacrifice Isaac*; and the other, on his *Account of the Ancient Legislators, of the Double Doctrine of the Philosophers, of the Theocracy of the Jews, and of Sir Isaac Newton’s Chronology*. Warburton’s answers have in-

at once the most unexpected and the most splendid." "I have adopted this expression (*adventurer*) from Bishop Halifax, who, in the same passage, styles Warburton 'the most illustrious author of the age.' What Bishop Halifax really is in the republic of learning, it can be no disgrace for any other scholar to be, and therefore I shall,

deed all the *vivacity*, (a term, by which he intended to express the *severity of sarcasm*,) which he mentions to his correspondent. Whether they are always conclusive, is not so clear. Though he tells his opponents also, *that he had done with controversy*, the public are sufficiently aware that he found many opportunities afterwards of retracting this expression of his chagrin."

In another Letter, dated *Prior-Park, May, 1, 1753*. Warburton writes thus:—"I think your countrymen have shewn a very becoming resentment against Hume's books; one of the most pernicious writers of this age,—not for his abilities, but his malice and vanity, which have led him to treat the most venerable and sacred subjects with an insolence and wantonness, which no age or country but ours would bear." Sir H. M. Wellwood thus comments on this passage:—"Mr. Hume, whom he affected to *despise*, as much as he differed from him, had, about this time, been disappointed of the *Moral-Philosophy* Chair in the University of Edinburgh, upon the *avisandum*, (as it is called,) of the Ministers of Edinburgh. The Magistrates and Town-council are the patrons of the University. But with regard to certain offices, of which the *Moral-Philosophy* Chair is one, the Ministers of Edinburgh have a right, by the constitution of the University, to give an opinion to the patrons. On this occasion, the Ministers gave a decided opinion against Mr. Hume on account of the sceptical opinions, which he had published; and declared their preference of the late James Balfour, Esq. of Pilrig, who was in

without hesitation, apply 'to the most illustrious author of the age,' the name of an *adventurer*. Bishop Warburton, in the *Dedication* of the 3d volume of the *Divine Legation*, represents himself as 'seized with that epidemic malady of idle visionary men, the projecting to

consequence elected to the Professorship,—a man, who united to the learning of a philosopher, the purity of mind and the sincerity of a Christian. From the date, this is undoubtedly the fact, to which Warburton alluded, when he mentioned 'the becoming resentment against Mr. Hume's books,' of which Dr. Erskine had informed him from Scotland. His remarks on the subject are nearly of the same character with the language, which was afterwards stigmatized by Hume as 'the petulance and scurrility of the Warburtonian school.' Hume applied these expressions to an attack made on him in the name of Dr. Hurd, which, from Hurd's *Life of Warburton*, appears at last to have been the work of Warburton himself. The contempt, which Warburton affected for Mr. Hume, is sometimes amusing. As a pernicious writer, he represents him as provoking hostility, 'not so much by his abilities, as by his malice and vanity.' And the following singular passage occurs in his *Correspondence with Hurd* p. 14. He was then writing his *Julian* : — 'Sept. 28, 1749. I am 'strongly tempted to have a stroke at Hume in parting. He 'is the author of a little book called *Philosophical Essays*; in 'one part of which he argues against the being of a God, and 'in another, (very needlessly you will say,) against the possibility of miracles. He has crowned the liberty of the press. 'And yet he has a considerable post under government. I 'have a great mind to do justice on his argument against miracles, which I think might be done in a few words. 'But does he deserve notice? Is he known among you?' (meaning 'at Cambridge.) 'Pray answer these questions. For, if his

‘instruct and inform the public.’ See *Preface* to the last edition of *Three Sermons* published at Cambridge by Dr. Halifax, and the *Dedication* of vol. 3. of the *D. L.*”

And in the *Preface* p. 183. :—

“In the fulness of his meridian glory, he (Warburton)

own weight keeps him down, I should be sorry to contribute to his advancement to any place but the pillory.’”

(This calls to my mind a passage in Sir James Mackintosh’s *Vindiciæ Gallicæ* 4th Ed. 1792. p. 138. :— “Mr. Burke’s remark on the English free-thinkers is unworthy of him. It more resembles the rant, by which priests inflame the languid bigotry of their fanatical adherents, than the calm, ingenuous, and manly criticism of a philosopher and a scholar. Had he made extensive enquiries among his learned friends, he must have found many, who read and admired COLLINS’s incompatible tract on *Liberty and Necessity*. Had he looked abroad into the world, he would have found many, who read the philosophical works of Bolingbroke, not as philosophy, but as eloquent and splendid declamation. What he means by ‘their successors,’ I *will* not conjecture; I *will* not suppose that with Dr. HURD, he regards DAVID HUME as ‘a puny dialectician from the north!’ Yet it is hard to understand him in any other sense.”)

In p. 374, Sir H. M. Wellwood inserts a Letter addressed by Bishop Hurd to Dr. Erskine, and he subjoins the following remarks :— “Dr. Hurd was undoubtedly highly respectable, both as a man of talents and literature, and as a Christian Bishop, who had the best intentions. He appears to least advantage in his *Correspondence* with Warburton, to whom he discovers a perpetual subserviency, and sometimes, perhaps, a degree of servility; though, when he published their *Correspondence*, he does not seem to have been aware that he was conveying this idea of himself to posterity.” E. H. B.]

was caressed by Lord Hardwicke, and Lord Mansfield; and his setting lustre was viewed with nobler feelings than those of mere forgiveness, by the amiable and venerable Dr. Lowth. Halifax revered him, Balguy loved him, and in two immortal works, Johnson has stood forth in the foremost rank of his admirers."

In another passage he alludes to Dr. Halifax, but does not name him:—

"Two or three times Dr. Parr has publicly censured, in Bishop Halifax, of whom, however, he thought highly, 'the Warburtonian spirit,' which induced him contemptuously to call the author of the *Credibility of the Gospel-History* 'the laborious Dr. Lardner,' (*Preface to Warburtonian Tracts* p. 189.) 'To my weak understanding and grovelling spirit,' says he, (*Reply to Combe* p. 29,) 'it does not seem the best method for supporting the general interests of literature and religion, that one scholar should speak thus of another, not upon a doubtful or unimportant subject of taste or criticism, but upon the merits of a work, intended like that of Dr. Lardner, to uphold the common cause of Christianity.'" The Rev. Wm. Field's *Memoirs of Dr. Parr* 2, 278.

But, as I have now finished my comments on the observations of Lord Hailes, it may be as well for me to take a closer view of this branch of the Warburtonian subject for the purpose of explaining and vindicating Dr. Parr's conduct in respect to Dr. Halifax. The latter was a decided Warburtonian, a worshipper of the great idol, and an intimate friend of Dr. Hurd. Warburton thus writes in a Letter to Hurd p. 460. :— "*Noë.*

11, 1770. You had taught me to think well of Dr. Halifax ; and my regard for him, I dare say, is not ill-placed." And in p. 476. : — "*May 2, 1773.* If you think Trinity-Hall the best place for a student intended for the law, you will write to Dr. Halifax, who, I dare say, will give you all the assistance in his power."

The intriguing, courtly, and servile spirit of Bishop Halifax is sufficiently developed in the details of his conduct towards his patriotic, philanthropic, and venerable relation, Dr. John Jebb :—

"Mr. Chappelow, Professor of Arabic, died on Jan. 14, 1768. Upon his decease, Mr. Jebb offered himself a candidate for the Professorship. He had previously qualified himself in the Arabic language by much application and study, and, I have some reason to think, not without a view to that appointment, particularly as the very advanced age of Mr. Chappelow made a vacancy an event, that might naturally be expected at no very distant time. The competitors for this office were few ; and I remember to have heard the general voice of the University decidedly in favour of Mr. Jebb. There arose, however, a candidate, whose success superseded Mr. Jebb's well-founded pretensions ; and that candidate was his near relation,* and, I believe, at that time, his

* [“Samuel Halifax, a learned English Prelate, was born at Mansfield in Derbyshire, Jan. 18, 1733. He was the eldest son of Mr. Sam. Halifax, apothecary, by Hannah, daughter of Mr. Jebb of Mansfield, by which alliance our author became first cousin of the late Sir Richard, and Dr. John Jebb.” *Chalmers's Biogr. Dict.* E. H. B.]

friend. The person here meant was Dr. Samuel Halifax, who was then the representative or deputy of Dr. Ridlington, Professor of Civil Law, to whose chair he was considered by himself as heir-apparent, and to which he actually proceeded two years afterwards. When the University were disposed to be friendly to our author, it is to be lamented that he found an adversary, who, from academical connections, had the greater interest among the heads of houses, with whom lay the election. It is also to be regretted that the same gentleman, who was so well assured of succeeding soon to the chair of civil law, (the immediate line, in which he was engaged,) should impatiently seize the passing offer of the Arabic Professorship, to the prejudice of another, who would so honourably have filled it; and who would have devoted some time at least to the teaching that language in the University, which, it may be presumed, was certainly in the contemplation of the founder." 1, 20.

(It is to me sufficiently clear that Dr. Halifax's sole object was,—whether he acted by the suggestion of his own mind, or by the instigation of others,—*to keep out Dr. Jebb.*)

"Dr. Halifax succeeding to the Professorship of Civil Law, in the month of Oct. 1770, upon the death of Dr. Ridlington, Mr. Jebb once more solicited that of Arabic, which Dr. Halifax then vacated, but, as he had now, by exercising that liberty of prophesying, which becomes every Protestant Christian, and by recommending the same to others, in his Theological Lectures, greatly offended the majority of the electors, he was again disappointed. When he was opposed by Dr. Halifax, the electors were well-inclined to do justice to his learning;

on his second canvass for the same office, the spirit of enquiry, which he had raised among the younger students, was imputed to him as a crime deserving the resentment of their seniors. In these observations, his opponent is no way concerned. Mr. Craven, the successful candidate, was a truly respectable character, and now enjoys with reputation that laurel, which friendship would have placed on the brow of Mr. Jebb." P. 27.

"The attention of the University was much occupied, at this time, as may naturally be supposed, in the discussion of the right of Protestant Churches to require subscription to systematical confessions of faith and doctrine. Dr. Sam. Halifax, now Bishop of Gloucester, appeared among the most prompt and ready of those champions, who, having denied the right to the Church of Rome, claimed it, as belonging to the Church of England: he also professed to defend the specific doctrines, which are contained in the formularies of the established Church. It might seem invidious to say more of his labours on this occasion; but it certainly would not have lessened the estimation, either of his judgment or his zeal, in the opinion of his auditors, had he spared that inundation of personal abuse of Mr. Jebb, which would have graced a much superior composition, and assuredly added no beauty to his own. The *Sermons*, in the subsequent corrected state, in which they are given to the public, are now only memorable for the singular futility of their argument; and would have been forgotten but for the masterly, though severe, *Letter* they occasioned to be addressed to the author. This *Letter* was generally ascribed to the Rev. Samuel Blackall, then Fellow of Emmanuel College, but lately presented by that Society to the Rectory of

Loughborough in Leicestershire. See *Three Sermons preached before the University of Cambridge, occasioned by an Attempt to abolish Subscription to the xxxix Articles of Religion*, printed 1772. Also, *A Letter to Dr. Halifax, upon the Subject of his three Discourses, etc. second Edition*, printed the same year. It seems to have been mutually agreed between the preacher and the *Letter*-writer, though with very unequal success, ‘not to render an enemy considerable by opposition, whose malice may most effectually be disarmed by contempt.’ (See Dr. Halifax’s *Preface* to the third edition of his *Sermons*, p. xi.) Mr. Blackall, it is presumed, took the advice given by Dr. Halifax, and dropt his acquaintance.” P. 33.

“Mr. Jebb’s account of their, (the Syndics,) proceedings, in another *Letter* to a friend, dated *March 16*, will not be uninteresting to those, who are acquainted with the University of Cambridge. ‘The Syndicate,’ says he, ‘have met twice. The Vice-Chancellor, (Dr. Caryl,) gives general satisfaction by his very candid behaviour, and able manner of doing business. The Duke of Grafton has recommended it to the Syndicate to take into their consideration, the case of the Fellow-commoners and Noblemen; they have done so, and, I am informed, have passed some very good resolutions, as the materials and ground-works of their plan. They were three hours engaged in business on Monday; they meet again to-morrow. You cannot imagine how greatly certain spirits are alarmed with the disposition there appears to do something effectual. Dr. Powell, and the Emmanuel-men, and Dr. Halifax, labour to spoil what the friends of literature and good morals are meditating to establish. I trust their power to do harm will be restrained by the general wishes

of the University, to provide against those early habits of dissipation, which are formed through the want of proper objects for employment. I endeavour to keep out of sight as much as I can, as I find my presence occasions jealousies, and heart-burnings; and, for every reason, I am desirous that the work may appear to be done by others, as I see that whatever I propose, would be objected to. Indeed, the Syndics are, in general, men of that character, that I am persuaded they will determine for the best: I am only afraid that the clamours of the discontented may intimidate them. The Vice-Chancellor appears to be a very able and resolute man; and will, I hope, receive that honour, which is due to him.' In a *Letter*, addressed to another person on the following day, (*March 17, 1774.*) in addition to a similar account with the foregoing, he added: — ' Dr. Halifax talks of proposing an insidious Grace, which, it is thought, will embroil matters. The Syndicate resolved that they had power from the Grace to enter upon the subject the Duke recommended, and have nearly completed their work; but he proposed to hazard the whole by offering a Grace to confirm their powers, which may possibly be thrown out.' On *March 28, 1774.* the Syndics finally closed and signed the 19 *Resolutions*, which they had come to, as proper to be submitted to the Senate for their approbation, agreeably to their appointment by the Grace, which passed both houses on *Febr. 17.* ' No words,' says my friend in a *Letter* dated *March 30,* ' can do justice to the Vice-Chancellor and his associates, i. e. the major part of them; for Halifax and Farmer* did all in their power to

* [If Dr. Halifax and Dr. Farmer had lived a few years earlier, and had resided in Northern villages, enlightening the

obstruct and distress their brethren. The Vice-Chancellor's heart is in the cause. Farmer declares it will be the ruin of the University, and shake the foundations of the constitution both in church and state. We hope some time will be allowed before the day of voting. Longmire, Lambert, Collier, Hey, Beadon, are strenuous in their

darkness around them by occasional displays of prejudice, toryism, and bigotry, they would, no doubt, have cordially joined the conspirators against the prose-works of Milton:—

“The love of liberty is a public affection, of which those men must be altogether void, that can suppress or smother anything written in its defence, and tending to serve its glorious cause. What signify professions, when the actions are opposite and contradictory? Could any high-churchman, any partizan of Charles I. have acted a worse, or a different part, than some pretended friends of liberty have done in this instance? Many high-church priests and doctors have laid out considerable sums to destroy the prose-works of Milton, and have purchased copies of his particular writings for the infernal pleasure of consuming them! This hath been practised with such zeal by many of that cursed tribe, that it is a wonder there are any copies left. John Swale, a bookseller of Leeds in Yorkshire, an honest man, though of high-church, told me that he could have more money for burning Milton's *Defence of Liberty and the People of England*, than I would give for the purchase of it. Some priests in that neighbourhood used to meet once a year, and after they are well warmed with strong beer, they sacrificed to the flames the author's *Defensio pro Populo Anglicano*, as also this treatise against the *Εἰκὼν*. I have it in my power to produce more instances of the like sacerdotal spirit, with which in some future publication I may entertain the world.”—

“I am of opinion that the style of this work is the best and most perfect of all his prose-writings. Other men have com-

support. You cannot imagine the vehemency of Dr. Powell, and Mr. Whisson. Yet, I trust, the cause of literature will triumph. I shall leave to the worthy Syndicate the proper method of conducting matters to their completion.' Mr. Jebb was, it seems, too sanguine in his expectations, though he was supported by reason, sound policy, and respectable names." P. 61.

mended the style of his *History* as matchless and incomparable, whose malice could not see, or would not acknowledge the excellency of his other works. It is no secret whence their aversion to Milton proceeds; and whence their caution of naming him as any other writer than a poet. Milton combated superstition and tyranny of every form, and in every degree. Against them he employed his mighty strength, and like a battering ram, beat down all before him. But, notwithstanding these mean arts either to hide, or to disparage him, a little time will make him better known; and the more he is known, the more he will be admired. His works are not like the fugitive, short-lived things of this age, few of which survive their authors; they are substantial, durable, eternal writings, which will never die,—never perish, whilst reason, truth, and liberty have a being in these nations."

Mr. Baron's account of the *anti-Miltonic* priests reminds me of two quotations, which occur in one of Dr. Disney's notes in his *Memoirs of the Life of Dr. Jebb* 1, 92.: — "The instability of all human institutions is as apparent in the fate of the Roman empire, as in the Roman villa. Dr. Middleton, speaking of Cicero's house at Arpinum, the place of his birth, says that Atticus was charmed with it. 'But there cannot be a better proof,' adds he, 'of the delightfulness of the place, than that it 'is now possessed by a convent of Monks, and called *The Villa of St. Dominic*. Strange revolution, to see Cicero's porticos 'converted to Monkish cloisters! the seat of the most refined

“ Mr. Jebb wrote a particular friend, in reference to the above friend, on the 23d of that month, (April,) as follows:— ‘ The struggle was vehement, but it was resolved, it seems, that I was to have no share in the establishment of any improvement; and this, I am told, from persons of consequence here, was one main reason of their rejection. It is probable you will hear of another propo-

‘ reason, wit, and learning, to a nursery of superstition, bigotry, and enthusiasm! What a pleasure must it give to these Dominican inquisitors, to trample on the ruins of a man, whose writings, by spreading the light of reason and liberty through the world, have been one great instrument of obstructing their unwearied pains to enslave it.’ *Life of Cicero*, 5th edn. V. 1. p. 5. Another villa of the same illustrious Roman, at Puteoli, which was built after the plan of the Academy at Athens, and called by that name, being adorned with a portico and a grove, for the same use of philosophical conferences, ‘ This villa, says Middleton, ‘ was afterwards an Imperial Palace; possessed by Emperor Hadrian, who died and was buried in it; where he is supposed to have breathed out that last and celebrated adieu to his *little, pallid, frightened, fluttering soul*, which would have left him with less regret, if, from Cicero’s habitation on earth, it had known the way to those regions above, where Cicero probably still lives, in the fruition of endless happiness.’ 3, 207. Nor is the fate of this villa much different from that at Arpinum. ‘ It is now’, says the late Mr. Hollis, ‘ possessed by a convent of Franciscan Friars.’ *Memoirs of Th. Hollis, Esq.* 1, 43-5. where the fact is cited, and where the heretical charity of Middleton is supported by the authorities of Erasmus and Luther.”

Dr. Jebb writes in a *Letter* to a friend, dated *Febr. 22, 1776*. V. 1. p. 113:—“ When I first applied for a congregation, the Vice-Chancellor, (Dr. Farmer,) intimated I could

sal from a different quarter. I wish reformation, and shall, therefore, not oppose any salutary measure, from mean and selfish motives. I will support regulations, though Halifax himself propose them; and try to set my adversaries the example of a more candid spirit.' And, to the same effect also, he wrote to another friend on the fol-

present no Graces, having lost my vote by the following Statute: *De Oppugnatoribus Ecclesiæ Anglicanæ*, 1603. *Placeat vobis, ut quicunque doctrinam vel disciplinam Ecclesiæ Anglicanæ, vel ejus partem aliquam legibus publicis stabilitam, scriptis vel dictis, vel quocunque modo in Academia Cantabrigiæ oppugnaverit, ab omni gradu suscipiendo excludatur, et a suscepto suspendatur ipso facto.*" On Febr. 26, he wrote to another friend p. 114.:—"I yesterday presented the Graces to the *Caput*, the Vice-Chancellor made no objection at the time of presentment; he behaved like a Tory, and I gave him a dressing, and publicly charged him with his intolerant declaration about my degree; which many have affected not to believe. One of the *Caput* asked me whether I did or did not put the paragraph and the paper into the *St. James's Chronicle*, (which another's friendship inserted.) I replied that the *Caput* was not met upon such questions; that he had no right to ask it, and I would not answer it. We had many altercations. — After having declared my intention, above a year ago, to bring on this question, and after my new destination, and the Vice-Chancellor's menace about my degree, it becomes me to bring it on again." In another *Letter* dated Febr. 29, he writes p. 116.:—"The Vice-Chancellor received my Graces without an hint about his former menace, which I reminded him of in the presence of his brethren, in order to shame him. He was too wise to press his point, though it is unlikely that the infamous Statute will be abolished. I have had hints of notice being taken by higher authority; but I disregard all appre-

lowing day, in which Letter he says : — ‘ It is now, in a manner, confessed that the late Graces were lost, because Dr. Halifax and the Dean of Ely, (Dr. Thomas,) had objections to the person, who moved the question ; but that, if the measure is again proposed, by persons in authority, the business will be done. I wish too well to the

hensions of this sort.” In V. 3, 278-82. Dr. Jebb states and examines Dr. Farmer’s objection to the reform of education at Cambridge. The statement is thus given : — “ Nov. 11, 1775. It was the opinion of Plato that the influence of music upon the manners of a people is of such importance, that no violent change can be affected in the national taste respecting this amusement, without producing a change in the government. I imagine that the Rev. Dr. F. — had this sentiment of Plato’s in his mind, when he so gravely asserted that the institution of annual examinations in Cambridge, would not only be attended with the ruin of the University, but ‘ might also ‘ shake the constitution both in church and state.’ ”

Let the reader compare this opinion of Dr. Farmer respecting the proposed alterations of academical discipline with the opinion of Dr. Balguy on subscription to Articles, to which Dr. Jebb refers 2, 110. : — “ But, however intimate the connexion may appear between religious knowledge and the public welfare, it has been frequently insinuated, and sometimes openly asserted, that the abolition of subscription to systematical confessions of faith and doctrine, is a measure, which, were it adopted by the ruling powers, would immediately lead to the annihilation of all religious principle in the people, and probably end in the subversion of the state itself. See *A Charge delivered in the Year 1772, by Thomas Balguy, D. D.*” On Balguy’s *Charge* see a note in Archdeacon Blackburne’s *Historical View of the Controversy concerning an Intermediate State*, 2d. Edn. Lond. 1772. p. xlix. E. H. B.]

University and to literature, to hurt so important a question by any desire to have the glory of carrying it. Let a motion come from what quarter it will, I will support it with all my power; and leave to my adversaries the shame of obstructing the establishment of regulations so much wanted, because the agents were not such as they approved. I will only say that in the list of voters for the Graces, you did not see a man, who was not, from conviction, with us; and that in the list of the adversaries, more than half in the main approved, what they opposed by their suffrage. I speak not from presumption; we have it from their own confession.” P. 66.

“ Upon a similar occasion, and in reference to some *Letters* addressed by the same Lady, in one of the public papers, to Dr. Halifax, under the signature of *Priscilla*, it was observed by Mr. Paley ‘*that the Lord had sold Sisera, into the hands of a woman.*’ See *A Defence of the Considerations on the Propriety of Requiring a Subscription to Articles of Faith*, 1774. 8vo.” P. 81.*

* [From I, 114-6. it appears that the renewed efforts of Dr. Jebb in 1776, to establish annual examinations at the University of Cambridge were defeated by the machinations of the wily Hurd. Dr. Jebb writes thus in a *Letter*, which his biographer, Dr. Disney, quotes: — “ The Graces will be lost this afternoon, although there is a considerable majority of resident members in their favour. The Bishops, it is said, at the remonstrance of Hurd, have turned round; and the dastardly friends are running out of the University, as if from a plague. They give every reason but the true one, which seems to be the fear of being caught in my company.” “ The Bishops were never hearty, they fell in with the language of the public, while with us, and when the public began to grow tired,

“ Upon your elevation to the See of Canterbury,” (Dr. Frederick Cornwallis,) “ we were not taught to expect that a double portion of Secker’s persecuting spirit would rest upon Cornwallis. How are we to account from (*for*) your Grace’s opposition to the late Petition of the Clergy? How will you defend your Grace’s declaration that there is no occasion for any alteration in matters of discipline or doctrine? How will you vindicate yourself for encouraging Dr. Halifax in an ungenerous attack upon the writings of your old tutor and friend?” (*Letter* of Dr. Jebb, signed *Rufus*,* *May* 12,

they turned to their natural temper and abhorrence of reformation.” And in another *Letter* dated *Febr.* 29, Dr. Jebb states “ that the Bishops being converted by their brother Hurd, at least twenty of his friends deserted him on the day of trial, and left him with 25 against 39; yet he repented not; he had testified the principles of a Protestant and a Whig, and was confident the ungenerous treatment he had received from his friends, (for of enemies he complained not,) would do more injury to the cause of orthodoxy, than they were aware of.”

E. H. B.]

*[At the beginning of this *Letter* we read: — “ That the Bishop of Gloucester, (Dr. Warburton,) should profess himself a dissenter from the established doctrines, and yet oppose dissenters in their righteous claim to a toleration, is not surprising.”

The reasoning of Bishop Warburton on a religious test is amply examined and ably refuted in p, 50-6, of the celebrated pamphlet, entitled *The Right of Protestant Dissenters to a Compleat Toleration asserted; containing an Historical Account of the Test-Laws, and shewing the Injustice, Inexpediency, and Folly of the Sacramental Test, as now imposed, with*

1772.) “ In the months of March and April 1772, there appeared some *Letters*, in one of the public prints, signed *Erasmus*; these were generally ascribed to Dr. Samuel Halifax. As such, they were soon afterwards considered by two opponents, who subscribed themselves, *Pedunculastix* and *Cicero*.” (Dr. Disney, the biographer of Dr. Jebb.) 3, 60.

“(*Advertisement, Whitehall-Evening-Post, Nov. 1771.*)

“ The opposition, which a certain Lecturer in the University of Cambridge, has met with for three years past, is of so extraordinary a nature, that many persons are

Respect to Protestant Dissenters, with an Answer to the Objection from the Act of Union with Scotland. By a Layman. The Second Edn. corrected. Lond. 1789. 8vo. pp. 99. The author in p. 54, observes: — “ It is with pleasure I turn from a Bishop, whose system savours so much more of tyranny than of Christianity, to the respectable Archdeacon Paley.” In p. 51, he gives the following note: — “ Bishop Warburton tells us that, where there are several religions existing in a State, the State allies itself with the largest; and this, he says, is the reason why the Episcopal is the established Church in England, and the Presbyterian the established Church in Scotland. The alliance, he admits, becomes void, when the Church thus established loses its superiority of extent to any considerable degree, ‘ and a new alliance is of course contracted with the ‘ now prevailing Church for the reasons, which made the old.’ Thus in the Roman empire, the Pagan Church gave way to Christianity, and in English the Popish Church to the Protestant. See *Alliance, 4th Edn.* pp. 284-8. On these principles how would this political Bishop have defended the established Church of Ireland, where the State is *allied* to a religion of smaller extent than another, which is not even tolerated?” E. H. B.]

desirous of seeing it accounted for, upon principles consistent with strict Protestantism, or even with common equity. It does not appear, from any evidences afforded either to the University or the public, that the Lecturer has, in a single instance, deviated from his original proposals, during the course of his reading critical and explanatory Lectures upon the Gospels. The public are in possession of his plan; and a person of high dignity in the Church, of an attested paper, signifying the Lecturer's faithful execution of that plan." "*Three Sermons*, preached by Dr. Samuel Halifax in the University-Church, have been published at the request of the Vice-Chancellor, and some of the Heads of Colleges, since the insertion of this expostulatory address in the public Papers. In these Discourses are contained some expressions, which have been supposed to insinuate a charge, that the Lecturer hath departed from the sacred line of duty, in the execution of his design; but, as the necessary evidence has not as yet been laid before the University or the public, the Lecturer thinks that notwithstanding the Doctor's publication, he is authorised to retain the mode of expression adopted in the *Advertisement*. The Doctor has thought proper to point out the Rev. Dr. Priestley, without any ambiguities, as an object of his reprehension; should he in some future edition of his *Sermons*, condescend to honour the Lecturer with a similar kind of notice, should he, at any time, disclaiming the ungenerous artifices of a disguised adversary, and with the spirit of a real friend to the interests of religion, directly and explicitly apply the accusation of using undue arts to mislead the rising generation, to the Lecturer's character and conduct, and attempt to support it by the

proper evidences, a direct and circumstantial answer will immediately be returned to his charge." (*A Short Account of Theological Lectures now reading at Cambridge,*) 1, 41.* "No notice was taken by Dr. Halifax of this open and manly engagement of the Lecturer to defend himself against the malignant and invidious designs of his adversaries, who continued to throw their mischievous shafts in every shape, without remorse or shame." *Dr. Disney.*

"The first Article of our Church professes to treat of faith in the holy Trinity; an expression not to be found in scripture, a doctrine not connected with the performance of a single duty in social life. A man may believe the contrary, and yet be a good Christian, a good father a good master, a good husband, a good citizen, and a good friend. A speculative divine, therefore, should be indulged in the liberty of believing this Article, of subscribing it, and of writing about it, if he please; but I am so far from thinking it expedient that such an Article should be established by an act of the State, that I should rather wish the Clergy, who are the hired servants of the State, for the purpose I have so often mentioned, of

* [*The Account* p. 17, opens with these words:—"The active zeal of the Bishop of Gloucester, (Dr. Warburton,) has made it unnecessary for me to inform you, — that I have been charged with holding opinions of the most dangerous tendency, opinions which strike at the very foundations of religion and morality; and that I have been professedly endeavouring to overturn the established religion of this country, by inculcating upon the minds of my pupils a set of doctrines in opposition to those, which have received the sanction of ecclesiastical authority." E. H. B.]

inculcating the religious principle, might be prohibited from preaching upon a subject of so inflammatory a contexture, and which, by its very nature, has an obvious tendency to destroy all rational religion, with mutual love and charity, its fairest fruits. With respect, then, to the first Article, in order to make it of any use, the title should be changed; it should be said to treat, not of the Trinity, but of the Unity of God; and the latter part of it should be expunged, not because it is false, but because it is unintelligible, unless by men of very elevated minds. Dr. Halifax asserted, in one of his *Three Sermons preached at Cambridge*, that the three persons of the Godhead ‘*were united, though distinguished; distinguished, though but one.*’ The expression was heard by hundreds; but, with many others of a similar import, was not thought worthy of being retained in the printed copies.” (*Letters on the Subject of Subscription to the Liturgy and xxxix Articles of the Church of England,*) 1, 170.

Dr. Hurd thus notices Bp. Halifax:—

“He (Bp. Warburton’s son) had been placed, much to his father’s satisfaction, under the care of Dr. Halifax, then an eminent Tutor of Trinity-Hall at Cambridge, and the King’s Professor of Law in that University, who in 1782, was advanced to the See of Gloucester, and translated in 1789, to that of St. Asaph. He died March 4, 1790. His distinguished worth and ability deservedly raised him to the high rank he held in the Church. But his character is given more at large in the following elegant inscription, composed by his father-in-law, the Rev. Dr. Wm. Cooke, Dean of Ely, and Provost of King’s Coll. Cam., and engraved on his monument in

the Church of Warsop in Nottinghamshire; of which Church the Bishop was Rector, and in which, for the reason assigned in the two first lines of the Inscription, he was buried: —

*Hic juxta filiolum dulcissimum acerbo olim fato præruptum, paternas exuvias deponi voluit vir reverendissimus Samuel Halifax LL.D. et S. T. P. Ex hac vicinia oriundus, primisque literis imbutus in Academia protenus Cantabrigiensi floruit Juris Civilis Prælector publicus et Professor Regius, in Curia Prærogativa Cantuariensi Facultatum Registrarius, in hac Ecclesia Rector, in Ecclesia Cathedrali Glocestriensi primo, deinde Asaphensi Episcopus, quæ per omnia officia ingenio claruit et eruditione et industria singulari, summa in ecclesiam Anglicanam fide, concionum vi ac suavitate flexanima, scriptorum nitore et elegantia, vita insuper id quod primum sibi semper habuit, inculpabili. Natus est apud Mansfield Jan. 18, 1733. calculo oppressus, properata morte obiit Martii 4, 1790. ætatis æheu 57. Catharina conjux cum filio unico et sex filiabus superstes relicta in aliquod desiderii sui solamen mærens P.**

Hurd's *Life of Warburton* p. 108.

The Epitaph, which Hurd pronounces *elegant*, (and, after *him*, the writer of an article in Chalmers's *Biogr. Dict.*,) has in my opinion little pretension to *elegance*, and is founded on a model very different from that, which was successfully followed by Morcellus and Dr. Parr.*

* My excellent friend, the Rev. David Roderick, in Oct. 1826, communicated to me the following story:— Bishop Halifax had a brother, who was a physician, living in the neighbourhood of Stanmore. Parr and the Rev. Joseph Smith of that

“ The chief object of Dr. Parr’s *Letter (to Dr. Milner,)*” says the *British Critic*, “ was to vindicate Dr. Halifax, the late Bishop of St. Asaph, and Dr. Rennell, the Dean of Winchester, from Milner’s groundless and calumnious aspersions. His character of Bishop Halifax, of whom Milner, in three places of his *End of Controversy*, had, with deliberate falsehood, asserted that he died a

village had a literary dispute ; and Smith appealed to Halifax, knowing him to be Professor of Civil Law at Cambridge. But Halifax with great address replied in official language, *Nolo interponere judicium meum!*

To the same gentleman I am indebted for this story : — Bishop Halifax married one of the daughters of Provost Cooke. When George III. was resident at Cheltenham, he was observed to pay great respect to Mrs. Halifax. This was noticed by some one, who enquired the reason. The reply was that she was a *Cooke*, and therefore secured the respect and the goodwill of his Majesty from his regard for Provost Cooke, her father. ‘ Why,’ said Dean Tucker, ‘ my wife has a fair title ‘ to the friendship of the King ; for I also married a *cook!* ’ The second wife of the Dean had been in that capacity under his own roof. Mrs. Halifax had a pension from the King. This reminds me of a grave discussion between two persons, *Cooke* and *Smith*, which was the more common name. The equity of the case stood thus : — Every village may have its *smith*, but every house has its *cook!*

Provost Cooke was a most pompous and proud man, said Mr. Roderick. When John Norbury’s father and mother came to see their son at King’s College, they all three went to call on the Provost, whose lady appeared and said that the Provost could not sit down in company with a scholar of the College, but would present himself to the father and mother as soon as the young man retired.

Roman Catholic, is drawn with so much force, and truth, and eloquence, and is so highly creditable to his own heart and judgment, that, though long, we extract it with the greatest pleasure : —

‘ It was my good fortune, Sir, to know him personally.
 ‘ Gladly do I bear witness to his unassuming disposition
 ‘ and to his courteous manners. When he sat in the pro-

It is of this celebrated Provost that the following story is told : — When the Rev. Charles Simeon, the well-known evangelical preacher, published a work, to which he gave the unfortunate title of *Skeletons of Sermons*, he presented Cooke with a copy of it. The Provost received it with proud and dignified humility, but added in his significant way, *Skeletons, Skeletons, shall these dry bones live?* The author of the *Pursuits of Literature*, Ed. 7th, 1798. p. 402. has these lines :

‘ Since states and words and volumes, all are new,
 ‘ Armies have *skeletons*, and sermons too ;
 ‘ So teach our Doctors, warlike or divine,
 ‘ Simeon by Cam, or Windham on the Rhine.’

In a note the satirist adds : — “ See CLAUDE’S *Essay on a Sermon with an Appendix, containing 100 Skeletons of Sermons*, etc. by CHARLES SIMEON, M. A. Fellow of King’s Coll. Cam. 1796. This is as ludicrous and absurd in a divine, as the term is offensive and unfeeling in Parliament during the miseries of war.”

I must needs add one more story : —

At a dinner-party one day in the city of Wells, in Somersetshire, said my informant, a gentleman related the following anecdote of Bishop Warburton, who had recently died. At an entertainment given by the Bishop, the conversation at the bottom of the table turned on a proper definition of *orthodoxy* and *heterodoxy*. Two or three vain attempts were made, and

‘fessorial chair at Cambridge, the members of that learned
 ‘University were much delighted with the fluency and
 ‘clearness of his Latinity, and with his readiness and skill
 ‘in conducting the disputes of the Law-schools. It was
 ‘my own lot to keep under him two Acts for my Doctor’s
 ‘Degree; and surely from the preparatory labour, which
 ‘I employed in correcting the language of two Latin
 ‘Theses, and in accumulating materials for a close logical
 ‘dispute, likely to pass before a numerous, intelligent, and
 ‘attentive audience, the obvious inference is that I did
 ‘not set a small value on the abilities and acquirements
 ‘of the Professor. I have seen some of his annual
 ‘Speeches at our Cambridge-Commencement, and, so far
 ‘as my judgment goes, they are highly creditable to his
 ‘erudition, and his taste. He acquired much reputation
 ‘in the University by *Three Sermons*, which he first
 ‘preached there, and afterwards published, during a long
 ‘and important controversy, which had arisen about sub-
 ‘scription to the 39 *Articles*. He gave no inconsiderable
 ‘proof of his diligent researches and clear discernment,
 ‘by an *Analysis of the Roman Law*, as compared with the
 ‘English. He owed much of his fame, and perhaps pre-
 ‘ ferment to the *Lectures*, which he delivered at Lincoln’s
 ‘Inn; and whether he or other eminent Protestants be
 ‘or be not right in considering the Pope as *Antichrist*,

submitted to his Lordship, who jocosely proposed the following
 in their stead — ‘*Orthodoxy is my doxy; and heterodoxy ano-*
ther man’s doxy.’ I have heard that this facetious definition,
 (which was often *quoted* by Professor Porson till it at length
 passed for *his own wit*,) occurs in a *Letter* of Bishop Rundle,
 inserted in the third vol. of the *Elegant Extracts*, but I have
 not found it.

‘ and applying to the Church of Rome many well-known
 ‘ passages in the *Apocalypse*, no impartial judge will refuse
 ‘ to Bishop Halifax the tribute of praise for the skilfulness,
 ‘ which he shews, in the choice and arrangement of his
 ‘ matter, and in the perspicuity and elegance of his style.
 ‘ He was patronized by a temperate and judicious metro-
 ‘ politan, Dr. Cornwallis; — he stood high in the estima-
 ‘ tion of the celebrated Bishop Warburton* ; — he lived
 ‘ upon terms of the most intimate and confidential friend-
 ‘ ship with the very ingenious Bishop Hurd; he was
 ‘ respected as a man of learning by his most learned con-
 ‘ temporaries in the Universities; — he had frequently
 ‘ had access to the sagacious and contemplative recluse,
 ‘ Bishop Law; — he first as a companion, and afterwards
 ‘ as a son-in-law, was intimately connected with the quaint,
 ‘ pompous, but acute and truly critical scholar, Provost
 ‘ Cooke; — he was encountered, and perhaps refuted, by
 ‘ the keen-sighted, strong-armed, high-spirited polemic,
 ‘ Blackall of Emmanuel; — he was opposed, but not de-
 ‘ spised, by the dauntless, stately, and fulminating dicta-
 ‘ tor, Bishop Watson; — he was a most amiable man in
 ‘ domestic life, and his general conduct as a Christian was
 ‘ blameless and even exemplary. Let it not be forgotten
 ‘ too that, while honoured with the acquaintance of living
 ‘ worthies and living scholars, he felt a manly and gene-
 ‘ rous regard for the memory of the dead. You must
 ‘ yourself, Sir, have heard that he republished a *Charge*,
 ‘ written by Bishop Butler of Durham, one of the most

* [It should seem, however, from the *Letters between Warburton and Hurd*, that Warburton had no personal knowledge of Halifax, but that Hurd, who was the particular friend of Halifax, had taught Warburton to think well of him. E. H. B.]

‘ profound philosophers and most enlightened theologians,
 ‘ that ever adorned the Church of England. That *Charge*,
 ‘ Sir, by some unaccountable misconception in the hearers
 ‘ or readers, had for some time been considered as favou-
 ‘ rable to the Church of Rome; but the illusion vanished,
 ‘ when Bishop Halifax republished it, and united with it,
 ‘ what I think, a very judicious *Preface*. Will you par-
 ‘ don me, Sir, for adding that, long before the republica-
 ‘ tion, I had myself adopted and avowed the principles,
 ‘ upon which Dr. Butler reasoned, and that I felt very
 ‘ great satisfaction from the aid of his arguments, and
 ‘ under the protection of his authority? To such per-
 ‘ sons, then, as are acquainted with the events of Bishop
 ‘ Halifax’s life, or the character of his writings, must it
 ‘ not be highly improbable that a Prelate, who upon one
 ‘ occasion, had vindicated the fame of Bishop Butler from
 ‘ the imputation of Popery, and who, upon another, de-
 ‘ fended the cause of the Church of England in opposition
 ‘ to the Church of Rome, should in his last moments have
 ‘ renounced the tenets, which he had so long professed,
 ‘ and so ably maintained?’ Parr’s *Letter to Dr. Milner*
 p. 30-33.

“ Now these, we doubt not, were Dr. Parr’s matured
 and deliberate sentiments respecting the character of that
 distinguished Prelate. Is it, then, to be endured that the
 executors should have given publicity to the splenetic
 sarcasms against Bishop Halifax, which are recorded in
 p. 576 of this *Catalogue*.

(1. ‘ Dr. John Jebb, my friend’s *Account of Theological*
 ‘ *Lectures*, now reading at Cambridge; 2. A very argu-
 ‘ mentative and justly severe *Letter to Professor Halifax*
 ‘ by my friend, Mr. Blackall of Emmanuel; 3. Halifax’s
 ‘ *Three shewy and amply-rewarded Sermons on Subscrip-*

‘*tion*, Cambr. 1772.’) and which it is probable that Dr. Parr himself had long since forgotten? Were they influenced by an impartial desire of furnishing a corrective to what they deemed excessive praise? Or, knowing the public appetite for low slander, when it is directed against distinguished merit, did they publish these *piquant* notes, in the hope of making their books sell? *Judicent æqui.*”

The British Critic No. 5. Jan. 1828. p. 124.

In my opinion, the executors did right in publishing the Ms. notes, which Dr. Parr had written on the fly-leaves, or in the title-pages, or on the margins of his books, 1. because the books were going to be dispersed by public auction, and the Ms. contents would thus become matter of public notoriety, 2. because, as the Ms. contents would be known, it was better to incur the odium of improper publication, than to subject Dr. Parr’s memory to the thousand and one rumours of his having written matter much more offensive than what appears in the *Bibliotheca Parriana*, 3. because the public might expect that what so eminent a man as Dr. Parr had said about his literary contemporaries, should not be withheld. I am very willing to admit that it would have been politic and proper and charitable to accompany some of Dr. Parr’s notices with qualifying remarks. The executors, no doubt, considered that “these *piquant* notes” would give an additional interest to the *Catalogue*, and it was na-

tural, and not improper for them to introduce them with that view. But the Reviewer is mistaken, when he regards Dr. Parr's words, "Three shewy and amply-rewarded Sermons," as "splenetic sarcasms against Bishop Halifax;" for 1. there is no "sarcasm" at all in the words, 2. there is no "splenetic" effusion at all. The fair inference from Dr. Parr's epithet *shewy* is that he deemed the Sermons *specious*, but *unsound* in argument. He never ceased to think so, but in the *Letter to Dr. Milner* he chose to say mildly — "He was encountered, *and perhaps refuted*, but not derided as a puny and clumsy antagonist by the keen-sighted, strong-armed, high-spirited polemic, Blackall of Emmanuel." When Dr. Parr had said, in a note written many years before his death, that the Sermons of Dr. Halifax were "shewy," his meaning is the same, as when, in the *Letter to Dr. Milner* written towards the close of life, he spoke of Blackall as "having encountered and perhaps refuted" the very Sermons in question. But Dr. Parr characterises the Sermons as "shewy and *amply rewarded*." Well, and what then? If Dr. Parr considered that these Sermons had conducted Dr. Halifax to the mitre, it is a plain matter of fact, and no sort of sarcasm, that these Sermons were "amply rewarded." If the Sermons had the merit of sound argument, then they might deserve the reward,

though “ ample ;” but, as the Sermons were in Dr. Parr’s opinion both “ shewy” and unsound, he might most justly and *unsarcastically* consider them as “ amply” and *too* “ amply rewarded.” There were four reasons, which would naturally prevent Dr. Parr from having any great partiality for Bishop Halifax, 1. his courtly and servile spirit, 2. his zealous and uncharitable orthodoxy, 3. his strong attachment to Hurd, his deep veneration for Warburton, and his active sympathy in what related to the literary reputation of either, 4. his treatment of Dr. Parr’s friend, Dr. Jebb, and his conduct throughout the severe struggles for university-reforms. If, then, Dr. Parr had really written in any of his books anything “ sarcastic” about Dr. Halifax, it would have been nothing wonderful ; but in point of fact he did not. When, however, he found Dr. Milner uttering “ a most audacious and malignant calumny” against the memory of Dr. Halifax, he generously resolved to vindicate him, — he nobly discarded all the unpleasant feelings, which had formerly possessed his mind, — he at once *forgot* the political demerits of the Bishop, and eulogised his intellectual, moral, and literary merits in energetic strains, “ amidst the silence of his friends.” He acted on this occasion precisely in the same way as he did in respect to Bishop Hurd. He had written a book against Hurd ;

but this did not hinder him from doing ample justice to Hurd, when the Prince Regent in conversation seemed to him to depreciate the merits of Hurd. In neither case was there any inconsistency of conduct, any retraction of opinion. When he was in conversation defending Hurd before the Prince Regent, he still thought the same of Hurd as he had expressed in the celebrated *Dedication* and *Preface*; and when he wrote the *Letter to Dr. Milner*, in vindication of Bishop Halifax, he still thought the “*Three Sermons* shewy and amply rewarded.”

I shall close this subject of Warburton and Hurd with one or two notices, which will perhaps be not uninteresting to many of my readers.

The following Letter of Warburton discloses a secret part of his history:—

“*Feb. 2, 1740-1.* To let you into this mystery, I am naturally very indolent, and apt to be disgusted with what has been any time in my hands or thoughts. When I published my first Volume, I intended to set about the remainder immediately, but found such a disgust to an old subject, that I deferred it from month to month, and year to year, till at length, not being able to conquer my listlessness, I was forced to have recourse to an old expedient. That is, begin to set the press on work, and so oblige myself unavoidably to keep it a-going. I began this project last year, but grew weary again before I had half got through the first book; and there it stuck till just now, when I set it a-going again, and have

absolutely promised the bookseller to supply him constantly with copy, till the whole Volume is printed, and to get it ready by Lady-day. So that now I hurry through it in a strange manner; and you may expect to find it as incorrect as the former, and for the same reason. Yet I had resolved against serving this Volume so; and still my evil nature prevailed, and I find at length it is in vain to strive with it. I take no pride, I will assure you, in telling you my infirmities. I confess myself as to a friend without any manner of affectation. And that you may see it is so, I would not have you think that natural indolence alone makes me thus play the fool. Distractions of various kinds, inseparable from human life, joined with a naturally melancholy habit, contribute greatly to increase my indolence, and force me often to seek in letters nothing but mere amusement. This makes my reading wild and desultory; and I seek refuge from the uneasiness of thought from any book, let it be what it will, that can engage my attention. There is no one, whose good opinion I more value than yours. And the marks you give me of it, make me so vain, that I was resolved to humble myself in making you this confession. By my manner of writing upon subjects, you would naturally imagine, they afford me pleasure, and attach me thoroughly. I will assure you, No. I have amused myself much in human learning, to wear away the tedious hours inseparable from a melancholy habit. But no earthly thing gives me pleasure, but the ties of natural relation, and the friendship of good men. And for all views of happiness, I have no notion of such a thing, but in the prospects, which revealed religion affords us. You see how I treat you, as if you were my confessor. You are in a more sacred relation

to me : I regard you as my friend." Dr. Warburton's *Letter* to Dr. Doddridge.*

"*April 22, 1741.* You will receive in a very little time my second Volume. I have wrote to Robinson as you directed concerning the Extracts. When you see the book, you will find what a trick I have been played ; in the most impudent piece of plagiarism, that perhaps ever was known at any time. The story is so ungrateful to me that I cannot think of telling it twice. You will see it in an *Advertisement* prefixed. Pray give it in some proper place one stroke of your pen. The man has foolishly ruined his character. But what then? The proving him a scoundrel is putting him in the way to thrive. It is a gentleman too, and of condition, one Coventry,†

*["When afterwards we became more intimate, I ventured to mention to Mrs. Warburton that Mr. Hurd always wondered where it was possible for the Bishop to meet with certain anecdotes, with which not only his conversation, but likewise his writings frequently abounded. 'I could have readily informed him,' replied Mrs. Warburton; 'for, when we passed our winters in London, he would often after his long and severe studies, send out for a whole basket-ful of books from the circulating libraries; and at times I have gone into his study, and found him laughing, though alone; and now and then he would double down some entertaining pages for my after-amusement.'" *Literary and Miscellaneous Memoirs by JOSEPH CRADOCK, Esq. M. A. F. S. A. Lond. 1826. p. 188.*

E. H. B.]

†[The work alluded to is, it seems, distinct from that, which was published in 1736, 8vo. under the following title:—*PHILEMON to HYDASPES, relating to a Conversation with HORTENSIVS, upon the Subject of False Religion.* A second edition appeared in

author of *Philemon to Hydaspes*, to whom I shewed some sheets, and he has stolen my general plan of the *Hieroglyphics*, etc. in a quarto-conversation just published. You will wonder I should let such a sort of writer see anything of mine; but suspend your censure till I tell you the whole history, when I see you." Dr. Warburton's *Letter to Dr. Doddridge*, (*Elegant Extracts*, Bk. 3. S. 2. p. 586.)

1738, 8vo. with the following variation of title: *PHILEMON to HYDASPES, relating to a Conversation with HORTENSIVS upon the Subject of false Religion; in which is endeavoured to be shewn that the best Key to Men's religious Economy is the Observation of their natural Temper, and that every Instance of false Conduct in the one, is to be resolved into some corresponding Peculiarity in the other: with a more particular Application to the Case of an extravagant Devotion.* The first edition of the second Part was published in 1737, with the following title: — *PHILEMON to HYDASPES, relating a second Conversation with HORTENSIVS upon the Subject of false Religion: in which is asserted the general Lawfulness of Pleasure; and the extravagant Severities of some religious Systems are shewn to be a direct Contradiction to the natural Appointment and Constitution of Things.* It should seem from my copy, that the second Part was not republished. The third Part appeared in 1739, with the title: — *PHILEMON to HYDASPES, relating a third Conversation with HORTENSIVS, upon the Subject of false Religion; in which some general Account is endeavoured to be given of the Rise and Constitution of false Theory in Religion in the earlier Pagan World.* A fourth Part was published in 1741, with this title: — *PHILEMON to HYDASPES, relating a fourth Conversation with HORTENSIVS, upon the subject of false Religion; in which a farther general Account is endeavoured to be given of the Rise and Constitution of false Theory in Religion in the*

In the same Letter Warburton passes the following judgment on Middleton's *Life of Cicero*:—

“ You have seen Middleton's *Tully*. The last section is a strange superficial thing. His account of the Academic sect and Tully's sentiments are opposed to mine. For which reason he shewed it me in Ms. I only desire mine and his may be always read together. He gives an account of the Academy from the apologies of the Aca-

earlier *Pagan World*. According to Dr. Watt's *Bibliotheca Britannica*, a fifth *Part* was published in 1744, but this is not in my copy of the book. I think it not improbable that Mr. Coventry was the author of two other tracts, which are advertised by themselves, (and not in any bookseller's list of new publications,) at the end of the third and fourth *Parts*:—“ *A New Essay on Civil Power in Things Sacred, or, An Inquiry after an established Religion, consistent with the just Liberties of Mankind, and practicable under every Form of Government.*” “ *Future Rewards and Punishments believed by the Ancients, particularly the Philosophers ; wherein some Objections of the Rev. Mr. WARBURTON, in his ‘ Divine Legation of Moses,’ are considered, to which is added an Address to Free-Thinkers.*”

In the third *Part* of *Philemon to Hydaspes* p. 26, Warburton is mentioned in these words:—

“ The more obscure the better, (returned HORTENSIVS ;) are you not aware, PHILEMON, that there is always most room for conjecture, where there is least certainty of fact? And 'tis that after all, that furnishes materials to the endless volumes we have been speaking of, and gives, as an excellent writer has it, such a roundness to some favourite systems of divinity, (Warburton's *D. L.* 402.) A few hints, well managed, with an invention to supply chasms, and help out deficiencies, will work wonders in the kind.” Whether Mr. Coventry designed this as an indirect sly censure of Warburton under the mask of

demics themselves; and by the same way I could acquit the Pyrrhonians themselves of scepticism. I say they *pretended* to search for the *probable* in order to determine their judgment, but never found it. He says they did find it. Lucian thought otherwise, who in his *True History*, speaking of the Happy Islands, and how they were peopled from this world, says, the ancient Greek sects were all to be found there except the New Academy;

commendation, and whether Warburton would like to be appealed to as authority in *such* circumstances, are questions, which must be left to the reader's discernment.

Mr. J. Hetherington, who formerly possessed my copy of the book, has written the following words on the fly-leaf:—" *Mem.* These tracts are supposed to be wrote by H. C. of Magd. Coll. in Cambridge, Esq." Dr. Parr has subscribed these words:—" Mr. Coventry wrote *Pompey the Little*. He took orders, and became Vicar of Edgware, Middlesex, and he often preached from a folio-volume of Tillotson's *Sermons*, which lay in the pulpit from week to week. He died of the small-pox. When living at Stanmore, I heard much of his pleasantry, his politeness, and his integrity. I first read this book in the Rev. Dr. Davy's house at Heacham, Norfolk, in Aug. 1816. This copy was most obligingly sent to me by Mr. Holmes, keeper of an Academy at Stratford-on-Avon, Thursday, Febr. 13, 1817. S. PARR." But Dr. Parr has confounded two distinct persons:—

" Francis Coventry, the eldest son of Thomas Coventry, Esq. by Anna Maria Brown, was born in Cambridgeshire, and educated at Magdalen-College, Cambridge, where he took his bachelor's degree in 1748, and his master's in 1752. He was a young man of very considerable talents, and would probably have been more distinguished for polite literature, had he not been cut off in the prime of life by the small-pox in 1759, soon

who still stuck in the neighbourhood, and obstinately refused to set one foot in the island: for truly they had not yet found it *probable* whether it was an island or no."

But in reply to this account, I would remark that the Academics did not '*pretend*' to search for the *probable*, but actually searched for it, whether they found it or not; and Middleton,

after he had been presented by his relation, the Earl of Coventry, to the Donative or Perpetual Curacy of Edgware. He published *Penshurst*, an elegant poem, 1750, reprinted in Doddsley's collection, with a poetical *Epistle* to 'the Hon. Wilmot Vaughan in Wales.' He was also the author of a paper in the *World*, on the absurdities of modern gardening; and of the well-known satirical romance of *Pompey the Little*, 1751. Mr. Gray told Mr. Walpole, in a Letter of that date, '*Pompey* is 'the hasty production of Mr. Coventry, (cousin to him you know,) a young clergyman. I found it out by three characters, which made part of a comedy, that he shewed me, of his own writing.' This cousin was Henry Coventry, author of the *Letters of Philemon to Hydaspes*, and who was one of the writers of the *Athenian Letters*. He was a Fellow of Magdalen-College; once, we are told, a religious enthusiast, and afterwards an infidel. He died Dec. 29, 1752. (Nichols's *Bowyer*; Cole's *Ms. Athenæ*; *British Essayists*; *Preface* to the *World*; Lord Orford's *Works* 5, 388.)" Chalmers's *Biogr. Dict.*

The charge of infidelity, here brought against Henry Coventry, does not seem to derive any countenance from his book, which is only levelled at false religion, and extravagant devotion. Take, for instance, the following specimen as a proof that the writer was *not* an infidel:—

"When I speak here of the *natural* good tendencies of

who asserts that they found it, may not be wider of the mark, than Warburton, who denies that they found it, on the authority of a man of wit, like Lucian, whose grave opinions cannot always be discerned amid the playfulness of his imagination. The Academics might, and, no doubt, did find the *probable* in many matters of opinion,

prayer rightly circumstanced, I would not be understood to exclude any *superior* helps, and assistances to virtue, which may be promised to it in *Scripture*. Something of *this kind* we are there sufficiently warranted to expect from it. Meanwhile, as to the *precise nature* and *degree* of these assistances, that is no where specially determined. From the comparison our *Lord* makes use of to *illustrate* this matter to us, that of the *wind's blowing where it listeth*, from causes to us secret, and imperceptible, we are instructed to think, that the workings of the *Divine Spirit* are by us *undistinguishable* from those of our own *proper* and *natural faculties*. See *John*'s 3, 8.—And indeed were the *Scripture* wholly *silent* in the case, the plain ‘reason of the thing would teach us, that the benefits received ‘by reasonable creatures from any performances, must, as *our* ‘author speaks, be received in a reasonable way. No duties, ‘how well soever performed, can be supposed to operate as ‘charms, nor to influence us as if we were only clock-work, or ‘machines to be acted upon by the arbitrary force of a Superior Being. In the natural and reasonable tendency of them ‘we ought to found our main expectations.’ *Nature and End of the Sacrament*, p. 154, 155.—This by the way may suggest to us how *necessary* a thing a *discreet* and *well-ordered choice* is in the matter of our *devotions*. The sentiments, to which we *familiarise* our minds by the *constant returns* of our *devotional exercises*, will not fail to have a great influence upon the con-

but not in all. "Academici philosophi vocabantur, qui dogmata nulla in opinalibus sectabantur, in utramque partem de his disserentes. In omnibus nempe, quæ sub varias philosophorum opiniones cadebant, dubii, nihil se scire affirmabant, nisi se scire more Socratico. A *Pyrrhonicis* eo differebant, quod de evidentissi-

duct of our lives in general; especially, as they come always attended with a religious impression. Particularly, we should do well to select for our purpose *such forms chiefly* as are most apt to improve our virtue, and to inspire us with an enlarged and active benevolence. The contrary whereof is so visible in the narrow and contracted sentiments of too many religionists, that one cannot help suspecting their devotion is formed upon quite other principles. For my part, I am verily persuaded, that, as nothing has a better effect upon the natural temper, than a manly, rational, benevolent devotion, so nothing does so effectually sour and spoil it, as that illiberal, narrow, and ungenerous sort of devotion, which is too commonly taught and practised by people of a religious turn. Far from opening and enlarging the mind to views of impartial and unlimited benevolence, it inspires in its stead, as a polite author has well expressed it, 'a sort of supernatural charity, which considering the future lives and happiness of mankind instead of the present, and extending itself wholly to another world, has made us leap the bounds of natural humanity in this; has raised antipathies, which no temporal interest could ever do, and taught us the way of plaguing one another most devoutly.' Charact. vol. I. p. 18. — It may not be amiss to observe here, that this way of thinking is not a little countenanced by the very turn and composition of that excellent form of prayer, which was recommended to us by the divine author of our religion himself. The

mis non dubitabant; a *Dogmaticis* autem, quod nullum proprium dogma habebant." M. Aimerichius's *Specimen Veteris Romanæ Litteraturæ Deperditæ, vel adhuc Latentis*, Ferrariæ, 1784. 4to. p. 3.

The tenth of the *Sermons of Bishop Hurd*, preached at *Lincoln's Inn*, is from the text of John 13, 8. *Jesus answered him, if I wash thee not, thou hast no part with me*, p. 177. In the copy now before me, Dr. Parr has written these

Lord's Prayer it is well known, runs throughout in the plural number. We are instructed to say, *Our Father*, Give *Us* this day, Forgive *Us*, Lead *Us* not, Deliver *Us*, &c.; all of them petitions of *universal extent and comprehension*, to be made in the *behalf of all mankind*, as well as of *ourselves*. Should not this teach us, that an *enlarged, universal benevolence* ought ever to accompany our *religious addresses*? And indeed, to consider a little the plain reason of the thing, when can we so properly awaken in our souls a strong *sense and conviction* of our common *alliance* to one another as *beings* of the *same nature and species*, as when we are in a more *especial* manner presenting ourselves before *that Great Being*, who is the *common parent of our species*? Who has signified to us his good pleasure, in a language far more *emphatical and expressive* than any *external declaration*, even the language of our own hearts, that *universal, unlimited benevolence* should be as much the *standing law* of the *moral world*, as *gravitation* is of the *natural*; and that the *body-social* should be as firmly knit together in love by the *cords of a man*, as the Scripture elegantly speaks, the ties of mutual kindness and good affection, as *natural bodies* are held together in their respective cohesions by the mutual attractions of their several parts?"

words: — “The Bishop’s explanation is not peculiar to him: see Stockius and Michaelis, quoted by Koecher.* The Bishop, I own, has defended the paradox with great ingenuity.”

In p. 187, Hurd writes: — “This was apparently the momentous instruction, which it was our Lord’s purpose to convey in this transaction. He would *first* shew that we were to be washed in his blood; and *then*, subordinately, that we were to follow his example in a readiness *to do as he had done*; that is, not only to *wash* each other, but, emblematically still, to lay down our lives, and pour out our blood, if need be, for the sake of the brethren. All circumstances concur to assure us, that such was the real secret intent of this mysterious washing; and thus, at length, we understand the full purport of those words — *If I wash thee not, thou hast no part with me.*”

Bishop Hurd in his second *Sermon preached at Lincoln’s Inn*, p. 37, makes the following remark: — “For thus the *Christian system* has in fact been reviled by such, as have seen, or *would* only see it, through the false medium of Popish or Calvinistical ideas; and thus the *system of nature itself* hath, it is said, been blas-

* From the difficulty of reading Dr. Parr’s hand, it is possible that I may have made a mistake in respect to this name. I possess two works of Koecher, which belonged to Dr. Parr; but in them I find no traces of the matter referred to.

phemed by one, who judged of it from the intricacies of a certain astronomical hypothesis, — *Alphonsus the Wise*. I go on the common supposition that this prince intended a reflection on the *system of nature* itself; but perhaps his purpose was no more than, in a strong way of expression, (though it must be owned, no very decent one,) to reprobate the *hypothesis*, (the *Ptolemaic*,) which set that system in so bad a light.”

This observation of the Bishop seems to be original. J. F. Reimann in his *Historia Universalis Atheismi et Atheorum Falso et Merito Susceptorum apud Judæos, Ethnicos, Christianos, Muhamedanos* Hildesiae 1725. 12mo. p. 343, (which in the copy now before me Dr. Parr has characterised as “a most useful book,”) makes the following observations: — “A quibus abit B. G. Struve, in *Diss. de Doctis Impostoribus*, S. 19. p. 31.; qui et ibidem Friderici II. Imperatoris hoc seculo illustris causam agit, eundemque nec hujus apophthegmatis auctorem, nec atheismi fautorem fuisse docet, quod et ante eum J. H. Hottingerus in *H. E. Sec. XIII.* p. 387. jam fecerat, utut tot testimoniis non instructus. Et solenne fuit aulæ Romanæ parasitis iis atheismi dicam impingere, qui sputum Pontificis lingere, et ipsius dicto in rebus quibuscunque audientes esse detrectarent. Et fieri potuit, ut

eandem ob causam Alphonso etiam X. Regi Hispaniæ hoc seculo quædam adspergeretur impietatis macula, eique tribueretur sapientiæ divinæ contentus ex hac ejus dictione elicitus, *Se, si in principio Deo adfuisset, multa rectius et ordinatius voluisse disponere.* Quam eidem imputatam Gisbertus Voëtius refert in *Diss. Sel. de Atheismo* p. 716, et J. Lipsius in *Monitis Politicis* c. 4. p. 23. Et digna sunt lectu, quæ de hoc rege ejusque egregiis in remp. literariam meritis collegit Nic. Antonius *Bibl. Vct. Hisp.* 8, 5. n. 186. pp. 54-9. ed. Rom.”

OSSIAN:—

“ Before the correspondence with Warburton is dismissed,” says Sir H. M. Wellwood, “ it is necessary to take notice of a paragraph, in one of his *Letters to Dr. Hurd*, in which Dr. Erskine’s name appears with circumstances, which require explanation. The *Letter* is dated Aug. 20, 1770. p. 455. and the paragraph alluded to is in the following words: — ‘ The enclosed is from an eminent Minister of Edinburgh. It concerns Ossian chiefly, and he appeals to you, which made me smile. It confirms you in your opinion, that these Poems are *patched* up from old *Erse Fragments*.’ Dr. Erskine never entered deeply into the controversy relating to the authenticity of Ossian’s Poems. But he had certainly given more credit to Macpherson’s translation, than many other readers. Twenty years after the date of Warburton’s *Letter to Hurd*, he published, in the first Volume of his *Sketches and Hints of Church-History and Theological Controversy*, chiefly translated and abridged from Modern Foreign

Writers, Edinb. 1790. (2d Vol. 1797.) ‘Observations on the Songs of the Bards over Cuchullin;’ in which he finds such striking resemblances to the language and images of scriptural poetry, that he thinks it ‘evident that the writer must have seen translations of some poems in the Old Testament.’ He thinks at the same time that some argument for the antiquity of the Poem may be derived from its opposition to the taste of modern poets, and concludes with the following remark:—‘Though I cannot believe the poem *forged*, I can much less believe, with some of its warm admirers, that it is superior to Virgil, Homer, or Milton. This seems to me as great an absurdity in taste, as it would be in mathematics to assert, that a point is greater than a surface.’ At the time, when he mentioned the subject to Warburton, Macpherson’s *Ossian* was more popular in Scotland than it became afterwards; and he had referred to Dr. Hurd, as a man of taste, without knowing anything of his opinion. Warburton himself had once written to Hurd in the following terms p. 334.:—‘I have been extremely entertained with the *Wars of Fingal*. It can be no cheat; for I think the enthusiasm of this specific sublime could hardly be counterfeited: a modern writer would have been less simple and uniform. Thus far had I written, when your Letter of Christmas-day came to hand, as you will easily understand by my submitting to take shame on me, assuring you that I am fully convinced of my false opinion, delivered just above concerning *Fingal*. I did not consider the matter as I ought. Your reasons for the forgery are unanswerable. And of all these reasons, but one occurred to me, the want of external evidence,—and this, I own, did shock me. But you have waked me from a very pleasing dream,

‘and made me hate the impostor, which is the most uneasy sentiment of our waking thoughts.’ This paragraph sufficiently explains what Warburton meant when he said that Dr. Erskine’s appeal to Dr. Hurd ‘had made him smile.’ For, though he says that, what Dr. Erskine had stated, was a confirmation of Dr. Hurd’s opinion, it made him smile to reflect that the reasons, which had imposed at first on himself, and which Dr. Erskine had urged, had been anticipated, and, as he thought, refuted by Dr. Hurd. He afterwards adverts to the subject in another *Letter to Hurd*, Sept. 10, 1770. p. 456. which is evidently a reply to one, which he had subsequently received from him; and says:—‘It is certain this Mr. Erskine *never read*. ‘*Lectures on Fingal*. He is a deep divine, and only ‘amused himself in writing a few words on a popular ‘subject in Scotland.’”

The Rev. Sir H. M. Wellwood’s *Account of the Life and Writings of Dr. John Erskine* p. 508.

Bishop Warburton, then, as well as Dr. Erskine, was much delighted with the Ossianic Poems, and was at first disposed to believe them genuine and authentic, but he afterwards yielded to the force of certain contrary arguments, which had been powerfully urged by Hurd. Let us now see what was the opinion entertained by Dr. Parr:—

“1. OSSIAN’S *Poems*, by MACPHERSON, 2 vols. 1762. 4to. ‘I read this book, when a boy, and ‘was enamoured with it. When at college, I ‘again read OSSIAN with increased delight. I

‘ now, although convinced of the imposture, find
‘ pleasure in reading MACPHERSON.’ S. P.

“ 2. *OSSIAN’S Poems with Notes and Illustrations* by MALCOLM LAING, 2 vols. Edinb. 1805. 8vo. ‘ The gift of the Editor.’ S. P.

“ 3. *OSSIAN’S Poems attempted in English Verse*, by the late Rev. JOHN SHACKLETON, 2 vols. Birmingham, 1817. 8vo.”

We find Gray the Poet among the warmest admirers of the Ossianic Poems : —

Mr. Gray to Mr. Stonhewer, *Lond. June 29, 1760.*
“ I have received another Scotch packet * with a third specimen, inferior in kind, because it is merely description, but yet full of nature, and noble wild imagination. Five bards pass the night at the castle of a chief, (himself a principal bard;) each goes out in his turn to observe the face of things, and returns with an *extempore* picture

* “ Of the Fragments of *Erse Poetry*, many of which Mr. Gray saw in Ms. before they were published. In a Letter to Dr. Wharton, written in the following month, he thus expresses himself on the same subject : — ‘ If you have seen Mr. Stonhewer, he has probably told you of my old *Scotch*, (or rather *Irish*) *Poetry*. I am gone mad about them ; they are said to be translations, (literal and in prose,) from the *Erse* tongue, done by one Macpherson, a young clergyman in the Highlands. He means to publish a collection he has of these specimens of antiquity, if it be antiquity ; but what perplexes me, is — I cannot come at any certainty on that head. I was so struck with their beauty, that I writ into Scotland to make a thousand enquiries ; the letters I have in return, are ill-wrote, ill-reasoned, unsatisfactory, calculated, one would imagine, to de-

of the changes he has seen: (it is an October night, the harvest month of the Highlands.) This is the whole plan: yet there is a contrivance, and a preparation of ideas, that you would not expect. The oddest thing is, that every one of them sees ghosts, (more or less.) The idea that struck and surprised me most, is the following. One of them, (describing a storm of wind and rain,) says:—

‘ Ghosts ride on the tempest to-night :
 ‘ Sweet is their voice between the gusts of wind ;
 ‘ *Their songs are of other worlds !*’

Did you never observe, (*while rocking winds are piping loud,*) that pause, as the gust is recollecting itself, and rising upon the ear in a shrill and plaintive note, like the swell of an Æolian harp? I do assure you there is nothing in the world so like the voice of a spirit. Thomson had an ear sometimes: he was not deaf to this; and

‘ ceive, and yet not cunning enough to do it cleverly. In short,
 ‘ the whole external evidence would make one believe these
 ‘ Fragments counterfeit; but the internal is so strong on the
 ‘ other side, that I am resolved to believe them genuine, spite
 ‘ of the Devil and the Kirk. It is impossible to conceive that
 ‘ they were written by the same man, that writes me these
 ‘ Letters. On the other hand, it is almost as hard to suppose,
 ‘ (if they are original,) that he should be able to translate them
 ‘ so admirably. In short, this man is the very dæmon of poetry,
 ‘ or he has lighted on a treasure hid for ages. The Welch
 ‘ Poets are also coming to light; I have seen a discourse in Ms.
 ‘ about them by one Mr. Evans, a clergyman, with specimens
 ‘ of their writing. This is in Latin; and though it does not
 ‘ approach the other, there are fine scraps among it.’” MASON.

has described it gloriously, but given it another different turn, and of more horror. I cannot repeat the lines: it is in his *Winter*. There is another very fine picture in one of them. It describes the breaking of the clouds after the storm, before it is settled into a calm, and when the moon is seen at short intervals: —

‘ The waves are tumbling on the lake,
 ‘ And lash the rocky sides.
 ‘ The boat is brimful in the cove,
 ‘ The oars on the rocking tide.
 ‘ Sad sits a maid beneath a cliff,
 ‘ And eyes the rolling stream:
 ‘ Her lover promised to come;
 ‘ She saw his boat, (when it was evening,)
 on the lake;
 ‘ Are these his groans in the gale?
 ‘ Is this his broken boat on the shore?’” *

Mr. Gray to Dr. Clarke, *Pembroke-Hall*, Aug. 12, 1760. “ Have you seen the *Erse Fragments* since they

* “ The whole of this descriptive piece has been since published in a note to a Poem, entitled *Croma*, (see *Ossian's Poems* 1, 350. 8vo.) It is somewhat remarkable that the Ms. in the translator's own hand, which I have in my possession, varies considerably from the printed copy. Some images are omitted, and others added. I will mention one, which is not in the Ms., *The spirit of the mountain shrieks*. In the Tragedy of *Douglas*, published at least three years before, I always admired this fine line,

‘ *The angry spirit of the water shriek'd.*’

Quere: — Did Mr. Home take this sublime image from *Ossian*, or has the translator of *Ossian* since borrowed it from Mr. Home?” MASON.

were printed? I am more puzzled than ever about their antiquity, though I still incline, (against every body's opinion,) to believe them old. Those you have already seen, are the best; though there are some others, that are excellent too."

Mr. Gray to Mr. Mason, *Cambridge, Aug. 20, 1760.*
 "The *Erse Fragments* have been published five weeks ago in Scotland, though I had them not, (by a mistake,) till the other day. As you tell me new things do not reach you soon at Aston, I inclose what I can; the rest shall follow, when you tell me whether you have not got the pamphlet already. I send the two to Mr. Wood, which I had before, because he has not the *affectation of not admiring*.* I have another from Mr. Macpherson, which he has not printed; it is mere description, but excellent too in its kind. If you are good, and will learn to admire, I will transcribe and send it. As to their authenticity, I have made many enquiries, and have lately procured a Letter from Mr. David Hume, (the Historian,)+ which is more satisfactory than anything I

* "It was rather a want of credulity than admiration, that Mr. Gray should have laid to my charge, I suspected that, whether the *Fragments* were genuine or not, they were by no means literally translated. I suspect so still; and a former note gives a sufficient cause for that suspicion. See p. 61."

MASON.

† ["It should seem that Hume afterwards changed his opinion:—

"Another class of detections is from tradition; and here Mr. Laing thinks he has Ossian fairly, because Mallet and Hume seem to be of his opinion. Mallet may be perfectly

have yet met with on that subject. He says: — ‘ Certain
‘ it is that these Poems are in every body’s mouth in the
‘ Highlands, have been handed down from father to son,
‘ and are of an age beyond all memory and tradition.
‘ Adam Smith, the celebrated Professor in Glasgow, told
‘ me that the Piper of the Argyleshire-Militia repeated
‘ to him all those, which Mr. Macpherson had translated,

correct, when he affirms that the common class of mankind never bestow a thought on any of their progenitors, beyond their grandfathers ; but, had he been in the smallest degree acquainted with the manners of the Highlanders of Scotland, he would have known that the most common peasant of the pure and unmixed race, can always count at least six or seven generations back ; and that this knowledge of his ancestors is his proudest boast ; and that the genealogy of the chieftains was in particular preserved with the most scrupulous veneration. Among such a people, were the poems, which celebrated the most glorious actions of their ancestors, likely to be consigned to neglect ?

“ Hume alleges it to be utterly impossible, that so many verses could have been preserved by oral tradition, during fifty generations, among a rude and uncivilized people ; and adds, in support of this opinion, his famous dogma, that where a supposition is so contrary to common sense, (in other words, common experience,) any positive evidence of it ought never to be regarded. Hume probably uttered this opinion before he was taught, by Campbell’s *Essay on Miracles*, that positive evidence is sufficient to prove the most positive dogma of the most subtle sophist, to be positive nonsense. It is remarkable that such sagacious inquirers as Mr. Hume and Mr. Laing, should not have perceived that the rudeness of the Highlanders, which they so much insist upon, is the strongest circumstance against their argument. If songs, recounting the exploits of their

‘ and many more of equal beauty. Major Mackay, (Lord Rae’s brother,) told me that he remembers them perfectly well ; as likewise did the Laird of Macfarlane, (the greatest antiquarian we have in this country,) and who insists strongly on the historical truth, as well as the poetical beauty of these productions. I could add the Laird and Lady Macleod, with many more, that

ancestors, can be preserved for a long course of years in any nation surely it is among people who account warlike glory the only object of ambition ; who look upon their ancestors with veneration ; who have no intercourse, no change of objects to awaken their passions, and distract their attention ; who, in the intervals of repose, recite their heroic songs as the highest enjoyment of their convivial hours ; who have a peculiar class of the nation, *their bards*, set apart for this express purpose, and valued according to the number of those songs, which they can recite. Such were the Highlanders of Scotland till a very late period, yet Mr. Laing thinks it utterly absurd to suppose that so many verses could have been preserved by memory among them, when we meet no such thing in the civilized world among people, whose attention is distracted by a thousand cares and a thousand pleasures, and are regardless of committing to memory what they can at any time have recourse to in a printed book. But he should have been more sure of facts, before he asserted that such stretches of memory had not occurred in the civilized world. He should have known, that previous to the invention of printing, not only many thousand verses, but even long prose-discourses of celebrated orators were committed to memory. The Scaligers, even in modern times, were not the only German scholars, who could repeat the *Æneid* and *Iliad*. Even in regard to the *Psalms*, Mr. Laing asserts a very small portion has ever been committed to memory : he should have extended his inquiry to the old Scottish dissenters, and among them he

‘ live in different parts of the Highlands, very remote
 ‘ from each other, and could only be acquainted with
 ‘ what had become (in a manner) national works.* There
 ‘ is a country-surgeon in Lochaber, who has by heart the
 ‘ entire Epic Poem mentioned by Mr. Macpherson in his
 ‘ *Preface* ; and, as he is old, is perhaps the only person
 ‘ living, that knows it all, and has never committed it to
 ‘ writing, we are in the more haste to recover a monument,
 ‘ which will certainly be regarded as a curiosity in the
 ‘ Republic of Letters. We have, therefore, set about a

would have found many, who could not only repeat the *Psalms*
 of David, but a large portion of the *Old and New Testament*.”

*Preface to An Original Collection of the Poems of OSSIAN,
 ORRANN, ULIN, and other Bards, who flourished in
 the same Age, collected and edited by H. & J. M'CULLUM,
 Montrose, 1816. 8vo. p. lii. E. H. B.]*

* “ All this external evidence, and much more, has since
 been collected and published by Dr. Blair, (see his *Appendix*
to his Critical Dissertation on the Works of Ossian ;) and yet
 notwithstanding a later Irish writer has been hardy enough to
 assert that the Poems in question abound with the strongest
 anachronisms : for instance, that Cucullin lived in the first,
 and Fingal in the third century ; two princes, who are said to
 have made war with the Danes, a nation never heard of in
 Europe till the ninth, which war could not possibly have hap-
 pened till 500 years after the death of the supposed Poet, who
 sings it. (See O'Halloran's *Introduction to the Study of the*
History and Antiquities of Ireland, 1772. 4to.) To whatever
 side of the question truth may lean, it is of little moment to
 me ; my doubts arising, (as I have said in the former note,)
 from internal vidence only, and a want of proof of the fidelity
 of the translation.” MASON.

‘ subscription of a guinea, or two guineas a-piece, in order
 ‘ to enable Mr. Macpherson to undertake a mission into
 ‘ the Highlands to recover this Poem, and other fragments
 ‘ of antiquity.’ He adds too that the names of *Fingal*,
Ossian, *Oscar*, etc., are still given in the Highlands to
 large mastiffs, as we give to ours the names of *Cæsar*,
Pompey, *Hector*, etc.”

Mr. Gray to Dr. Wharton, *Lond.* 1761. “The *Nouvelle Heloise* cruelly disappointed me, but it has its partisans, amongst which are Mason and Mr. Hurd; for me I admire nothing but *Fingal*,* (I conclude you have seen it; if not, Stonhewer can lend it you.) Yet I remain still in doubt about the authenticity of these Poems, though inclining rather to believe them genuine in spite of the world. Whether they are the inventions of antiquity, or of a modern Scotchman, either case is to me alike unaccountable; *je m’y perd*.”

Mr. Gray to Mr. Brown, *Febr.* 17, 1763. “Neither Count Algarotti nor Mr. Howe, (I believe,) have heard of *Ossian*, the son of *Fingal*. If Mr. Howe were not upon the wing, and on his way homewards, I would send

* “In a Letter to another friend, informing him that he had sent *Fingal* down to him, he says: — ‘For my part I will stick to my credulity, and if I am cheated, think it is worse for him (the translator) than for me. The Epic Poem is foolishly so called; yet there is a sort of plan and unity in it very strange for a barbarous age. Yet what I more admire, are some of the detached pieces—the rest I leave to the discussion of antiquarians and historians; yet my curiosity is much interested in their decision.’ No man surely ever took more pains with himself to believe anything than Mr. Gray seems to have done on this occasion.” MASON.

it to him in Italy. He would there see that imagination dwelt many hundred years ago, in all her pomp, on the cold and barren mountains of Scotland. The truth, (I believe,) is that, without any respect of climates, she reigns in all nascent societies of men, where the necessities of life force every one to think and act much for himself.”*

The Poems of GRAY, to which are added Memoirs of his Life and Writings by W. MASON M. A.,
York, 1778. V. 4. pp. 58. 63. 66. 91.

The most unexceptionable beautiful passage in the *Ossianic Poems*, is perhaps the Apostrophe to the Sun in the Poem entitled *Carthor*:—

“ O thou, that rollest above, round as the shield of my fathers, whence are thy beams, O Sun ! thy everlasting light ? Thou comest forth in thy awful beauty, and the stars hide themselves in the sky ; the moon, cold and pale, sinks in the western wave. But thou thyself movest alone : who can be a companion of thy course ? The oaks of the mountains fall ; the mountains themselves decay with years ; the ocean shrinks and grows again ; the moon

* “ One is led to think from this paragraph that the scepticism, which Mr. Gray had expressed before, concerning these *Works of Ossian*, was now entirely removed : (see p. 59.) I know no way of accounting for this, (as he had certainly received no stronger evidence of their authenticity,) but from the turn of his studies at the time. He had of late much busied himself in antiquities, and consequently had imbibed too much of the spirit of a professed antiquary : now we know, from a thousand instances, that no set of men are more willingly duped than these, especially by anything that comes to them under the fascinating form of a new discovery.” MASON.

herself is lost in heaven : but thou art for ever the same, rejoicing in the brightness of thy course. When the world is dark with tempests,—when thunder rolls, and lightning flies, thou lookest in thy beauty from the clouds, and laughest at the storm. But to Ossian thou lookest in vain ; for he beholds thy beams no more, — whether thy yellow hair flows on the eastern clouds, or thou tremblest at the gates of the west. But thou art, perhaps, like me, for a season, and thy years will have an end : thou shalt sleep in thy clouds, careless of the voice of the morning. Exult, then, O Sun, in the strength of thy youth ! Age is dark and unlovely ; it is like the glimmering light of the moon, when it shines through broken clouds, and the mist is on the hills ; the blast of the north is on the plain, — the traveller shrinks, in the midst of his journey.”

The transcendental excellence of this apostrophe, (fully admitted in communications made to myself by two living critics of exquisite taste,) had been felt by the late Thomas Green, Esq. of Ipswich, himself an admirable judge of poetic composition, who has thus versified the words : —

OSSIAN'S Apostrophe to the Sun:—

Vast orb of fire ! refulgent as the shield,
That screens the warrior on th'embattled field,
Say, bright subduer of the cheerless night,
Whence are thy beams and everlasting light ?
Thou comest forth, thou rear'st thy gorgeous head,
And all the starry host of heaven are fled :
Pale gleams the moon, suspended o'er her grave,
And sinks, unnoticed, in the western wave :

But thou thyself, (for who can match thy powers?)
In solitary splendour lead'st the hours.
Stretch'd on the rock the reverend oak appears ;
The rocks themselves decay with length of years ;
The mighty deep now swells, and now subsides ;
And the fair moon revolving darkness hides :
But thou, bright sun, for ever art the same,
Exulting in the effulgence of thy flame.
When o'er the prostrate world, with terror pale,
Spreads the black tempest mutt'ring in the gale ;
When forked lightnings glare intensely round,
And the deep thunder rolls its fearful sound,
Thou sit'st aloft, superior to its law,
And mock'st a scene, which strikes the world with awe.
And yet might OSSIAN well thy light deplore,
For he, alas ! shall see that light no more.
Whether thy orient beams, at opening dawn,
Skirt the bright tresses of the radiant morn ;
Or whether, hast'ning to thy glorious rest,
Then [Thou] tremblest at the portals of the west.
But thou, perhaps, like me, ev'n thou, may'st feel
The slow decay, which fleeting years reveal.
Yes,—thou shalt languish in the heavens, forlorn,
Worn out with age, and careless of the morn.
Then, whilst gay youth still leads the rosy hours,
Oh ! glory in the vigour of thy powers ;
For age is dark, unlovely to the eye,
And all it leaves us — is the hope to die !
'Tis like the moon, when sinking in the west,
Vapours and clouds its dusky orb invest ;
Its struggling rays the gathering fog resist,
And faintly glimmer through the evening-mist.
*The Chaplet, a Collection of Poems, partly Original, and
partly Selected from the most Approved Authors,
Ipswich, 1807. 12mo. p. 62.*

The genuineness and the authenticity of this *Address* are established beyond all possibility of doubt. It is inserted in Messrs. M'Cullum's *Original Collection of the Poems of OSSIAN, ORRANN, ULIN, and other Bards, who flourished in the same Age*, Montrose, 1816. 8vo. p. 165. : —

“ OSSIAN'S Address to the Rising Sun.

O Thou that rollest* above, round as the full-orbed hard shield of the mighty ! whence is thy unsullied beam ? whence, O Sun ! thy everlasting light ? Thou comest forth in the strength of thy beauty ; the stars hide their motions from our view ; the moon darkens in the sky, concealing herself in the eastern wave. Thou art on thy journey alone : who will presume to attend thy course ? The oaks fall on the high precipice ; the stony heap and the hoary cliff sink under age ; ocean ebbs and flows again ; the moon herself is lost in the sky : Thou alone triumphest in the undecaying joys of thy light. When tempests darken round the world, with angry thunders, and sharp-edged lightnings, thou lookest in thy beauty from the storm,† smiling amidst the disorder of the sky. But to me thy light is vain, whether thou spreadest thy gold-yellow curls on the face of the eastern cloud,‡ (banishing night from every place, except from the eye of the bard, that never shall see thy light;) or when thou tremblest in the west, at the dusky doors of the ocean.

* “ *A shiubhlas*, ‘ Travellest, movest, advancest, journeyest ;’ applicable also to rotatory motion.”

† “ Noise.”

‡ “ The passages within the parenthesis, are not in the Society's edition.”

(But thus aged, feeble, and grey, thou shalt yet be alone ; thy progress in the sky shall be slow, and thou shalt be blind like me on the hill. Dark as the changeful moon, shall be thy wandering in the heavens ; thou shalt not hear the awakening voice of the morning, like the heroes that rise no more. The hunter shall survey the plain, but shall not behold thy coming form. Sad he will return, his tears pouring forth : — ‘ My favourite hound ! the sun has forsaken us ! ’) — Perhaps thou art like me, at times strong, feeble at times ; our years descending from the sky, and hastening together towards their end. Rejoice, O sun ! as thou advancest in the vigour of thy youth. Age is sad and unlovely : it is like the useless moon in the sky, gliding through a dark cloud on the field, when the grey mist is by the side of the stony heaps ; the blast of the north is on the plain ; the traveller is languid and slow. (The light of the night will then rejoice, when the son of brightness has departed.)” *

* “ The Editors beg to return their most grateful and sincere acknowledgments to the learned and pious Reverend Thomas Ross, LL.D. of Lochbroom, for the great pains he has taken in transcribing the originals of these poems, and preparing them with such classical orthography for the press : to the learned and pious Reverend Duncan M’Farlan, A. M. of Perth, for the elegant and faithful translation he has given to the whole of these poems, except the poem entitled *Dargo, Ossian’s Address to the Sun*, and *Darthula* : to the learned and ingenious Mr. Robert Huddleston, Teacher, Lunan, for his able exertions in correcting the proof-sheets, and his other friendly assistance. His incomparable and impartial edition of *Toland’s History of the Druids*, with his critical *Notes* upon the same, is a better proof of his accomplishments than any thing we

“Among the scènes, some tragic, some romantic,” says Mr. J. P. Andrews, “interspersed through *Fingal*, *Temora*, etc., no one story perhaps is to be found so affecting, as an episode, which appears in the same collection, among the *Songs of Selma*. Daura, the daughter of Armin, has been treacherously conveyed to a rock, insulated by the sea, where she can by no means be relieved, the only boat which the coast afforded, having just been lost, with her

could state here. It is hoped that all the amateurs of antiquity will endeavour to possess themselves of this useful volume, and that Mr. Huddleston, in a short time, will be called to an appointment adequate to his abilities. To the learned and ingenious Ewen M'Lachlan, Esq. Rector of the Grammar-School, Old Aberdeen, for his elegant and faithful translation of the poems entitled *Dargo*, *Ossian's Address to the Sun*, and *Darthula*. We can boldly assert, from the best authority, that Mr. M'Lachlan should be ranked amongst the first literary characters that Britain ever produced. From his profound knowledge of the Oriental languages, and his vast natural ingenuity, he is justly entitled to fill the first situation in any University in the kingdom; and he has the happy art to instil into the minds of his pupils the most pious and loyal principles; yet from his unaffected modesty, he is far above complaining in his present situation. It is, however, to be hoped, that the noble and generous nation of Great Britain, who has acquired so much glory by rewarding merit, will give him suitable encouragement, and foster his talents, that they may be the more eminently useful to succeeding ages. He has at present the whole works of Homer, in great forwardness for publication, translated from the original Greek into the Gaelic language; and it is to be hoped this monument of genius will meet that approbation from the public, which it so justly deserves.”

brother in it, who had hastily without an oar, darted from the beach to assist her. And thus her father describes her fate, and his own wretchedness:— ‘ Alone, on the ‘ sea-beat rock, my daughter was heard to complain. ‘ Frequent and loud were her cries, nor could her father ‘ relieve her. All night I stood on the shore. I saw her ‘ by the faint beam of the moon. All night I heard her ‘ cries. Loud was the wind, and the rain beat hard on ‘ the side of the mountain. Before morning appeared, ‘ her voice was weak. It died away, like the evening- ‘ breeze among the grass of the rocks. Spent with grief, ‘ she expired, and left her father alone. When the storms ‘ of the mountain come,— when the north lifts the waves ‘ on high, I sit by the sounding shore, and look at the ‘ fatal rock. Often by the setting moon, I see the ghosts ‘ of my children. Half-viewless, they walk in mournful ‘ conference. Will none of you speak in pity?— They ‘ do not regard their father.’ The *parent*, who can read this without being affected, must be either more or less than a being of common sensations. And here may be introduced, with some propriety, a Cornish tale of naval woe, which can be attested by scores of living witnesses, as it happened within the last 20 years. Gunwalo Downs, which form the eastern side of Mounts-Bay, stretching out towards the Lizard-Point, lie on the top of a very high, steep, and long-extended cliff, which, during a great part of the year, is incessantly beaten by a tremendous surge driven from the Bay of Biscay by an almost constant west-wind. During a space of many miles, there is no inlet to the land; but the face of the cliff is occupied, towards the top, by sea-birds, and the bottom, where there are many caverns, is usually the resort of seals.

One stormy winter's night, signals of distress were observed, and a large ship, which had been driven under the cliffs, was known to be lost. Such an incident on that coast was by no means unusual; but in the morning the people, assembled on the Downs, to look if any remains of the vessel were floating on the waves, were shocked by hearing loud and united cries and groans from persons below the cliff. They knew that these must come from some cave, to which the shipwrecked people had found means to attain; for the tide left no beach; and they knew too the impossibility of helping them, as no boat could venture, in such weather, under such a cliff. The cries, however, continuing, they tried, by letting down baskets with ropes in different places, to afford some relief, but in vain; for the overhanging cliff prevented the sufferers from reaching what was meant for their relief. In short, during three days, the same mournful noise was heard; it grew then weaker by degrees till hunger and fatigue probably closed the wretched scene. Many of the seal-holes were afterwards searched for these hapless mariners, but in vain. The surf had probably washed away and dispersed their remains." J. P. Andrews's *Addenda to Anecdotes, etc. Antient and Modern, with Observations*, Lond. 1790. 8vo. p. 85.

I cannot resist the pleasure of adding two other instances of the *pathetic*; and those, to whom they are unknown, will, if they are disposed with Spartan justice, to punish the offence of digression, act with the same Spartan generosity as was displayed towards Isadas, and crown the merit of the deed.

1. "Such were his," (the Rev. C. Wolfe's,) "intellectual sensibilities, and the corresponding vivacity of his

animal spirits, that the excitation of his feelings generally discovered itself by the most lively expressions, and sometimes by an unrestrained vehemence of gesticulation, which often afforded amusement to his more sedate or less impressible acquaintances. Whenever, in the company of his friends, anything occurred in his reading, or to his memory, which powerfully affected his imagination, he usually started from his seat, flung aside his chair, and paced about the room, giving vent to his admiration in repeated exclamations of delight, and in gestures of the most animated rapture. Nothing produced these emotions more strongly than music, of the pleasures of which he was in the highest degree susceptible. He had an ear formed to enjoy, in the most exquisite manner, the simplest melody, or the richest harmony. With but little cultivation he had acquired sufficient skill in the theory of this accomplishment to relish its highest charms, and to exercise a discriminative taste in the appreciation of any composition or performance in that delightful art. Sacred music, above all, (especially the compositions of Handel,) had the most subduing, the most transporting effect upon his feelings, and seemed to enliven and sublimiate his devotion to the highest pitch. He understood and felt all the *poetry* of music, and was particularly felicitous in catching the spirit and character of a simple air, or a national melody."

"Another of his favourite melodies was the popular Irish air *Gramachree*. He never heard it without being sensibly affected by its deep and tender expression; but he thought that no words had ever been written for it, which came up to his idea of the peculiar pathos, which pervades the whole strain. He said they all appeared to

him to want *individuality* of feeling. At the desire of a friend he gave his own conception of it in these verses, which it seems hard to read, perhaps impossible to hear sung, without tears :—

I.

If I had thought thou could'st have died,
I might not weep for thee ;
But I forgot, when by thy side,
That thou could'st mortal be :
It never through my mind had past,
The time would e'er be o'er,
And I on thee should look my last,
And thou should'st smile no more.

II.

And still upon that face I look,
And think 'twill smile again ;
And still the thought I will not brook,
That I must look in vain !
But when I speak — thou dost not say,
What thou ne'er left'st unsaid :
And now I feel, as well I may,
Sweet Mary, thou art dead !

III.

If thou would'st stay, e'en as thou art,
All cold, and all serene,
I still might press thy silent heart,
And where thy smiles have been.
While e'en thy chill, bleak corse I have,
Thou seemest still mine own ;
But there I lay thee in thy grave,
And I am now alone !

IV.

I do not think, where'er thou art,
Thou hast forgotten me ;
And I perhaps may soothe this heart,
In thinking too of thee :
Yet there was round thee such a dawn
Of light ne'er seen before,
As fancy never could have drawn,
And never can restore.

He was asked whether he had any real incident in view, or had witnessed any immediate occurrence, which might have prompted these lines. His reply was — ‘ He had ‘ not, but that he had sung the air over and over till he ‘ burst into a flood of tears, in which mood he composed ‘ the words.’ ” The *Rev. J. A. RUSSELL'S Remains of the late Rev. CHARLES WOLFE, with a brief Memoir of his Life*, 2d Edn. Lond. 1826. 8vo. pp. 34-6. 41-3.

It was suggested to Mr. Braham to sing this song, but he declined to adopt the suggestion, assigning as a reason that there were too many consonants ; but in my opinion the last line of the first stanza, the sixth of the second, the first and sixth of the third, are alone objectionable on this account, and it would be no difficult matter to remove the roughness in them.

2. “ I shall only add to these a tale literally true, which the admirable Dante has introduced in his *Inferno*, and which is not sufficiently known ; I cannot recollect any passage, in any writer whatever, so truly pathetic.*

* “ It was thought not improper to distinguish the more moving passages by italics. Sir Joshua Reynolds, whose mind is stored with great and exalted ideas, has lately shewn, by a

Ugolino, a Florentine count, is giving the description of his being imprisoned with his children by the Archbishop Ruggieri: — ‘ The hour approached when we expected to have something brought us to eat. But instead of seeing any food appear, *I heard the doors of that horrible dungeon more closely barred* — I beheld my little children *in silence*, and could not weep — My heart was petrified! The little wretches wept, and my dear Anselm said, (*Tu guardi sì, padre, che hai?*) ‘ *Father, you look on us, what ails you?*’ I could neither weep nor answer, and continued swallowed up in silent agony, all that day and the following night, even till the dawn of day. As soon as a glimmering ray darted through the doleful prison, that I could view *again those four faces, in which my own image was impressed, I gnawed both my hands* with grief and rage. My children believing I did this through eagerness to eat, raising themselves suddenly up, said to me, — *My father, our torments would be less, if you would allay the rage of your hunger upon us.* I restrained myself, that I might not increase their misery. *We were all mute that day, and the following: (quel dì, e l’altro stemmo tutti muti.)* The fourth day being come, Gaddo falling extended at my feet, cried, (*Padre mio, che non m’ ajuti?*) *My father, why do you not help me?* and died. The other three expired one after the other, between the 5th and 6th day, famished as thou seest me now! And I, *being seized with blindness*, began to go groping *upon them with my hands and feet*; and continued calling them by

picture on this subject, how qualified he is to preside at a Royal Academy, and that he has talents, that ought not to be confined to portrait-painting.”

‘ their names three days after they were dead. (*E tre dì li chiamai poichè fur morti :*) then hunger vanquished my grief!’ *

“ If this inimitable description had been found in Homer, the Greek tragedies, or Virgil, how many commentaries and panegyrics would it have given rise to? What shall we say or think of the genius able to produce it? There are many of the same nature; and perhaps the *Inferno* of Dante is the next composition to the *Iliad*, in point of originality and sublimity. And with regard to the pathetic, let this tale stand a testimony of his abilities: for my own part, I truly believe it was never carried to a greater height. It is remarkable that Chaucer appears to have been particularly struck with this tale in Dante, having highly commended this *grete poete of Italie* for this narration, with a summary of which he concludes the *Monke's Tale*.”

The Rev. Dr. JOSEPH WARTON'S *Essay on the Genius and Writings of POPE*, Edn. 3. Lond. 1772. V. 1. p. 261.

I must take the liberty of making a few remarks on the tale, and on the comment. 1. Dr. Warton begins by assuring us that the tale was “ literally true; ” and yet he afterwards asks, “ What shall we say or think of the genius able to produce it? ” Now he has either declared too much in the first instance, or shaped his

* “ Mr. Richardson gave a translation in blank verse of this passage of Dante in his book entitled, *A Discourse on the Dignity of the Science of a Connoisseur*, Lond. 1719. p. 30.”

interrogatory too loosely in the second instance ; for in the one case we can commend only the judgment of the poet in selecting the tale, and in the other case his judgment in mingling truth with fiction, and in selecting, combining, and arranging the circumstances, whether invented or real. (2.) In p. 260, Dr. Warton writes thus : — “ It is certainly an indisputable maxim ‘ that nature is more powerful than fancy, — ‘ that we can always feel more than we can imagine, — and that the most artful fiction must ‘ give way to truth.’ When Polus, the celebrated actor, once affected his audience with more than ordinary emotions, it was (*luctu et lamentis veris*,) by bursting out into real cries and tears ; for in personating Electra weeping over the supposed urn of her brother Orestes, he held in his hand the real ashes of his own son lately dead ; (Gell. *N. A.* 7, 5.) Events, that have actually happened, are, after all, the properest subjects for poetry. The best *Eclogue* of Virgil, (the *First*,) the best *Ode* of Horace 2, 13. are founded on real incidents. If we briefly cast our eyes over the most interesting and affecting stories, ancient or modern, we shall find that they are such as, however adorned and a little diversified, are yet grounded on true history, and on real matters of fact. Such, for instance, among the ancients, are the stories of *Joseph*, of

Ædipus, the *Trojan War* and its consequences, of *Virginia* and the *Horatii*; such among the moderns, are the stories of *King Lear*, the *Cid*, *Romeo and Juliet*, and *Oroonoko*. The series of events contained in these stories, seem (*seems*) far to surpass the utmost powers of human imagination. In the best conducted fiction, some mark of improbability and incoherence will still appear." In reply to this, I would quote the maxim of Lord Byron, 'that truth is stranger than fiction;' I would observe that the critic cannot determine what is fiction in poetry, and what is truth, because fiction in the best poets is only truth in disguise — the best poets pourtray characters faithfully from nature, though we may not be always able to trace the originals. Their art consists in investing their hero with some one predominant quality of an extraordinary kind, or their ingenuity is displayed in uniting in him a large assemblage of great qualities, rare in their separate excellence, wonderful in their combination; and their judgment is demonstrated in so managing and harmonising these qualities, that, as they exhibit themselves in action, nothing strikes us as extravagant or unnatural. Though "in the best conducted fiction some mark of improbability and incoherence will still appear," yet when such marks do appear, they detract from the merit of the poet in the instance under

consideration ; and on this account I object to the tale of Ugolino as overcoloured in two places : first, it is not a *natural* representation to make the children say — ‘ *My father, our torments would be less, if you would allay the rage of your hunger upon us ;* ’ no children so circumstanced would have ever addressed such language to their father ; their heroic virtue and filial piety would have shewn themselves in a different, but perhaps equally striking way : Secondly, the story would have been equally affecting and more probable, if less duration had been assigned to the scene. It is most unlikely that the father should after such privation, have had strength to continue calling the children by their names, three days after they were dead. The most pathetic stories are those, which contain circumstances chosen with great judgment, but so perfectly natural, that the current of our feelings is not once stopped, while the judgment seeks to satisfy itself about the truth of the representation ; the fiction must, in the moment of illusion, pass for a reality, or else the charm is dissolved. It is possible that the pathetic may be maintained amidst some poetical imagery, as in the passage from Ossian, while the story of Dante required no ornaments of language, and would have suffered by the introduction of them. (3.) Dr. Warton could not specify any tale “ so truly pathetic ; ” and he

“truly believed the pathetic was never carried to a greater height.” The pathetic, as *founded on a natural instinct, like filial and parental affection*, may have been nowhere “carried to a greater height;” but the pathetic, *as connected with cultivated sentiment, as well as natural passion*, has, in one instance of real life, been carried to a height, which “seems to surpass the utmost powers of human imagination:” — it is extracted from the *London Magazine Enlarged and Improved*, Jan. 1784. p. 35. : —

“To the Editor of the *London Magazine*,

“Sir,—The following story of the great Montesquieu merits preservation. When splendid abilities are united with goodness of heart, the actions of the possessor cannot be too frequently held up as objects of public attention. On this account, I send you the narrative, which accompanies this Letter. The insertion of it cannot but please your readers, among the most constant of whom may be reckoned your most obedient,

R. E.

“STORY OF MONTESQUIEU.

A young man, whose name was Roberts, posted himself at the ferry of Marseilles, till some one should enter his boat, that he might carry him over. A person presently came; but, as Roberts had not the air of a boatman, was going again, saying, since the boatman was not there, he would find another. ‘I am the boatman,’ said Roberts, ‘where do you wish to go?’ ‘I would be rowed round the harbour,’ said the passenger, ‘to enjoy the fresh air

of this fine evening; but you have neither the manners, nor the air of a mariner.' 'I am not a mariner,' replied Roberts, 'and only employ my time this way on Sundays and holidays, to get money.' 'What, are you avaricious at your age?' 'Ah, Sir,' said Roberts, 'if you knew my reason for thus employing myself, you would not suspect me of so mean a vice.' 'Well, *row* me where I have desired, and be so good as to tell your reasons.' 'I have only one, but that is a dreadful one; — my father is in slavery.' 'In slavery?' 'Yes, Sir; he was a broker in Marseilles, and with the money, which he and my mother, who is a milliner, had in many years been able to save, he purchased a part in a vessel, that traded to Smyrna. His desire to enrich and make his children and his family happy, was so strong that he would go in the ship himself, to dispose of his property to the best advantage; they were met and attacked by a corsair, and my father, among the rest, was carried a slave to Tetuan. His ransom is a thousand crowns; but, as he had exhausted almost his whole wealth in that unfortunate adventure, we are very far from possessing such a sum. My mother and my sisters work day and night, and I do the same; I am an apprentice to a jeweller, and I endeavour, as you see, to profit likewise by the Sundays and holidays, when my master's shop is shut. I intended to have gone and freed my father, by exchanging myself for him, and was just about putting my project in execution, when my mother coming to the knowledge of it, assured me it was impracticable and dangerous, and forbid all the Levant-captains to take me on board.' 'And do you ever receive news of your father? Do you know who is his master at Tetuan, and what treatment he meets with?' 'His master

is intendant of the King's gardens; he is treated with humanity, and his labor is not beyond his strength, as he writes. But alas! where are the comforts he used to find in the society of his dear wife, and three beloved children?' 'What name does he go by at Tetuan?' 'His name is *Roberts*; he has never changed his name, for he has no reason to be ashamed of it.' '*Roberts*; and his master is intendant of the King's gardens?' 'Yes, Sir.' 'I am affected by your misfortune, and I find your sentiments so noble and so virtuous, that I think I dare predict a happier fate to you hereafter, and I assure you, I wish you all the happiness you deserve. At present, I am a little thoughtful, and I hope you will not think me proud, because I am inclined to be silent: I would not be thought proud to such men as you.' When it was dark, the passenger desired to be rowed to the shore, and as he stepped out of the boat, he threw a purse into it, and ran off with precipitation. The purse contained eight double louis d'ors, and ten crowns in silver. This generosity made the most lively impression upon Roberts, and it was with grief he beheld him run from him so swiftly, without staying to receive his thanks. Encouraged by this assistance, the virtuous family of the Roberts redoubled their efforts to relieve their common parent, and almost denied themselves a sufficiency of the most ordinary food. Six weeks after, as the mother and the two daughters were sat at dinner over a few chesnuts, bread, and water, they saw Roberts, the father, enter. Imagine their joy, their transports, their astonishment. The good old man threw himself into their arms, and thanked and kissed them ten thousand times for the fifty guineas, which he had received after the purchase of his

freedom, for the payment of his passage in the vessel, for the clothes they had sent him, and for all the exactness and care they had taken in every thing, that related to his release, and safe return ; he knew not how to repay so much zeal, so much love. The mother and the daughters listened, and looked with immoveable surprise at each other ; at last the mother broke silence. Her son had done it all, she said, though she knew not by what means ; and related how, from the first moment of his slavery, that young Roberts would, had she not prevented him, have gone and taken his father's place ; how the family had actually in the house above 500 crowns towards his ransom, which had most of it been earned by the labours of young Roberts, etc. The father, on hearing this account, was instantly seized with a most painful suspicion, that his son had taken some dishonest method to release him ; he could no way else account for it ; he sent for his son. ' Unhappy young man,' said he, ' what hast thou done ; would'st thou have me owe my deliverance to crimes and dishonour ? Thou would not have kept thy proceedings secret from thy mother, had they been upright. I tremble to think that so virtuous an affection as parental love should render thee guilty.' ' Be calm, my father,' answered the young man, ' your son, I hope, is not unworthy of you, nor is he happy enough to have procured your deliverance, and to prove how dear to him his father is. No, it is not I ; it is, it must be our generous benefactor, whom I met in my boat ; he, my mother, who gave us his purse. I will search through the world but I will find him ; he shall come and see the happiness he is the author of.' He then told his father the anecdote before related. The elder Roberts having

so good a foundation to begin again, soon became rich enough to be at ease, and settle his children to his satisfaction, while the younger made every possible effort to discover their benefactor. After two years of fruitless search, he at last met him walking alone on the beach at Marseilles. He flew to throw himself at his feet, but his sensations were so strong — he fainted. The stranger gave him every assistance; and a crowd of people presently gathered round them. As soon as Roberts came to himself, he began to thank him, to call him the saviour of his family, and to beg of him to come and see the happiness he was the author of, and receive the blessings of those, whom he had greatly blessed. The stranger, however, pretended not to understand him, and, the multitude becoming great by their contention, found an opportunity of mixing with them, and escaping from the importunities of Roberts. He was never seen or heard of afterwards by his grateful debtors; and yet the story was so extraordinary, that it soon made its way through France. He was not, however, known till after his death, by his papers, when the great and immortal Montesquieu was found to be the person. The note for 7,500 livres was found, and Mr. Mayne, banker of Cadiz, said he had received it of Montesquieu, for the relief of a slave at Tetuan, of the name of *Roberts*; and it was known that Montesquieu used to visit his sister, Madam D'Hericourt, who was married, and lived at Marseilles.”*

* [This interesting story is not adverted to in Chalmers's *Biogr. Dict.* from which I will make the following extract:—

“ Although Montesquieu lived with the great, as well from his rank, as a taste for society, their company was not essential to his happiness. He sequestered himself, whenever he could, in

We know not whether we should more admire the conduct of Roberts the father, or of Roberts the son, of the mother or of the daughters, or of the generous Montesquieu. In this story there is no drawback to our admiration ; the virtue of all is heroic, but natural ; there is nothing to stagger credulity, or to outrage probability ; it is the true sublime of sentiment and conduct, of

his villa : there with joy he embraced philosophy, erudition, and ease. Surrounded in his leisure-hours with rustics, after having studied man in the commerce of the world and the history of nations, he studied him even in those simple beings, whose sole instructor was nature, and in them he found information. He cheerfully conversed with them : like Socrates, he traced their genius, and he was as much pleased with their unadorned narrations, as with the polished harangues of the great, particularly when he terminated their differences, and alleviated their grievances by his benefactions. He was in general very kind to his servants : nevertheless he was compelled one day to reprove them ; when turning towards a visitor, he said with a smile, ‘ These are clocks, which must be occasionally wound up.’ Nothing does greater honour to his memory than the economy, with which he lived ; it has indeed been deemed excessive in an avaricious and fastidious world, little formed to judge of the motive of his conduct, and still less to feel it. Beneficent and just, Montesquieu would not injure his family by the succours, with which he aided the distressed, nor the extraordinary expence occasioned by his travels, the weakness of his sight, and the printing of his works. He transmitted to his children, without diminution or increase, the inheritance he received from his ancestors : he added nothing to it but his fame, and the example of his life.” E. H. B.]

affection and devotion, of honour and integrity, of piety and religion. The father is unhappy even in his recovered freedom, and amidst the embraces of his wife, and the caresses of his children, while he suspects that improper means have been employed for his liberation; the son's heart overflowed with gratitude to the benefactor, but his mind was uneasy till he had discovered the author of so much happiness; the benefactor satisfied with the approbation of his conscience, withdrew from the warm acknowledgments of the son, and heeded not the applause of the surrounding multitude.

My excellent and venerable friend, Charles Butler, Esq., has put on record his testimony to the merits of the Ossianic Poems in one important respect:—

“It must be obvious to every reader that Homer's women are infinitely preferable to Virgil's; but it is not a little remarkable that the women of *Ossian* are equal in grace, and superior in delicacy and tenderness to both. The icicles on Dian's temple are not more pure, more chaste than they. This seems to the Reminiscent to afford a strong, but, in his opinion, a solitary argument, in favour of the authenticity of the *Poems*, which describe them.”

Reminiscences of CHARLES BUTLER, Esq. *of Lincoln's Inn*, 4th Edn. Lond. 1824. p. 15.

"Nonsense can no more be sublime," says R. P. Knight, "than darkness or vacuity can be ponderous or elastic; and to controvert either position is, in some measure, to participate in its extravagance: nor should I presume to do it, did I not every day see the fatal effects of this seducing author's (Burke's) theories on the taste of the public, not only in England, but on the continent, particularly in Germany, where nonsense seems to have become the order of the day. In England, it has been, in a great measure, confined to *Harlequin-Farces*, *Pantomime-Plays*, and *Romances* in prose, for, except *Fingal* and *Temora*, I know of no entire poem written upon the principles of the *Sublime and Beautiful*; and had these been published as the works of their real author, or as the productions of the 18th century, they would have been consigned at once to the neglect and oblivion, into which they have sunk since the imposture has been detected, and from which another poem of the same kind, which the author did publish in his own name, never emerged.* As the works of an ancient bard, discovered after the lapse of so many ages, in a remote corner of the world, amidst a rude and ignorant people, national vanity joined with antiquarian prejudice in extolling them; and, as they

* "See a very able *Dissertation* annexed to Mr. Laing's *History of Scotland*, in which is contained a full account and complete exposition of this most impudent imposture; in which some names of higher rank and respectability in literature than that of James Macpherson appear to have been concerned, so far at least as wilful misprision of fraud can implicate them." [Mr. Laing's *Dissertation* is examined at great length, and refuted with great success, by Messrs. M'Cullum in the publication, to which I have already referred. E. H. B.]

were found admirably to accord with these new principles of taste, every thing being, in the words of the Comedy, *finely confused and alarmingly obscure*, the critics of the North exulted in having at length found, in an original work of their own countrymen, instances of the true sublime, which they had in vain sought for in the tamer productions of the Greek and Roman poets;* with whom these

Versus inopes rerum, nugæque canoræ.

were never in much repute;† notwithstanding that the author of the *Inquiry into the Sublime and Beautiful* found so admirable a specimen of them in one of the most admired passages of their most faultless poet."

R. P. Knight's *Analytical Inquiry into the Principles of Taste*, 3d Edn. Lond. 1806. p. 396.

I will not stop to point out the harshness and injustice of this criticism.

"Amongst the numerous translations," says Mr. John Scott, "which would seem to make up the great body of the first literature in Europe, in its most elegant branches, there is one of *Ossian*; 'a bard, whom some English and German writers,' says M. Chenier, 'place in the same line with Homer.' It is scarcely necessary to observe that, if this is intended to represent what can be fairly

* "See Lord Kaimes, Blair, Gerrard, etc., etc., particularly the first, who has opposed parallel passages from *Fingal* and Pope's *Homer*, (for he went no higher,) to each other, and invariably given the preference to the former."

† "Longin. 7. Οὐκ ἂν ἀληθὲς ὕψος εἴη, μέχρι μόνῃς τῆς ἀκοῆς σωζόμενον."

termed the opinion in our country, relative to *Ossian*, it is a gross mis-statement. One hears more of the beauties of *Ossian* in France than in England, or even in Scotland now. In fact, the French have been remarkably fond of this work; it is to be seen in all their booksellers' shops, and even on all their stalls: we have heard something of its being a favourite with Buonaparte," (he is said, though I know not by whom, to have always put it under his pillow, when he retired to rest, E. H. B.) "and it is sure to be mentioned in the course of the first 10 minutes' conversation, held with any Frenchman on the literature of Britain. All Englishmen are aware how completely and finally the pretensions of Macpherson's compilation have been reduced with us; and, as there will be allusions in this *Essay*" (*on French Literature*) "to that great genius, whom the progress of time, and the union of testimony, have established on the very pinnacle of honour in our country, I am anxious to throw off an imputation, which, if just, would shew that the evidence given by ourselves, as a nation, on the value of our own productions, is totally unworthy of credit, being offered in the idleness of a national vanity, which possesses neither the power of discrimination, nor the sense of decency."

J. Scott's *Sketches of Manners, Scenery, etc. in the French Provinces, Switzerland, and Italy, with an Essay on French Literature*, Lond. 1821. 8vo. p. 392.

For my own part, I think that more credulity is *now* required to believe the non-genuineness and the non-authenticity of these Poems, than can be fairly charged on those, who maintain the genuineness and the authenticity. The weight

of clear and indisputable evidence is decidedly in favour of the latter. I have already quoted the satisfactory work of Messrs. H. & J. M'Cullum, but still it will be proper to give one further quotation from the *Preface* p. lxx, where the question of genuineness and authenticity is largely discussed in reply to the arguments advanced in Malcolm Laing's *Dissertation* : —

“ That these poems are a forgery, is an assertion advanced by few, and is sufficiently obviated by the irresistible fact, that many of them are still repeated in the original Gaelic, in most parts of the Highlands of Scotland. If these poems were composed by Mr. M'Pherson, who published only a translation of them, by what means did the Highlanders become possessed of the originals? The style and manner of the poems is such, as could have entered into no human head these thousand years past. But, should we even admit that Mr. M'Pherson used some unwarrantable freedoms, it will no more invalidate the authenticity of these poems, than the ignorance or incandour of a translator would invalidate the authenticity of any other ancient work. This argument will not apply to Dr. Smith and others, who published the originals along with the translations. That these poems are the work of Ossian is clear from their internal evidence. His own history is almost uniformly interwoven with that of the heroes and great events, which he celebrates. Had these poems been composed during the fifteenth century, what could have induced to transfer his fame to another? The inhabitants of the Highlands and islands of Scotland, amounting to upwards of half a million of

people, unanimously ascribe these poems to Ossian. Can the utmost pitch of human credulity imagine that half a million of people would be unanimous in maintaining a falsehood, or that any consideration short of truth, could induce them to ascribe the most valuable, the most exalted, and the most esteemed, of their ancient poetry, to a mere non-entity? More than a thousand places in the Highlands take their names from Fingal's heroes, (*Cothron na Fienne*,) the combat of Fingalians, so often mentioned by Ossian, is a phrase so common in the Highlands, that if only two boys wrestle, the spectators proclaim fair play, by crying *Cothron na Feinne dhoibh* — let them have the equal combat of the Fingalians. A strong man is often called a *Cuchullin* (*Co laidir ri Cuchullin*.) A man of a haughty imperious temper, a *Garbh mac Stairn*. Swaran, the son of Starno; an insidious fellow, *Conan duine*, &c. Many passages of Ossian have, from time immemorial, got into the language of the Highlanders, in the form of maxims or proverbs. *Cha do dhochainn Fionn namh a gheill*, i. e. 'Fingal never injured a vanquished foe.' *Cha d' thug Fionn riamh blar, nach do thairg an tus Cumha*, i. e. 'Fingal never fought, without offering first a reward,' is a common saying of the Highlanders, to recommend a merciful disposition. The Editors, were it necessary, could adduce hundreds of instances more, which are proverbs relating to Fingal and his heroes."

Those, who deny the genuineness and the authenticity of the Ossianic Poems, are perhaps chiefly swayed by the authority of Johnson, and cannot have seen these two publications: — *The Works of the Caledonian Bards, translated from*

the Gaelic, Vol. 1. Edinb. 1778. 12mo. pp. 200. The second Volume was never published. The author was John Clark, a land-surveyor, of Builth, who died at Pembroke in 1807. The book was examined in a pamphlet entitled *An Inquiry into the Authenticity of the Poems ascribed to OSSIAN*, Lond. 1782. 8vo. written by the Rev. W. Shaw, who in 1778, published in 4to. *An Analysis of the Gaelic Language*, and in 1780, in two vols. 4to, *A Gaelic and English Dictionary*. This caused the following pamphlet, *An Answer to Mr. Shaw's Inquiry into the Authenticity of the Poems ascribed to OSSIAN*, by JOHN CLARK, *Translator of the Caledonian Bards, and Member of the Society of Scots Antiquaries*, Edinb. 1781. 8vo. pp. 76. Mr. Shaw then published in 1782. 8vo. a second edition of his *Inquiry*, with a *Reply to Mr. Clark's Answer*. This was followed by *An Answer to Mr. W. SHAW's Reply to Mr. CLARK, on the Subject of OSSIAN's Poems*, by JOHN CLARK, F. S. A. SC. 1783. 8vo. pp. 45. Then came out *A Rejoinder to an Answer from Mr. CLARK, on the Subject of OSSIAN's Poems*, by W. SHAW, M. A. F. S. A. *Author of 'the Gaelic Dictionary and Grammar,'* Rochester 1784. 8vo. pp. 79. Whether Mr. Clark ever published any answer to this, I know not. I will make one pertinent quotation from Mr. Clark's *Preface to the Caledonian Bards* p. 7.:—

“ The common people in the Highlands of Scotland are, at this day, endowed with a poetical taste for nervous composition, far superior to that subsisting among the same class of men in any other nation of Europe, with all the boasted refinements introduced by the propagation of learning in later ages. Locked up for many centuries in an unfertile corner of an island, and, by the locality of their language, deprived of all intercourse with the rest of mankind, modern improvement can lay no claim to the establishment of this poetical taste. To account for it, by ascribing to the Highlanders talents superior to their southern brethren, might savour of rashness, presumption, and partiality; but, to attribute this advantage to the superiority of their language, is asserting, what I hope convincingly to prove, by occasional remarks annexed to these poems. The majesty and beautiful energy of the Gaelic, appear nowhere so conspicuous, as when a translation of the compositions it contains, is attempted. While the original poems found among the Highlanders are rehearsing before us, the mind is captivated by the interesting scenes described. The subject is wrapped up in those agreeable and pathetic terms, which dart, with irresistible force, upon the minds of the hearers. All the powers of attention are roused. Every contemplating faculty is collected into one point, and rendered incapable to act on any subject, which is not immediately connected with the present sensations of the heart. The mind, thus pre-engaged, is not at liberty to make a minute enquiry concerning the causes, from whence these agitations flow. This is one reason why the natives of the Highlands are high-passioned, rash, and ungovernable in their tempers. The images of objects are painted in colours so glowing,

that, when disagreeable, the mind loses all command. Even when a Highlandman has long resided in the low countries, early habit leads him to think in Gaelic; and, such is the energy and force of this language, that he often breaks out into a rage at circumstances, which appear perfectly trifling, when spoken or conceived in English. But, when a translator attempts to delineate these sentiments in any other language, he will find them stripped of so many comprehensive terms, and poetical flowers, peculiar to the Gaelic, that the perusal of them must be in danger of disgusting those, who are acquainted with the originals."

2. The other work, to which I have referred, is, by the Rev. Dr. John Smith, *Gaelic Antiquities, consisting of a History of the Druids, particularly of those of Caledonia, with a Dissertation on the Authenticity of OSSIAN'S Poems, and a Collection of Ancient Poems, translated from the Gaelic*, Edinb. 1780, 4to. The following contains the Gaelic originals: —

Sean Dana; le OISIAN, ORRAN, ULANN, etc.: Ancient Poems of OSSIAN, ORRAN, ULLIN, etc. collected in the Western Highlands and Isles; being the Originals of the Translations published some Time ago in the 'Gaelic Antiquities.' By JOHN SMITH, D. D., Minister of the Gospel at Campbelton, Edinb. 1787. 8vo. pp. 348. Dr. Smith was a man of considerable learning, and the author of several books, which are enumerated in Dr. Watt's *Bibliotheca Britannica*, but

I shall mention only the following, *The Life of St. Columba, the Apostle and Patriot Saint of the Ancient Scots and Picts, and joint Patron of the Irish, commonly called Column-Kille, the Apostle of the Highlands, from the Latin of Cummin and Adomnam*, Edinb. 1798. 8vo.

An excellent article on the genuineness and the authenticity of the Ossianic Poems, has been written by my amiable and enlightened friend, Dr. Nathan Drake, in his work entitled *Mornings in Spring, or Retrospections Biographical, Critical, and Historical*, Lond. 1828. V. 2. p. 37-64. The whole article is too long for insertion, but some extracts should be given in connection with what I have said on this subject:—

“ The Muse! whate’er the Muse inspires,
My soul the tuneful strain admires:—
Nor Greece nor Rome delights me more
Than Tagus’ bank,* or Thames’s shore:†
From silver Avon’s flowery side
Though Shakspeare’s numbers sweetly glide,
As sweet, from Morven’s desert hills,
My ear the voice of OSSIAN fills.

JOHN SCOTT.

“ It is a curious circumstance strongly corroborative of the genuineness and authenticity of the poems ascribed to OSSIAN by the Scottish antiquaries, and one which has hitherto not had its due consideration, that in the numerous Irish poems still extant in the Gaelic or Erse lan-

* Camoens.

† Milton, &c.

guage, and attributed to Oisín or Ossian, whom the Irish are anxious to claim as a native of their island, the very peculiar, and I may say singular strain of sentiment and feeling, which, considering the era and state of civilization, in which the poems of Ossian are said to have been produced, so remarkably distinguishes both the personal character and the works of the Scottish bard, should have been preserved with so much of its original raciness and vigour.

“ These Irish poems, instead of assuming to themselves the high antiquity, which has been established for their Scottish brethren by Blair, and Graham, and Sinclair, not only make Oisín and St. Patrick, who flourished in the fifth century, contemporaries, but exhibit moreover very evident traces of having been composed not anterior to the ninth or tenth century. Now, as the literati of the sister island have altogether failed in their attempt to prove, either that Macpherson ever was in Ireland, or had any of his oral originals through an Irish channel; and as the productions ascribed to the *Caledonian* Ossian claim not only a higher antiquity, but are entirely free from all the modern allusions and gross anachronisms, which vitiate the pretensions of the *Hibernian* poet, it follows, as a result of the highest probability, that the minstrelsy of the Irish Oisín and his followers was founded on the prior inspiration of the bard of Morven; for it should be recollected, that at the period, when Fingal and his son are recorded to have lived, the inhabitants of the northern parts of Ireland, and the western parts of Scotland, not only spoke the same language, but were frequently either at war with each other, or united against a common enemy.

"We find, indeed, both from the evidence arising from the Scottish poems themselves, and from the testimony of the Danish historian Suhm,* that early in the third century Fingal made several descents on the coast of Ulster for the protection of his kinsman Cormac, then a minor and monarch of Ireland, against the invasion of Swaran, king of Norway. In these expeditions he was accompanied by his son and chief bard, Ossian, and also by a native Irish bard of the name of Ullin.

"It does not appear that Fingal had occasion to penetrate into the interior, or perhaps more than twenty

* "Speaking of *Swaran's* contest with a Norwegian prince of the name of *Gram*, the historian, whose work in Denmark is esteemed as of the highest authority, thus proceeds: '*Swaran* was the son of *Starno*; he had carried on many wars in Ireland, where he had vanquished most of the heroes, that opposed him, except *Cuchullin*, who, assisted by the *Gaelic* or *Caledonian* king, *Fingal*, not only defeated him, but even took him prisoner, but had the generosity to send him back again to his country;' a quotation, which has drawn from Sir John Sinclair the following inference and remark: 'The existence of *Swaran*, son of *Starno*, and his wars in Ireland, and his having been defeated by *Fingal*, as related by *Ossian*, are therefore authenticated by the historians of Denmark; and in their annals a number of particulars are stated regarding the manners of those times, which confirm many of the particulars mentioned by *Ossian*.' And he then adds, 'It is very satisfactory to have been the means of bringing forward a new, and at the same time so convincing a proof of the authenticity of these ancient poems; and hence indeed it appears, that the more the subject is investigated, the more clearly will that authenticity be established.' — *Dissertation on the Authenticity of the Poems of OSSIAN*, pp. lxiii-lxv. lxvi."

miles from the shores of Ulster; but here his exploits were great and numerous, and a not altogether unsuccessful effort has been lately made to ascertain the battle-fields of Fingal in Ulster, by the analogy of names and places mentioned in Ossian's poems. 'It is almost impossible,' says the author of this attempt, whilst describing Connor, (the ancient Temora,) and its neighbourhood, 'to walk twenty minutes without meeting some rude marks of the warfare of those times. Innumerable are the four grey stones, the graves of the illustrious dead, which one discovers while travelling among these hills;'* an account, which bears out Mr. Phillips, when, in the fervor of poetical enthusiasm, he exclaims, in allusion to this district,

When tired at eve the pilgrim leans
 Upon some rocky pile,
 Of days long gone the rude remains,
 Saved by their rudeness from the Vandal reigns,
 Which red and ruthless swept the plains
 Of this ill-fated isle,
 He little thinks the mossy stones
 Beneath his feet
 Afford some hero's hallow'd bones
 Their cold retreat; —
 Perhaps e'en there on Fingal's arm
 A thousand heroes hung,
 While Ossian, music of the storm,
 The battle-anthem sung:
 Or there Oëmania's palace rose
 In more than regal pride;
 Ollam inhal'd a nation's woes,
 Conn's fiery sceptre crush'd her foes,
 Or noble Oscar died.†

* "Campbell's Ossiano, 8vo., 1818, p. 20."

† "Ibid. pp. 31, 32."

“ That the intercourse and connexion, which these expeditions tended to establish between the two countries, prolonged as they were during the greater part of a century, should lead to a certain degree of similarity in their minstrelsy and poesy, might naturally be expected, more especially when we recollect that their language was the same, and that bards of both nations were assembled under the protection of the Scottish monarch. But that seven or eight centuries after Fingal had ceased to reign and Ossian to sing, legendary and heroic verses should be produced in Ireland, which, however wild and inconsistent in other respects, paint the character of Ossian precisely as it is given in the Caledonian poems, must, after a slight consideration, be reckoned as one amongst the strongest corroborative proofs of the genuineness of the latter.

“ It has been, in fact, the most startling, and apparently the most valid objection to the authenticity of these productions, that the characters of Fingal and of Ossian, as uniformly represented in them, are by many degrees too sublime and pathetic, too humane and polished for the era, to which their existence is ascribed. Yet, in these metrical romances of the Irish bards, acknowledged by the Irish themselves to be written between the eighth and twelfth centuries, the same high-toned and exalted delineations of Fingal and his son are to be found. Can we, therefore, avoid inferring, that, as the internal as well as the external evidence of these compositions bears evident marks of a vast posteriority to the era of the Ossianic poetry of Scotland, the impression made upon the Irish by these characters during their intercourse with them in the third century was such as to be indelible; and that they are consequently, as originally presented to us in

the Gaelic of North Britain, not only poetically, but historically correct?

“ For the opportunity of forming this judgment from an inspection of the Irish poems, we are indebted to Miss Brooke, the daughter of the celebrated author of *Gustavus Vasa*, who, about thirty-seven years ago, published in Dublin a 4to. volume, now very scarce, entitled *Reliques of Irish Poetry : Consisting of Heroic Poems, Odes, Elegies, and Songs, translated into English Verse : With Notes Explanatory and Historical ; And the Originals in the Irish Character. To which is subjoined, An Irish Tale.*

“ With all the enthusiasm for the high antiquity and literary reputation of her country, which has lately so singularly distinguished many of the most learned in Ireland, and with poetical talents fully adequate to the transfusion of the spirit of her originals, has the amiable translator entered upon her task; and the result has been a series of poems of no ordinary interest, and though, with one exception, professedly versions, yet stamped with the inspiration indeed

Of that bright Power, whom Nature forms,
And Nature's scenes inspire ;
Who mounts the winds, and rides the storms,
And glows with Heaven's own fire ! * ”

“ It must be obvious, I think, from the passages, which have now been quoted from these Irish legends, that, though written in the middle ages, the character of Ossian has been sustained in them with all the beauty, amenity, and sublimity, which surround it in the Caledonian poetry. And as the Irish histories themselves refer the existence of Fingal and Ossian to the third century, placing the

* “ Introduction to Maon, an Irish Tale, *Reliques* p. 325.”

death of the former in the year 283, and that of Oscar, the grandson of Fingal, in the year 296, though out of compliment to St. Patrick, they have committed the bold anachronism of representing the Celtic poet a disciple of the national apostle, does it not follow as a legitimate inference, considering this perfect consonancy of the Irish with the Scottish era, and the very early intercourse, which subsisted between the two nations, that the poetry ascribed to Ossian by the Scottish antiquaries is, both as to its antiquity and character, altogether what authentic tradition has handed down to us? For be it remembered that, even should we remove the origin of the Ossianic poems, from the third to the ninth or tenth, or eleventh century,—the period, to which the Irish originals of the translations before us are to be attributed,—we should gain nothing by the exchange, as the purity and refinement of sentiment, so remarkable in the Gaelic Muse, and which has excited so much controversy, surprise, and scepticism, would be as great a stumbling-block in the latter as in the former age.

“ Indeed, at an era when the rest of Europe was involved in the grossest ignorance, it speaks highly in favour of the comparative state of Ireland, that her bards were able not only to relish and admire the disinterested patriotism, the tender and sublime enthusiasm of such characters as Fingal and Ossian, but were found competent to transmit with so little alloy, with so much, indeed, of genuine simplicity and energy, the impressions, which for many generations had been descending to them through the oral poetry and traditions of their Gaelic neighbours.

“ ‘As yet,’ says Miss Brooke, in allusion to the lustre reflected upon her countrymen by their ancestors of the

middle ages, and in a passage of exquisite beauty and feeling, which in the present day cannot be read without a sigh of deep regret for what has passed since it was written, ‘as yet, we are too little known to our noble neighbour of Britain; were we better acquainted, we should be better friends. The British Muse is not yet informed that she has an elder sister in this isle; let us then introduce them to each other! Together let them walk abroad from their bowers, sweet ambassadresses of cordial union between two countries, that seem formed by nature to be joined by every bond of interest and of amity. Let them entreat of Britain to cultivate a nearer acquaintance with her neighbouring isle. Let them conciliate for us her esteem, and her affection will follow of course. Let them tell her, that the portion of her blood, which flows in our veins, is rather ennobled than disgraced by the mingling tides, that descended from our heroic ancestors. Let them come — but will they answer to a voice like mine? Will they not rather depute some favoured pen, to chide me back to the shade, whence I have been allured, and where, perhaps, I ought to have remained, in respect to the memory and superior genius of a father — it avails not to say how dear! But my feeble efforts presume not to emulate, and they cannot injure his fame.’”

Dr. N. Drake's *Mornings in Spring, or Retrospections Biographical, Critical, and Historical*. (Preface p. vii.)”

“In the case of Ossian,” says Mr. Hugh Campbell, “I have spent some years and a large sum of money in vainly attempting to discover Gaelic Mss., whilst I might as well have looked for kitchen-ranges in the Highlands as for Gaelic Mss.; and at Douay I was informed that the Revolution stripped the College of all its treasures in the

Gaelic language. But the truth is, Sir, that there are no such things as Gaelic Mss., and the descendants of the Irish, who now people the mountains or highlands of Scotland, or rather the mixed race of Irish and Scandinavians, never gave themselves any trouble about Mss. until the late Mr. Macpherson collected the traditionary Poems of Ossian, Olla, Carril, and Ullin, which were commonly sung in the Highlands and North of Ireland, long before the time of Macpherson; for Sir Arthur Chichester, first Lord Donegal, in the reign of Queen Elizabeth, had a Map drawn of his estates in the North of Ireland, with one of the celebrated hills of Ossian delineated as a favourite retreat of that Poet."

Hugh Campbell, Editor of *OSSIAN'S Poems*, in a *Letter to the Editor of the TIMES*, Sept. 2, 1825.

Churchill in his *Prophecy of Famine* 1, 103. has these lines :

' Thence issued forth at great Macpherson's call,
' That old,—new,—epic-pastoral, *Fingal*.'

Macpherson in 1758, published in 12mo. a book entitled *The Highlander, an Heroic Poem in six Cantos*. The *Erse Fragments* first appeared in 1760, with this title, *Fragments of Ancient Poetry, collected in the Highlands of Scotland, and translated from the Gaelic or Erse Language*, 1760. 12mo.

Now, as the publication of the *Highlander* preceded the *Erse Fragments* only two years, an inspection of that Poem ought to furnish us with the fairest and best internal evidence for deter-

mining whether the *Erse Fragments* were the pure fabrication of Macpherson. If any man can discern in the *Highlander* that brilliant fancy,—that poetical glow,—that wild enthusiasm, which appear in every page of the Ossianic Poems, then we have a very powerful argument for proving the fraud; but, on the other hand, if none of those qualities be exhibited in the *Highlander*, we may take for granted that Mr. Macpherson could not acquire them in the short space of two years, and the fair and necessary inference is that the Ossianic Poems are *not* forgeries, but translations; and the whole charge against Macpherson will resolve itself into the question of interpolation. We have already seen Gray's strong opinion, and an opinion from such a high quarter is entitled to the greatest respect: "It is impossible to conceive that they were written by the same man, that writes me these Letters." Why *impossible*? Because Gray judged from the small quantity of mind, evinced in Macpherson's private correspondence with him, that the editor of the Ossianic Poems was incapable of writing them. If any attention at all has been paid to the force of this argument, it has not received due attention. Macpherson published the Poems as translations. Their genuineness and authenticity are denied: why? Because no Erse Mss. exist, and the preservations of poems by oral

tradition is assumed to be impossible. But the argument is unsound; for poems, long and short, have been preserved by oral tradition, and if every existing printed copy of *Nursery-Songs* were destroyed, the nursery-maids would preserve them for ages, and ages did elapse before they were ever collected into a book. The alleged *impossibility* is disproved by universal history; for history proves that every people, however barbarous, has its national songs, which are preserved by oral tradition. I have no space for many examples, or for extended discussion; but I will give one instance from Tacitus *Ann.* 2, 28. who, speaking of Arminius, says:—CANITURQUE ADHUC barbaras apud gentes, Græcorum annalibus ignotus, qui sua tantum mirantur, Romanis haud perinde celebris, dum vetera extollimus, recentium incuriosi. If those barbarous nations for ages preserved in their songs the memory of Arminius and his exploits, we must *necessarily* admit that the Highlanders in a better state of cultivation might in their national songs preserve the memory of Fingal and his achievements—I have a greater and stronger right to assume the fact of their having done so, than any man has to deny it, because *history* is on my side, even if *logic* be on his; and that reasoning, which is founded on *fact* and *history*, must be sounder and safer than that, which is founded on *presumption*

and *hypothesis*. The main argument, then, of the anti-Macphersonites is *most unsound*, because it is contrary to history ; and it is *most illogical*, because it assumes that no poem of any length can be preserved by oral tradition, whereas the *possibility* depends on the genius of the nation in question,—on their habits, manners, and customs,—on their cultivation of poetry,—on the exclusive attention of one class to poetic pursuits, and the practice of frequent singing and public recitations,—and also on the abilities of any individual bard. Now no nations, with which we are acquainted, are more likely from various circumstances to have preserved national songs than the Welsh, the Irish, and the Scotch. The balance of probability, then, is in favour of the genuineness and the authenticity of the Ossianic Poems. The soundest and safest argument, which the Macphersonites or the anti-Macphersonites can employ, would be this, that Macpherson was not equal to the composition of them. This resolves itself into a question of the quantity of intellect and imagination displayed by Macpherson in his undoubted compositions. It is a question capable of a satisfactory solution, because it depends on facts within our reach. Macpherson published books both *before* and *after* the publication of the *Erse Fragments*, and by the aid of these books we can decide the question about

the genuineness and the authenticity of the *Fragments*. Let the anti-Macphersonite take his *legitimate* ground, that Macpherson was not equal to the composition, and thence draw his inference, that the Poems were original, and not translated. I will admit his premises, but not his conclusion, because I have shewn the conclusion to be false, and because he cannot support it by reference to Macpherson's *undoubted* writings. The Macphersonite will allow that Macpherson was not equal to the composition, and thence infer that he could not have been the author of the Poems in question. I assent to the premises, and to the conclusion, because Macpherson's *undoubted* writings DEMONSTRATE that he did not compose the Ossianic Poems: the inference is sound, necessary, unavoidable, CERTAIN. No impartial jury, who sat to examine the *undoubted* writings of Macpherson, could deliver any *other* verdict.

III.

Extracts from DUGALD STEWART'S 'Elements of the Philosophy of the Human Mind,' Edn. 2nd, and his 'Philosophical Essays,' Edn. 2nd, Edinb. 1816. 8vo.; and from the fourth Edition of VIRGIL by Dr. JOHN HUNTER, with Professor DUNBAR'S Examination of Dr. PARR'S Observations on the Etymology of the Word 'Sublimis.'

“Of the latitude, with which the word *justice* had been previously used by many ethical writers, a copious and choice collection of instances may be found in the learned and philosophical notes subjoined by Dr. Parr to his *Spiritual Sermon*, Lond. 1801. p. 28-31.:—‘By none of the ‘ancient philosophers, however,’ as he has well observed, ‘is justice set *in opposition* to any other social duty; nor ‘did they employ the colossal weight of the *term* in crushing the other moral excellencies, which were equally ‘considered as pillars in the temple of virtue.’ Having mentioned the name of this eminent person, I eagerly embrace the opportunity of acknowledging the instruction I have received, not only from his various publications, but from the private literary communications, with which he has repeatedly favoured me. From one of these, (containing animadversions on some passages in my *Essay on*

the Sublime,) I entertain hopes of being permitted to make a few extracts in a future edition of that performance. By his candid and liberal strictures I have felt myself highly honoured; and should be proud to record, in his own words, the corrections he has suggested of certain critical and philological judgments, which, it is highly probable, I may have too lightly hazarded."

Dugald Stewart's *Elements of the Philosophy of the Human Mind*, 2, 577.

"In consequence of the play of imagination now described, added to the influence of associations formerly remarked, it is easily conceivable in what manner *height* and *depth*, though precisely opposite to each other in their physical properties, should so easily accord together in the pictures, which imagination forms; and should even, in many cases, be almost identified in the emotions, which they produce. Nor will there appear anything in this doctrine savouring of paradox, or of an undue spirit of theory, in the judgment of those, who recollect that, although the humour of Swift, and of Arbuthnot, has accustomed us to state the *ὑψος* and the *βάθος* as standing in direct opposition to each other, yet, according to the phraseology of Longinus, the oldest writer on the subject now extant, the opposite to the *sublime* is not the *profound*, but the *humble*, the *low*, or the *puerile*: s. 3. Τὸ δὲ μειρακιῶδες ἀντικρὺς ὑπεναντιὸν τοῖς μεγέθεσι κ. τ. λ.* In one very remarkable passage, which

* "When Pope attempted to introduce the image of the *profound* into poetry, he felt himself reduced to the necessity, instead of representing his dunces as exerting themselves to dive to the bottom of the ocean, to plunge them, one after another, into the dirt of Fleet-ditch: —

has puzzled several of his commentators not a little, ὕψος and βάθος, instead of being stated in contrast with each other, seem to be particularized as two things comprehended under some one common *genus*, corresponding to that expressed by the word *altitudo* in Latin: 'Ἡμῖν δὲ ἐκεῖνο διαπορητέον ἐν ἀρχῇ, εἰ ἔστιν ὕψους τις ἢ βάθους τέχνη. Smith, in his English version, omits the second of these words entirely; * acknowledging that he could not make sense of the passage as it now stands, and inti-

' The king of dykes, than whom no sluice of mud
 ' With deeper sable blots the silver flood.'
 ' Next Smedley div'd: slow circles dimpled o'er,
 ' The quaking mud, that clos'd and op'd no more.'
 ' Then Hill essay'd: scarce vanish'd out of sight,
 ' He buoys up instant, and returns to light:
 ' He bears no token of the sable streams,
 ' And mounts aloft among the swans of Thames.' "

* " In Boileau's *Translation of Longinus*, as in the English one of Smith, the word βάθος is omitted; but in the edition of this *Translation*, published by M. de St. Marc, the following note is subjoined to the text: — ' Le Grec dit *un art du sublime ou du profond*. Tous les interprètes ont pris ces deux termes pour synonymes. J'ai peine à croire que Longin ait voulu les employer comme tels. Ce n'est que dans ce seul endroit qu'ils sont mis avec la particule disjonctif; partout ailleurs la conjonction les unit dans une même phrase. Je pense donc, que par le sublime et le profond notre rhéteur a voulu présenter deux idées différentes. Et dans le fait, ces deux différentes idées conviennent également à son sujet. La *profondeur* n'est pas moins nécessaire que le *sublime* à la grande éloquence.' Instead, however, of supposing Longinus to have been influenced, in the above passage, by the conceit

inating his own approbation of a conjectural emendation of Dr. Tonsal's, who proposed, (very absurdly, in my opinion,) to substitute *πάθος* for *βάθος*. Pearce, on the other hand, translates *ὑψος ἢ βάθος sublimitas sive altitudo*; plainly considering the word *βάθος* as intended by the author, in conjunction with *ὑψος*, to complete that idea, which the Greek language did not enable him to convey more concisely. As Pearce's translation is, in this instance, adopted, without the slightest discussion or explanation, by the very acute and learned Toup, in his edition of *Longinus*, it may be considered as also sanctioned by the high authority of his name.* The censure,

suggested by the French critic, it seems to me much more reasonable to conclude that he had an eye to the similarity of the impressions produced, in many instances, by *height* and by *depth*, both in their literal and in their figurative acceptations. Various proofs of this similarity will occur in the sequel of this Essay."

* [Weiske:—" *Verba ἢ βάθους mihi suspecta sunt; sed, quoniam iis remotis sententiæ numeri non optime cadunt, ea ferenda esse puto.*" In the Rev. J. Seager's *Emendd. in Scriptt. Quosdam Gr. e Conjectura*, Oxonii, 1808. 8vo, p. 59. we have the following note:—" *Sect. 2. forsan, εἰ ἔστιν ὑψους τις βεβαιὸς τέχνη. Illi lectioni hæc totidem literis præstat. Nec conjectura RUHNKENII, qui, hoc loco fretus, pro πάθος in s. 16. reponit βάθος, moveor; nam minus, credo, animadvertit illa, Καθάπερ ἐμπνευσθεὶς ἐξαίφνης ὑπὸ θεοῦ, καὶ οἰονεὶ φοιβόληπτος γενόμενος, s. 16. et s. 17. Τὸ τοίνυν ὑψος καὶ πάθος τῆς ἐπὶ τῷ σχηματίζειν ὑπονοίας ἀλέξημα καὶ θαυμαστή τις ἐπικουρία καθίσταται.—'Ἰκανὸν δὲ τεκμήριον τὸ προειρημένον, Μὰ τοὺς ἐν Μαραθῶνι.'* E. H. B.]

which I have here hazarded on Tonal's emendation, has been so decidedly disapproved of by my friend, Dr. Parr, that I should have been tempted to cancel the whole paragraph, had I not been indebted to it for a long and very valuable communication, with which that eminent scholar honoured me after reading this Essay. In the *Appendix* before referred to, my readers will find various quotations from those parts of his Ms., which bear more immediately on the present topic; and will join with me in regretting that the size of my volume prevents me from requesting his permission to adorn my work with still more ample extracts from his refined and original speculations on the theory of metaphorical language."

Dugald Stewart's *Philosophical Essays* p. 389.

"The general scope of Dr. Parr's manuscript, referred to in pp. 378 and 391, is thus stated by himself in the introductory paragraph:— 'As it is not my fortune to agree with my friend Mr. Stewart upon a controverted passage in the Pseudo-Longinus, I shall, first, consider the general principle how far *depth* is, or is not, used by the Greek and Roman writers for *height*, and in the course of my investigation, I shall take occasion to write somewhat copiously upon the Latin prepositions, which are employed to express them respectively; secondly, I shall, in a more direct way, state my objections to the reading in Longinus, for which Mr. Stewart contends; thirdly, I shall endeavour to vindicate that etymological explanation of the word *sublimis*, which Mr. Stewart rejects; and, finally, I shall trespass upon his patience, by assigning some of the reasons, which lead me to suspect that the Longinus, usually supposed to be the author of the book *περὶ Ὀψους*, did not in reality write it.' "In the fore-

going article, I have selected various passages from that part of Dr. Parr's manuscript, which relates to the etymology of the word *sublimis* ; and I intended to attempt here a similar abstract of his very learned and profound comments on the disputed sentence in Longinus, which I have quoted in the text. Having found, however, upon a more careful review of these comments, that they did not admit, without much injury to their force and evidence, of such retrenchments and omissions as were necessary for my present purpose, I was forced to abandon this design. They, who know the overflowing riches of Dr. Parr's erudition, and the marvellous promptitude and discrimination, with which he can at all times avail himself of his literary resources, will easily conceive the impossibility of conveying, by any brief summary, an adequate idea of the substance and spirit of his discussions on the doubtful reading of an ancient author, involving, (as in the present instance,) not only a question of philology, but some collateral and very interesting points of philosophical criticism. As an atonement to my readers for this disappointment, I shall do my utmost to prevail on my excellent friend to allow the whole of his manuscript to appear in a separate publication ; and, if I should be so fortunate as to succeed in my request, I shall feel no slight gratification in having given occasion, by my Essay on the Sublime, to so precious an accession to the stores of critical science." P. 614.

"As for the etymology of 'sublime,' (*sublimis*,) I leave it willingly to the conjectures of lexicographers. The common one, which we meet with in our Latin Dictionaries, (*q. supra limum*,) is altogether unworthy of notice. I have allowed the foregoing sentence to remain as it stood

in the former edition of this work, although I have since been satisfied, by some observations sent me by my very learned, philosophical, and revered friend, Dr. Parr, that the opinion, which I have here pronounced with so much confidence, is unsound. The mortification I feel in making this acknowledgment, is to me much more than compensated by the opportunity afforded me of gratifying my readers with a short extract from his animadversions; and, at the same time, of indulging my own vanity, by preserving a memorial of the literary intercourse, which I have sometimes been permitted to enjoy with the most profound and accomplished scholar of his age. See *Appendix* annexed to this Volume." P. 378.

"The following is a very imperfect abstract of Dr. Parr's observations on the etymology of the word *sublimis*. I regret that circumstances rendered it impossible for me, before sending it to the press, to submit it to the revision and corrections of my learned friend; but as I have, in every sentence, scrupulously copied his words, I trust that I have done no injustice to his argument, but what is the necessary consequence of the mutilated and disjointed form, in which it is exhibited.

"As I have not mentioned in the Note, which gave occasion to Dr. Parr's strictures, the grounds, on which I presumed to call in question the common etymology of *sublimis*, I think it proper to acknowledge here, that he has pointed his arguments, with the most sagacious precision, against the *two* considerations, which tacitly weighed with me in rejecting that etymology as unsatisfactory. The one is the base and abject origin, which it assigns to a word, identified, both in ancient and modern languages, with all our loftiest and most *unearthly* con-

ceptions.* The other, the anomalous, and, (as I conceived,) inexplicable extension, which it gives to the preposition *sub* to convey a meaning directly contrary to that, in which it is generally understood. I shall take the liberty, accordingly, to arrange Dr. Parr's observations under two separate heads, corresponding to the two distinct objections, which they are intended to obviate.

* " In yielding so readily to this consideration, I am *now* fully aware how completely I lost sight of what, in the beginning of the preceding Essay, I had written on the gradual and successive *transitions* in the meaning of words, so often exemplified in the history of all languages. Of this general fact, not less interesting to the philosopher than to the philologist, a copious variety of curious and highly instructive instances are produced by Dr. Parr, in the course of the different communications, with which he has lately favoured me. While perusing these, I have frequently recollected a passage, which struck me forcibly some years ago, in an anonymous pamphlet published at Oxford ; and which expresses so happily my own idea of the nature and value of Dr. Parr's philological disquisitions, that I shall take the liberty to adopt it as part of this Note. Whether the learned author, in writing it, had in view the illustrious scholar, to whom I at present apply it, or some philosophical grammarian yet unknown to fame, I am not entitled to conjecture : —

' Such are the remarks, which an observation, desultory perhaps, but not superficial, of the best Latin writers, has led me to make. They are offered with much diffidence, on a subject, where each man almost has a right to offer what occurs to himself. For the question has never been pursued through all its windings. There is, I doubt not, a clue to this, as to every other mazy dance of human thought, which we trace in the texture of language. When once unravelled, it appears simple enough : and the more simple it is, the greater is the

1. "Mr. Stewart rejects the commonly received derivation of *sublimis* from *supra limum*. But, when a language furnishes all the constituent parts of a compound word, and when no other part of that language offers, even to our conjecture, any other terms, there surely is abundant reason for our acquiescence in that etymology, which contains nothing irrational and absurd.

'merit of the discovery. And yet in such matters the world are apt to shew ingratitude and contempt, when they ought most to admire, and to be thankful. Of which injustice we have the strongest proof in that immortal Stagyrte, who has by a most laborious analysis resolved all the methods of argumentation into one simple principle, only to draw forth this reflection from a modern Philosopher upon his labours :

'O curas hominum ! O quantum est in rebus inane !

'Such injustice will not, I trust, deter a philosophical critic from attempting to solve the intricate phenomena of language, which still remain unexplained. To perform the task well requires, not only extensive erudition, a strong memory, an acute and penetrating mind, but an acquaintance also, either self-taught or methodically acquired, with that true logic, which enables us to sort, to discriminate, and to abstract ideas, to know them again under all the changes of dress and posture, and to keep a steady eye upon them, as they mingle with the confused and shifting crowd. This combination of qualities is indeed rare : but there have been men so variously gifted, though few ; and some perhaps there still are : ONE I know there is, who could not render a more acceptable service to the lovers of ancient learning, than by guiding their footsteps through this perplexing labyrinth.' " [The extract is taken from *A Reply to the Calumnies of the Edinburgh Review against Oxford, containing an Account of Studies pursued in*

“ That phrase, which, to us, who live at a distant time, appears degrading, may not have borne the same appearance to those, who spoke and wrote in that language. By the force of mere custom, figurative expressions acquire grandeur and energy from the subjects, to which they are applied; and even the insignificant or offensive notions, which adhere to the parts separately considered,

that University, 2d Edn. Oxford, 1810. 8vo. p. 54. written by Dr. Edward Copleston, the present Bishop of Landaff. I never myself entertained *any* doubt that Dr. Parr was the person alluded to by this learned, and enlightened, and philosophical, and eminent Prelate, and I have some recollection that Dr. Parr informed me that he had held conversation with Dr. Copleston about the use of the relative *qui*, the interrogative *quis*, the indicative and the subjunctive moods, (the very subjects so ably handled by Dr. E. C. in the passage referred to,) prior to the publication of the pamphlet.

I may as well take this opportunity of noticing a curious passage, which occurs in another pamphlet by Dr. Copleston, levelled at Kett's *Logic*, and entitled — *The Examiner Examined, or Logic Vindicated, Addressed to the Junior Students of the University of Oxford, by a GRADUATE*, Oxford, 1809. 8vo. p. 2. : — “ When I first saw the advertisement of *Logic Made Easy*, it was accompanied by a long list of books from the same author. Of these books I have certainly read but few : what I have read, appeared to me to contain nothing sound or useful in them. If anything was true, it was a feeble expansion of what had been better said elsewhere. In general, the conceptions were indistinct and confused; the information scanty and unconnected; the remarks superficial; the errors, beyond all bearing, abundant and disgraceful; the language turgid, frothy, and impotent. Over all of them indeed was thrown a dress, in the very worst taste of modern millinery: not the

may be unseen and unfelt, when they are compounded, and, in that compounded state, are applied metaphorically.

“Elevation above the earth might be expressed by a term, to which custom would give the sense of *indefinite* elevation, and elevation itself is a property so agreeable to the mind, that we at once approve of the term, which expresses it luminously. Even single terms acquire beauty or dignity by their union with other terms without the aid of composition; and hence the precept of Horace,

‘Dixeris egregie, notum si callida verbum

‘Reddiderit junctura novum.’

Epist. ad Pisones, v. 47, 48.

“*Mire* is, as a physical object, offensive. But who, upon that account, will object to the following passage in Juvenal?

‘Quibus arte benigna,

‘Et meliore luto finxit præcordia Titan.’

Sat. xiv. 34.

“When Cicero says, ‘*Tria esse in verbo simplici quæ orator afferat ad illustrandam atque ornandam orationem,*’ he adds, ‘*conjungendis verbis, ut hæc —*

gorgeous embroidery of PARR,—not the stout buckram of JOHNSON,—not the whalebone and point-lace of GIBBON, but a cheap, thin, tawdry, second-hand, threadbare cloak, in cut and colour just what school-boys call shabby genteel, and so flimsy withal in its texture, that it would not bear the handling. Indeed, I am persuaded that there is not a single page in those works, which, in point of style, will stand the test of rigid criticism. Still, if the world liked them, it was no concern of mine, nor of any one else in this place. Provided they did not affect our character, nor tend to corrupt our studies, he was welcome to pocket his profits, and to laugh, if he pleased, at the credulity of his customers.” E. H. B.]

‘Tum pavor sapientiam mihi omnem ex animo expectorat.

‘An non vis hujus me versutiloquas malitias?’

‘Videtis *versutiloquas* et *expectorat*, ex conjunctione facta esse verba, non nata.’ Cicero *De Oratore*, L. III. To an Englishman, when he reads *expectorat* in Latin, the word loses nothing of its force, because we have a word with a similar sound and an undignified literal sense in our own tongue, and the ‘*junctura*’ with ‘*pavor*’ and ‘*sapientiam*’ heightened doubtless the effect to a Roman reader. When a Roman met with ‘*versutiloquas*,’ he felt, from the composition of the word, more than he would feel when he read ‘*versutus*’ and ‘*loquor*’ separately. By the common experience of all readers, and the common consent of all critics, words compounded of parts, which have no grandeur, become grand from composition.

“In the formation of *sublimis*, I suspect that not ‘*directness*,’ the property of *limus*, but ‘*tenacity*,’ the effect of it, is included in the word, and that the addition of *sub* or *super* suggested the notion of exemption from that effect, and thus the notion of ‘*soaring*’ indefinitely would be formed in the mind.

“In the Ajax of Sophocles we read, v. 1294.

οὐ δραπέτην τὸν κλῆρον εἰς μέσον καθεῖς
ὑγρᾶς ἀρούρας βῶλον, ἀλλ’ ὃς εὐλόφου
κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;

“The effect of moisture, tenacity, is here suggested to the mind. It was that tenacity, which would have kept the κλῆρος from falling out from the helmet, and rescued Ajax from all hazard by not falling out. He disdained to use it. Now, is there any thing degrading in the phrase ὑγρᾶς ἀρούρας? No, surely.

“We read in Horace, *Od.* L. III. 2, 21.

‘ Virtus recludens immeritis mori
 Cœlum negata tentat iter via,
 Cœtusque vulgares et udam
 Spernit humum fugiente penna.’

“ Here we have a series of grand ideas, and the subject itself is grand. Is that grandeur diminished by that moisture of the earth, with which we often associate the notion of dirtiness? No; for tenacity, the effect of moisture, not dirtiness, is here the associated idea. Baxter, I know, interprets *udam* by ‘pollutam et humidam.’ But he has not shewn where *udam*, in any other passage, implies ‘moisture with filthiness,’ though, in reality, the external object, *humus uda*, must always be ‘dirty.’ Janus says, ‘Humidam, quatenus puro ætheri opponitur.’ But no such opposition is expressed in the context, and the word itself certainly does not suggest it. I think that *udam humum* means ‘the ground, which, by its moisture, would obstruct the motion of the body, to which it adhered, in any attempt to rise.’ Here, then, tenacity is the idea retained, and the idea of filthiness, which is naturally the concomitant of *humus uda*, is dropped.

“ In the formation of *sublimis* the process of the mind seems to me to be this. *Limus* has the property of ‘obstructing.’ That, to which the word *sublimis* was applied, is ‘raised above the obstructing cause.’ It can soar — it does soar; — and thus the notion of ‘soaring indefinitely,’ is familiarized to the mind. The origin of the word, and its literal signification, did not present themselves to the mind of the speaker or hearer. By custom, the word had acquired the sense of ‘soaring’ in the way probably, which I have stated; and neither *limus*, nor the mere circumstance of being ‘raised *super limum*,’ was ever thought

of, when the power of the word to express elevation had been established. The idea of elevation itself is so agreeable and so interesting, as not to leave leisure or inclination for analysing the word, by which 'elevation' was expressed."

II. "Here an objector might start up and say, how is it that in the Latin language *sub* means 'under' and 'above,' or 'up?' I admit the fact; but contend that the same letters, with the same sound, are of different extraction, and so different, as to be adapted even to contrary significations. Let it be remarked, that I am going to speak of *sub*, when compounded with a verb, to express 'elevation.'

'Quantum vere novo viridis se *subjicit* alnus.'

VIRG. *Ecl.* x. 74.

"Servius, '*Subjicit, vel sursum jacet, vel subter jacit.*'

'Infrenant alii currus, aut corpora saltu

'*Subjiciunt* in equos, et strictis ensibus adsunt.'

VIRG. *Æn.* xii. 288.

"Servius, '*Subjiciunt in equos, super equos jaciunt; sed proprie non est locutus, magisque contrarie; nam 'subjicere est aliquid subter jacere.'*' The scholiast, whom we often very improperly call *Servius*, was puzzled, as must be many a modern reader, by the opposite senses of the same word; but I am confident in my ability to solve the difficulty even to the satisfaction of Mr. Stewart. I must go on with examples.

'At ima exæstuat unda

'Verticibus, nigramque alte *subjectat* arenam.'

VIRG. *Georg.* iii. 240.

'Ter flamma ad summum tecti *subjecta* reluxit.'

VIRG. *Georg.* iv. 385.

I pass on to Lucretius :

‘ Tibi suaves dædala tellus
‘ *Summittit flores.*’

Lib. i. 9.

‘ Atque efflare foras, ideoque extollere flammæ,
‘ Saxaque *subjectare*, et arenæ tollere nimbos.’

Lib. vi. 700.

‘ Sic et Averna loca alitibus *summittere* debent
‘ Mortiferam vim, de terra quæ surgit in auras.’

Lib. vi. 818.

Other poets write so :

‘ Aspice quot *summittat* humus formosa colores.’

PROPERT. L. i. *El.* 2.

Summittat ‘ sends up.’

‘ Surgunt adversa *subrectæ* fronte colubræ.’

LUCAN. L. ix. 634.

“ Bersmannus has the following note : ‘ *Surrectæ* MSS.
‘ duo, h. e. sursum erectæ a fronte ipsius, ne eam aspice-
rent.’

‘ Certatim structus *surrectæ* molis ad astra

‘ In media stetit urbe rogos.’

SILIUS ITALICUS, L. ii. 599.

‘ Telisque repostis

‘ *Summissas* tendunt alta ad capitolia dextras.’

SILIUS ITALICUS, L. xii. 640.

“ Drakenborch in the note says : ‘ *Summissæ dextræ*
‘ hic sunt elatæ, sursum emissæ : supra L. i. v. 673.’ ”

“ In prose writers we have *sub* for ‘ up.’ ‘ *Sublevare*
‘ mentum sinistra,’ Cicero ; ‘ *sublevare* miseros,’ Cicero.
It occurs under another form, *sus*, which hereafter will
be explained. *Sustineo*, ‘ I hold up ;’ *suspicio*, ‘ I look
up.’ Mr. Stewart will have the goodness particularly to
mark the form *sus*. Let us return to *sub*. *Sublatus*

means 'lifted up.' 'Quum Camillus, *subjectus* a circumstantibus *in equum*,' Livy, L. vi. c. 24, raised or lifted 'up upon the horse.' Gronovius in his note produces the following passage from Livy, L. xxxi. c. 37; 'Saluti fuit eques, qui raptim ipse desiluit, pavidumque regem *in equum subjecit*.' — Livy, L. vii. c. x."

"The foregoing instances are abundantly sufficient to shew that *sub*, when compounded, often signifies to 'raise up.'

"Upon *sub*, when standing alone, I speak doubtfully. There is a passage in Livy, where *subire* may have the sense of 'ascending;' but I am not positive, and shall offer a different explanation. 'Equites diu ignari pugnæ et victoriæ suorum steterunt, deinde ipsi, quantum *equis subire* poterant, sparsos fuga Gallos circa radices montis consecrati cecidere aut cepere,' I would rather explain *subire*, 'to enter,' and account for it thus. When we go into the open air, the sky is above us; when we go into the house, part of the house is above us; when we go into a forest, the trees are above us; hence, 'to go under,' first joined with the notion of 'going into,' was afterwards separated from it, and signified perhaps 'mere entrance.' There is a curious passage in Manilius, where *sub* first means 'to come up, or advance,' and afterwards has a signification not very dissimilar. Speaking of the star Andromeda, he says,

- Illa *subit* contra, versamque a gurgite frontem
- Erigit, et tortis innitens orbibus alte
- Emicat, ac toto sublimis corpore fertur.
- Sed quantum illa *subit*, seque ejaculata profundo est,
- Is tantum revolat, laxumque per æthera ludit.'

Lib. v. 595.

“ Here *subire* means ‘to come towards or advance,’ and just stops short of ‘entrance or arrival.’

“ Upon the whole, I am persuaded that *sub*, standing alone, never has the sense of ‘up.’ But in composition it frequently has that sense; and finding upon my former paper two or three additional examples, I will subjoin them.

‘ Et nox alta polos bigis *subvecta* tenebat.’

VIRG. *Æn.* v.

‘ *Subvehitur* magna matrum regina caterva.’

Æn. xi.

‘ Tum *sublevat* ipsum.’

Æn. x.

“ Mr. Stewart will permit me to observe, that, in one modern language, the Spanish, there is a striking coincidence with the Latin upon the power of *sub* to express ‘elevation’ in compounded words.

Subida, ‘an ascent, or going up.’

Subidéro, ‘a high place.’

Subidéto, ‘that is ascended,’ ‘that one must ascend.’

Subido, ‘lofty, high, proud, haughty.’

Subidór, ‘one that rises up, or goes up.’

Subir, ‘to go up, to rise.’

Sublevación, ‘rising up,’ ‘a sedition.’

Sublevar, ‘to move a sedition or insurrection.’

Sublemacion, ‘sublimation,’ ‘lifting up,’ ‘extolling.’

“ Now the old grammarians saw and had noticed this power of *sub*, but were unable to explain it. ‘*Sub præpositio significat modo supra*, ut

‘ Ter flamma ad summum *subjecta* reluxit,’

et,

‘Corpora saltu

‘*Subjiciunt* in equos.’

i. e. supra jaciunt; modo, infra,

‘Caudamque remulcens,

‘*Subjecit* pavitantem utero, sylvasque petivit,’

item,

‘Pedibusque rotarum

‘*Subjiciunt lapsus.*’

Diomed. l. i. p. 407. ed. Putsch. Nonius Marcellus shall follow, ‘*Subjicere* est subtus jacere, supponere;’ and of this the more general signification he gives three instances, but adds, ‘*susum* jacere, excrescere,’ and gives three examples, all of which I have already produced. Mr. Stewart will be pleased to notice the old word *susum*.

‘*Sublimare*, extollere. Ennius *Medea*,

‘Sol qua candentem in cœlo *sublimat* facem.’

‘*Subrigere* significat *susum erigere*, quo verbo rustici utuntur, quum tritæ fruges ad ventilandum in areis *eriguntur*. VIRGIL. *Æn.* Lib. iv.

‘Tot linguæ, totidem ora sonant, tot *surrigit* auris.’

“So far Nonius Marcellus. Of *surrigere* I have given examples. In the famous work, *De Causis Linguae Latine*, Joseph (*Jul. Cæs.*) Scaliger in ch. 155th treats of ‘*præpositionum efficiens et materia.*’ ‘*In* (genuit) *intra*; *ex*, *extra*; *cis*, *citra*; *in*, *infra*; *sup*, *supra*: fuit enim sic prius: postea *sub*, ab *ὑπό*, ut *ab*, ab *ἀπό*. Sed antea ‘*orta sunt, inter, infer, super, exter, deinde, intera, infera, supera, extera, quemadmodum ex Phænomenis* Ciceronis ‘*observari potuit,*

‘*Torvus Draco serpit, subter, superaue retorquens.*’

“Scaliger is right enough in his *ab*, from *ἀπό*. But

when he says, '*sup*, fuit enim sic prius, postea *sub*, ab ὑπὸ,' he confounds words of different origin, as we shall presently see. Chapter the 34th turns upon the 'consonantium mutatio in compositione.' '*B* mutatur in *C, F, G, L, M, P, R*. *Succurro, suffero, suggero, sullevo, summitto, suppeto, surripio*. Id Æolensium more, qui κάππεσον κάββαλεν, dicebant præcedentem sequentis vi pronunciantes. Neque tamen in omnibus his literis semper eadem connexio est. Malim enim *SUSLIMEN*, quam *SULLIMEN* dicere. *B* non mutatur ante *T*, in *S*, ut dixere in *sustollo*, namque fuit vetus vox, *sus*, quæ motum cælum versus significaret, ὑποθεν; fortasse autem fuerat, *subs*, sicut *abs*, quanquam hoc videtur fuisse ἀψ, et a *sus* fuit *susum*: fecit autem ex se *sustuli*, non enim a *suffero* venit. Eadem est ante *C*. *Suscipio*, quod veteres *succipio*, ut diximus, Æolensium more, quemadmodum supra declaratum est, quos prisci etiam in aliis observarunt; ut est apud Plautum in *Asinaria*,

'*Suspendas* potius me, quam tacita auferas.'

'*Quod nos suspendas*. Pari exemplo, *suspicio, sustineo, suscito*, (susum cito.)' What Scaliger says upon the Æolic doubling of letters in compound words, is true. But I must beg leave to observe, that in words uncompounded, the old Romans pronounced, but never wrote a double letter till the time of Ennius, and for this assertion I must bring my proof.

'Ubi *Macelam* invenimus scriptum, pro *Macellam*, *Claseis* pro *classes*, *sumas* pro *summas*, *olorom* pro *illorum*, *numei* pro *nummi*, observari meretur, antiquissimos, qui Latina lingua scripsere, ad usque tempora Ennii poetæ, literas consonantes in eadem voce duplicatas, et immediate alteram alteri annexam, ut nunc quidem fieri

‘perpetuo videmus, minime gentium voluisse. Et hoc ipse Festus (in v. *Solitaurlia*. Idem in v. *Ab oles* et *Aulas*. Cum istud veteres pro *ab illis*, et hoc pro *ollas* dixerint: vid. etiam Morhof. *De Ling. Teuton*. Pt. I. c. 3. p. 50.) eruditissimus scriptor et præclarus antiquitatis indagator, si modo integer ad nos pervenisse potuisset, clarissime testatur: ‘Nomen,’ inquit, ‘*Solitaurlia* antiqua consuetudine per unum *L* enunciari, non est mirum, quia nulla tunc geminabatur litera inscribendo: quam consuetudinem Ennius mutavisse fertur.’ Idem rursus alibi (in v. *Torum*, cf. idem in v. *Porigam* et *Folium*,) *Torum* ut significet torridum, aridum, per unum quidem *R* antiqua consuetudine scribitur. Sed quasi per duo *RR* scribatur, pronunciari oportet. Nam antiqui nec mutas, nec semivocales litteras geminabant.’ Quod proin etiam Isidorus (*Orig. L.* I. c. 26. in fine) confirmavit, ubi ‘veteres,’ inquit, ‘non duplicabant literas, sed supra sicilicos apponebant, qua nota admonebatur lector, geminandam esse literam, et *silicicus* vocatur, quia in Sicilia inventus est primo.’ Unde forsitan usu venit, ut in recentioribus monumentis etiam scriptitaverint Romani, *Juentus* pro *juventus*, *Fluium* pro *fluvium*, *Dumvir* pro *duumvir*, *Flaus* pro *flavus*. (Vid. Aldus Manutius in *Orthographia*, p. 451. Cf. Jo. Schultzii *Florum Sparsio ad Loca quædam in Re Literaria controversa*, p. 221.)—J. N. Funccii *De Origine et Pueritia Lat. Linguae*, p. 319, 20.”

“We shall hereafter turn a part of this long quotation to some account. I am chiefly concerned in opposing Scaliger, when he says that *sus*, signifying ‘motion towards the sky,’ comes from *ὑποθεν*,—that it formerly was *subs* like *abs*,—that *abs* came from *ἀψ*,—that *susum*

is from *sus*, — and that *suscipio* was ‘apud veteres
‘*succipio*.’

“Long was I puzzled with the contrary powers of *sub* in compounded words. I knew that in Latin the sibilant letter is often substituted for the aspirate — for as $\xi\xi$ gives *sex* and $\xi\rho\omega$, *serpo*, so $\iota\pi\delta$ would become *sub*. Reflecting upon the subject, I perceived that *sub*, when it signifies ‘elevation,’ came from $\iota\pi\epsilon\rho$, and that $\iota\pi\epsilon\rho$, like $\iota\pi\delta$, lost the closing letters, and that *p* was changed into *b*. I never saw this stated in any book, directly or indirectly. But no conjecture was ever more clear, or more satisfactory to my mind; and it solves all difficulties. The letters, and the sound of *sub*, are the same, when their signification is different, because they flow from different Greek words. I think that Mr. Stewart will be convinced in one moment.

“*Sub* then, signifying ‘elevation,’ comes not from $\iota\pi\delta$, but from $\iota\pi\epsilon\rho$, and *sus* does not immediately come from *sub* only, but by another process, as we shall soon see.

“Scaliger’s second position upon *subs*, like *abs*, is erroneous; and erroneous, too, is the notion which he took from Festus, that *abs* came from $\alpha\psi$. There is no vestige whatsoever, that *sub* existed in the form of *sup*; and as to *abs*, it came not from $\alpha\psi$, but from $\alpha\pi\delta$. Of *abs*, Cicero tells us, in *Orat.* 158. c. 47. ‘Una præpositio est *abs*, (so Robert Stephens reads, not *ab*) eaque nunc tantum in accepti tabulis manet, ne his quidem omnium; in reliquo sermone mutata est. Nam *amovit* dicimus, et *abegit*, et *abstulit*, ut jam nescias *abne* verum sit, an *abs*. Quid si etiam *abfugit* turpe vitium est, et *abfer* noluerunt, *aufer* maluerunt? quæ præpositio,

‘præter hæc duo verba, nullo alio in verbo reperitur.’ Cicero’s words must be understood with some limitation. For we find *abs* compounded in *abstemius*, and *abstineo*, and when it is un-compounded, we always ought to write *abs te*. We find *abs se* in Cæsar. There is a doubt upon *abs Suessa* in Livy, L. xxxii. 1. But we read *abs quiris homine* in the *Adelphi* of Terence. Gesner gives, from Quinctilian, the reason, for which *ab* sometimes took the old final *s*, which, even among the old Romans, was not always used. ‘Quid? quod syllabæ nostræ in *B* literam ‘et *D* innituntur adeo aspere, ut plerique mollire tentaverint, in præpositione *B* literæ ob sonum et ipsam *S* ‘subjiciendo,’ XII. 10. 32.

“Against Scaliger’s third position, I contend that *susum* did not come from *sus*, but *versa vice*, (as we ought to say, instead of *vice versa*,) *sus* comes from *susum*. As *retrovorsum* was contracted into *rursum*, so *supervorsum* was contracted into *sursum*, and *sursum* was softened into *susum*, and *susum*, when compounded, shortened into *sus*.

“As to the fourth position, that *suscipio* was ‘apud veteres *succipio*,’ Scaliger is mistaken. *Suscipio* is *capio susum*, ‘I take up’—*suspendo* is *susum pendo*, ‘I hang up’—*sustineo* is *susum teneo*, ‘I hold up’—*suscito* is, by Scaliger’s own confession, *susum cito*, ‘I stir up’—*suspicio* is *susum specio*, ‘I look up,’—and, as *specio* begins with an *s*, the final letter of *sus*, contracted from *susum*, is omitted upon the above mentioned principle of avoiding, as the old Romans avoided, the gemination of the same letter. Well, then, we sometimes have *sus*, as in *sustineo*—we sometimes have *sub*, as in *subjicere*, and *subjectare* used by Virgil—we sometimes have the final letter changed into the initial letter of the verb, as in *summitto*. Some-

times in different parts of a word, having the same signification, we have both *sus* and *sub*, and this is apparent in *sustuli* and *sublatum*. I really give myself a little credit for my solution of difficulties, which must often perplex others, as they long perplexed me." P. 605.

The observations of Dr. Parr have been examined at much length, and refuted with great logical acuteness by the learned Dr. John Hunter, Professor of Humanity in the University of St. Andrew's, in the following work — PUBLII VIRGILII MARONIS *Opera, ad Lectiones Probationes diligenter emendata, et Interpunctione nova sæpius illustrata, Cura JOANNIS HUNTER, LL.D. in Academia Andreana Litt. Hum. Prof. Editio quarta emendatior, Cupri Fifanorum, 1825. 12mo. p. 363. : —*

" *Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se SUBJICIT alnus.*

Ecl. 10, 73.

" *Subjicit se*, i. e. *subigit se, surgit*. As the Rationale of this expression may not be obvious to the inexperienced reader, it may be necessary, for the sake of such, to subjoin a few observations on the application of the preposition *SUB*, when employed, as in this passage, to indicate motion UPWARDS, as well as on the various FORMS, which it assumes, when *Compounded* with other words.

" Prepositions may be called in the language of Logic *concrete terms* or *Adjectives*. *Arma SUB adversa quercu,* 'Arms under an oak in front.' In this example the

prep. *sub* is descriptive. It represents the arms as *under* or *below* some other object, which in this instance is an oak in front. It does not express barely the abstract notion of *inferiority*, but describes the arms as in a state of inferiority. It may therefore be conceived as an indeclinable *adjective*, and construed as such.

“ If prepositions be regarded as adjectives, the applications of them may be supposed to be regulated by the same principles as those of other adjectives. They may either describe simply the state of an object, without reference to any thing farther; or they may describe the *prior* or the *posterior* state of it, *relatively* to some event, or to some action performed. In the expression a *blind man*, all that is suggested is the state of the man. But, in the expression to *strike a blind man*, we conceive the epithet *blind* to describe the state of him *prior* to the act of striking: whereas the expression to *strike a man blind* indicates blindness *posterior* to the act of striking, and the consequence of it. And yet there is no difference in the grammatical nature of the terms employed. The word *blind* is in both cases an adjective: the difference of acceptation is, in English, marked by the difference in the arrangement of the words.

“ The distinction here stated will be found necessary to be kept in view in reading the Latin authors, particularly the poets. To produce examples of Adjectives descriptive of the prior state of the objects would be a mere waste of time. They occur in every page. But, as instances, in which the Adjective or epithet is descriptive of the state of objects consequent on some event, or on some action performed, though equally deserving of attention, are of less frequent occurrence, it may be ne-

cessary to mention a few such examples. In the expression, ‘*sublimis abiit* he is gone off *aloft*,’ the adj. *sublimis* describes not the previous, but the consequent state of the person. He is *aloft*, not previously, but in consequence of the motion expressed by the verb *abiit*. Our author thus describes the silence of Universal Nature, while the Almighty Sovereign is speaking in the Council of Heaven :

—— *Eo dicente, deum domus alta silescit,
Et, tremefacta solo, tellus ; silet arduus æther :
Tum zephyri posuere, premit placida æquora pontus.*
Æn. x. v. 103.

“ ‘The sea allays its *placid* plains’—not previously *placid*, but in consequence of being then *allayed*. In another place, he represents Juno as petitioning Æolus to destroy the Trojan Fleet, or disperse the Trojans themselves :

*Incute vim ventis, submersasque obrue puppes,
Aut age diversos.* Æn. 1. v. 70.

Here it is obvious that the epithets, *submersas* and *diversos*, describe, not the previous state of the objects, (in which case the request of Juno would be absurd and preposterous,) but the imagined state of them in consequence of the actions expressed by the verbs *obruere* and *age*. Again, when, during the absence of Æneas, an attack was made by the Italians on the Trojan camp, the gate of which seems to have been defended by a wooden tower ;

*Princeps ardentem conjecit lampada Turnus,
Et flammam affixit lateri ; quæ plurima vento
Corripuit tabulas, et postibus hæsit* ADESIS.
L. ix. v. 535.

In this example also the epithet *adesis* is descriptive, not

of the prior or previous, but of the consequent, state of the posts. They were *consumed* in consequence of the burning torch sticking fast to them; *non JAM ADESIS*, says Servius, *sed quos adedit adhærendo*.

“ It seems unnecessary to multiply examples. The foregoing are sufficient to show that adjectives are frequently employed to describe, not the previous state of objects, but the state of them in consequence of some event, or of some action performed.

“ It seems not unreasonable, therefore, to suppose, that prepositions, like other adjectives, are, in some cases descriptive of the prior state of objects, the state in which they are, when the motion or energy begins, and, in others, of the state of them, when it terminates. The terminations of nouns substantive indeed commonly enable us to determine where the motion commences, and where it is conceived to terminate. In the expressions, *mittere Romam*, *mittere Roma*, *mittere domum*, *mittere domo*, the termination of the substantives enables us to determine with sufficient certainty both the *terminus a quo*, the limit or boundary where the motion *commences*, and the *terminus ad quem*, that where it is conceived to *terminate*. But prepositions, being indeclinable words, cannot by their terminations indicate the previous state of the objects, which they describe, that state in which the objects are, when the motion or energy commences, and from which they are brought by it, i. e. the *terminus a quo*. Neither can they indicate by their terminations the state, into which they are brought by the motion or energy, or the *terminus ad quem*. They are by their form restricted to neither, and consequently, like other Adjectives, they may be employed to denote either the one or the other.

“The following passage from Varro will place this subject in a clear and satisfactory point of view. *Must in æneum aut plumbum infundito, ignem subdito; ubi bullabit vinum, ignem subducito.* De Re Rustica c. 105. In the first of the two verbs, *subdito*, the preposition is descriptive of the *consequent state* of the fire. It was not previously under or below the cauldron or boiler: it is to be put under it. Whereas in the other expression, *ignem subducito*, as the fire is already *under* the boiler, the preposition must describe the *previous state* of it, that state *from which* it is to be drawn, or the *terminus a quo*. *Subducere aliquid*, therefore, in such examples, may be aptly translated — *to draw something FROM BELOW*; and consequently, if no object be mentioned or given in the context, *from UNDER which* it is to be *drawn*, to *draw FROM BELOW*, thus left indefinite, will give precisely the same meaning as to *draw UP*. — In the same manner, and for the same reason, *sub-mitto* may mean either to *make go FROM BELOW*, i. e. to *send UP*.

Tibi suaves dædala tellus

Submittit flores,

Lucret. i. 9.

or to *make go TO BELOW*, i. e. to *send DOWN*, to *lower*. *Ii, qui superiores sunt, sub-mittere se debent in amicitia*, ought to let themselves *down* — to *lower themselves*, Cic. de. Am. 74.

“The foregoing observations, which are applicable not only to the examples quoted, but to all others of the same kind, appear to me to contain the only satisfactory solution of the difficulty, which has so much perplexed the celebrated Dr. Parr. In his correspondence with Mr. Stewart concerning the Etymology of the term *sublimis*, that profound Scholar, after quoting many apposite exam-

ples of *SUB* in composition denoting *elevation*, proceeds to animadvert on certain passages of Julius Scaliger's famous work *de Causis Linguae Latinæ*, which he inadvertently ascribes to Joseph Scaliger.

"In chapter 34, on the subject of *Consonantium mutatio in compositione*, Scaliger observes, 'B non mutatur ante T in S, ut dixere in *sustollo*; namque fuit vetus vox *sus*, quæ motum cælum versus significaret ὑποθεν. Fortasse autem fuerat *subs*, sicut *abs*.'

"On this passage Dr. Parr makes this remark: 'I am chiefly concerned in opposing Scaliger, when he says that *sus*, signifying *motion towards the sky*, comes from ὑποθεν — that it formerly was *subs*, like *abs*,' &c. Now, as far as I am able to perceive, Scaliger neither says, nor meant to say, that *sus*, or *subs*, comes from ὑποθεν. He introduces the word ὑποθεν to illustrate, not the *derivation*, but the *signification* of *sus* or *subs* when applied to denote *motum cælum versus*; and, when he explains this effect of *sus* or *subs*, by the word ὑποθεν, he must have felt that the preposition, in such examples, indicated the *terminus a quo*, not the *terminus ad quem*; and must have had, if not a deliberate, at least a momentary perception of the principle, from which all such applications of this preposition are to be explained.

"In the next paragraph Dr. Parr proceeds to state his own solution of the difficulty, in the following words:— 'Long was I puzzled with the contrary powers of *sub* in compounded words. I knew that in Latin the sibilant letter is often substituted for the aspirate — for, as ἐξ gives *sex*, and ἔρπω *serpo*, so ὑπὸ would become *sub*. Reflecting upon the subject, I perceived that *sub*, when it signifies elevation, came from ὑπὲρ, and that ὑπὲρ,

‘like *ὑπὸ*, lost the closing letters, and that *p* was changed into *b*. I never saw this stated in any book, directly or indirectly. But no conjecture was ever more clear, or more satisfactory to my mind: *and it solves all difficulties*. The letters and the sound of *sub* are the same, when their signification is different, because they flow from different Greek words. I think that Mr. Stewart will be convinced in one moment.’—See *Philosophical Essays by Dugald Stewart, Esq.* 2nd Edition, p. 613.

“Upon this paragraph it is proper to observe, that even if the proposed change of *sub* into *super*, or *SUPER* into *sub*, were to be admitted, unsupported as it is by the Analogies of the Latin language, still the proposed solution of the difficulty would be incomplete and unsatisfactory. A Principle or Hypothesis adopted to explain certain *Phænomena*, whether in Physics or Philology, ought to be so general as to embrace all *phænomena* of the same kind. It ought to leave none of the Facts unaccounted for, or unexplained. Now it unfortunately happens in the present case, that the preposition *ὑπὸ* itself is used with the same latitude, and liable to the same ambiguity, with the Latin *sub*. It is sometimes to be rendered to *below*, and at other times FROM *below*, as is evident from the following passages of Homer.

“When Ulysses with his companions returned from their voyage to Chrysa, whither they had conveyed the daughter of the Priest, they hauled up their vessel on the sandy beach, and, to secure it and keep it steady, they stretched *under* it certain *ἔρματα*:

Νῆα μὲν οὔγε μέλαιναν ἐπ’ ἠπείροιο ἔρυσσαν
 Τφροῦ ἐπὶ ψαμάθοις, ὑπὸ δ’ ἔρυατα μακρὰ τάνυσσαν,
 Il. A. 486.

That such was the purpose of these ἔρματα is evident from the Scholiasts, who explain the word by the terms ἐρείσματα and στηρίγματα. In this passage the preposition ὑπὸ must mean *to below*. The ἔρματα were not previously below: they were then *put below* the vessel.

“On the other hand, when the vessels were to be launched and again to put to sea, they took these ἔρματα *FROM under* them. Thus when Agamemnon, to sound the inclinations, and to try the courage and resolution of the army, proposed to abandon the siege and return to Greece, the whole Grecian Host, notwithstanding his speech, so artfully contrived to prevent it, raised a shout of exultation, and immediately began to prepare for the voyage :

————— αὐτὴ δ' οὐρανὸν ἵκεν
Οἴκαδε ἱεμένων ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Il. B. 154.

Here again the preposition ὑπὸ must be *FROM under*. The ἔρματα were *previously under the ships*: the Greeks were now taking them *FROM under* them.

“It should seem then that the Latin *SUB* and the Greek ὑΠΟ are occasionally employed in a manner precisely similar, viz. to indicate *motion* or *direction* *FROM below*, and consequently motion *UPWARD*. The principle, therefore, that explains the one, must also explain the other. Dr. Parr's solution of the difficulty by identifying *SUB*, in this application of it, with *SUPER*, is, therefore, incomplete and unsatisfactory. It does not embrace all the *Phænomena* to be explained and accounted for. It is inapplicable to the last mentioned use of ὑπὸ, unless we suppose that ὑπὸ, like *sub*, is ὑπὲρ in disguise.

“But the proposed solution is liable to a further and

even insuperable objection. It proceeds on the supposition, that *SUB* is, in these compounds, an abbreviation of *SUPER*, and that it is our ignorance of that circumstance, that occasions all the difficulty. It follows of course then, that, by substituting *super* for *sub*, the difficulty will be removed, and the effect of the preposition rendered plain and obvious. So far, however, is this from being the case, that, by substituting *super* for *sub*, the meaning of the compound is completely altered, and a conception altogether different is substituted; as particular examples will sufficiently show. *SUBjicio* e. g. denotes to *cast UP*; but *SUPERjicio* or *SUPERjacio* denotes to *cast OVER*. Thus,

Ter flamma, ad summum tecti SUBJECTA, reluxit.

Geor. IV. 385.

—ima exæstuat unda
Vorticibus, nigramque alte SUBJECTAT arenam.

Georg. III. 241.

—alterno procurrens gurgile, pontus
Nunc ruit ad terras scopulosque SUPERJACIT undam.

Æn. xi. 625.

In the first two examples, *SUBjicere* and *SUBjectare* mean to *cast UP*, or *FROM BELOW*, with a reference to the *prior* situation of the *flame* and of the *sand*, the *objects thrown*. In the third, *SUPERjacio* denotes to *cast OVER*, with reference, not to the *prior* state of the *wave*, the object *cast* or *thrown*, but to an object altogether different, the *rocks OVER which* the wave was *thrown*.

“ I shall mention one or two more examples without comment.

“ *SUBvolo* is to *fly UP*. Thus Cicero, speaking of the four elementary bodies, *water, earth, air, and fire*, says, that the last two, *air and fire*, in *cælestem locum SUBvolant*.

Tusc. Disp. i. 17.

“*SUPERVOLO* again is not to *fly* UP, but to *fly* OVER.

Ille astu subit, at tremebunda SUPERVOLAT hasta.

ÆN. x. 522.

“*SUBLATUS* means *lifted up*, but *SUPERLATUS* means *lifted* OVER.

—————*SUBLATUS ad æthera clamor.*

ÆN. ii. 338.

Sinistrum pedem, hyæne SUPERLATUM parturienti, letalem esse.—Plin. Hist. Nat. xxviii. 8. Vol. 5. p. 135 of Brotier's Edition.

SUBVECTUS is *carried* UP, *SUPERVECTUS* is *carried* OVER. Pliny, speaking of the Egyptian Pyramids, says—*Quæstionum summa est, quam ratione in tantam altitudinem SUBVECTA sint cæmenta.*—xxxvi. 12. Vol. 6. p. 212 of Brotier's Ed.

In Catullus, again, *SUPERREHI montem* is to be *carried* OVER a mountain. In like manner *SUBVOLO* signifies to *roll* UP. *Pars manibus SUBVOLVERE saxa.* ÆN. i. 428.

But *SUPERVOLO* is to *roll* OVER. *Potest etiam citra hanc operam apium fieri crispum, qualitercumque satum, si, cum est natum, incrementum ejus SUPERVOLUTO cylindro coërceas.* Colum. xi. cap. 3. These examples are sufficient, and more than sufficient, to show, that those verbs, which, when compounded with *sub*, denote *elevation*, express, when combined with *super*, a conception altogether different; and consequently that *sub*, when translated UP, is not, as Dr. Parr imagines, an abbreviation of *SUPER*. It may be further remarked, that *SURSUM*, *UPWARD*, is not, as Dr. Parr supposes, *SUPERVORSUM*, but *SUBVORSUM*. *Supervorsum* would express, not in a *direction* FROM *below*, or *UPWARD*, but in a *direction* OVER.

“ These strictures I have judged necessary, to counteract the influence which the opinion of so celebrated a scholar as Dr. Parr might have with the young and inexperienced.

“ It remains to offer a few observations on the various forms, which the Preposition *SUB* assumes, when it forms a part of *compound* words.

“ It has been stated above, that Prepositions are concrete terms or Adjectives. They are not only logically such, but many of them are etymologically such. *SUPER* e. g. is the Adjective *SUPER*-us, -a, -um, without the variable termination or flexional part; of which *supera*, syncopated *supra*, is an oblique case. *EXTRA* is an oblique case of *exter*, abbreviated from *exterus*. In like manner the Latin prepositions *ABS* and *AB* (*ἀπό*) seem to be nothing else than abbreviations of the Greek Adjective *ἀπός*, of which *Ἀποθεν* or *Ἀπωθεν* in the oldest known form of the Greek Genitive, are still to be found, as well as *ἀπαί* the old Dative, and the Comp. and Superl. *ἀπώτερος* and *ἀπώτατος*, in what is called the adverbial form, *ἀπωτέρω* and *ἀπωτάτω*. *Ἀπός* syncopated becomes the Latin *abs*, and, with the *sibilus* first, and afterwards the short *o* dropt, becomes the Latin *ab*. In combining these two forms (*abs* and *ab*) with other terms, the Romans were probably guided, in their preference of the one to the other, by the ear, or by the authority of some eminent speaker. Thus they said *ABS-cedo*, *ABS-cido*, *ABS-condo*, *ABS-temius*; *ABS-tergeo*, *ABS-terreo*, *ABS-tineo*, *ABS-traho*, *ABS-trudo*; in all which the Preposition is followed by the letters *c* or *t*. When vowels or when other consonants were to follow, they used *ab*; as *AB-igo*, *AB-eo*, *AB-oleo*, *AB-utor*, *AB-do*, *AB-horreo*, *AB-jicio*, *AB-*

rodo, AB-*rumpo*, &c. &c. and sometimes they softened the *b* into *u*, as AB-*fero* into AU-*fero*, and AB-*fugio* into AU-*fugio*; or used the synonymous Preposition *a*, as A-*vius*, A-*volo* &c.

“ As ἀπὸ was of old ἀπός, so ὑπὸ probably was ὑπός, and, in a still more ancient form, σνπός: for it is much more probable that, in the words, *sex*, *serpo*, *super*, &c., the Romans retained the *σ* of the parent Greek, than that they substituted their *s* for the *spiritus asper*; and that the more refined and delicate ear of the Greeks led them, at an after-period, to drop the *sibilus*, while they retained the *aspirate*, with which the utterance of the *σ*, or *sibilus*, is always united. In the words ἐξ, ἔρπω, ὑπέρ, &c. the substitution of the aspirate for the *σ*, if it can properly be so called, was merely a softening of the more ancient Forms, σέξ, σέρπω, σνπέρ, by dropping the *sibilus*, and retaining the *aspirate*, in like manner as the word *ûs* is a softening of the more ancient form σûs still in use; whence the Latin *sus*. And, if any doubt should remain on this point, the instance of ἰστώ, the reduplication of στῶ, is sufficient to remove it. The analogy of reduplication, which prefixes the *initial consonant* together with *ι* (ιώτα) to the original form of the verb, sufficiently proves that the redoubled form of στῶ was originally σιστώ, which is still retained in the Latin *sisto*. Notwithstanding, therefore, the high authority of Dr. Parr, to whose opinion the greatest deference is due, I must still be permitted to think that the view, which I have given of these changes, is the only true one: and, if so, it will enable us to account satisfactorily for all the different forms, in which the preposition *sub* appears in Latin.

“ I shall therefore venture to assume that σνπός, was

the original form of the preposition ὑπὸ, and that, in the progress of the Language, it underwent gradual changes precisely similar to those of ἀπὸς. Συπὸς then, when syncopated, became in Latin *Subs*, and, dropping first the final *s*, and afterwards the short *o*, it became *sub*. In the parent Greek itself, the initial *σ*, as in the other instances mentioned above, was softened into the aspirate, and the final *s* was dropt, thus leaving the common form of the preposition, viz. ὑπό.

“ In the gradual progress of Languages there is observable a tendency towards Abbreviation and Smoothness. Thus ὑπὸ ἄγω becomes ὑπάγω, and ὑπὸ αἰρέω becomes ὑφαίρεω, *sub-cumbo* is smoothed into *succumbo*, and *sub-ripio* into *surripio*; and indeed very frequently, to soften the pronunciation, the *b* of *sub* is changed into the initial consonant of the following word, as *sub-fero* *suffero*. *Sub-rigo* may be mentioned as an Example of both, being first smoothed into *sur-rigo*, and then shortened into *surgo*. When the final *s* of the preposition is retained, *SUBS* is softened into *SUS*, as *SUBS-tineo*, *SUS-tineo*, *SUBS-pendo*, *SUS-pendo*, in the same manner precisely as *OBS-tendo* is softened into *OS-tendo*, and *ABS-porto* into *AS-porto*.

“ These observations, if well founded, will satisfactorily account for the anomalous application of the preposition *SUB* to express motion or tendency UPWARD, as well as for the various disguised forms, which it assumes in compounded words.

“ Although the strictures on Dr. Parr may appear ill-timed, now that he has paid the debt of nature, and although the Editor may, on that account, subject himself to the imputation of inhumanity, (for, as Homer observes,

Οὐχ ὅσιν φθιμένοισιν ἐπ' ἀνδράσιν εὐχετάσθαι.)

still, as the note was not only written, but printed, many weeks before the death of that celebrated scholar, he has not judged it necessary to suppress it."

I now proceed to lay before the reader the very acute, sensible, and satisfactory remarks of my friend, Professor Dunbar on this subject, contained in a paper entitled *An Examination of Dr. PARR's Observations on the Etymology of the Word SUBLIMIS*, by GEORGE DUNBAR, A. M. F. R. S. E. Professor of Greek in the University of Edinburgh, from the *Transactions of the Royal Society of Edinburgh*, 1826. 4to. : —

"In the course of some inquiries into the affinity and structure of the Greek and Latin languages, I was led to analyse the superlative degree of both*, and to trace, as I thought, some connection between it and the word *Sublimis*. While engaged in the investigation, I was naturally led to examine the common theories respecting the etymology of this remarkable word, and, in particular, the origin assigned to it by the late Dr. PARR, and to weigh, with more attention than I had previously done, the arguments and proofs he had advanced in support of his opinions. All that I knew of them, till lately, was by verbal report, as I had not seen the abridged statement of them in an Appendix to the Notes of the 2nd edition of Mr. STEWART'S Essays.

"Of the immense erudition of the late Dr. PARR no one can have a more profound admiration than myself.

* "On this subject I shall probably, in a short time, submit to the Society a few observations."

If I might, however, be allowed to express my opinion of his merits as a scholar, I would say that the extent of his memory was prodigious; that his knowledge of classical literature was, perhaps, beyond that of any man of his day; but that his judgment was sometimes warped by prejudices and opinions, which he adopted with enthusiasm; and upon which he brought the boundless stores of his knowledge to bear in so many shapes, and in such a variety of ways, as to confound and appal his opponents.

“ To Dr. PARR’s notions respecting the origin of the word *Sublimis*, Mr. STEWART has given his assent more hastily, and in more unqualified terms, than might have been expected from his habitual caution, and the low estimate he had previously formed of the common derivation of the word. ‘ As for the etymology of Sublime,’ (*Sublimis*,) says he, ‘ I leave it willingly to the conjectures of lexicographers. The common one, which we meet with in our Latin dictionaries, (*q. supra limum*,) is altogether unworthy of notice.’ This note, in the 1st edition of the Essays, called forth, it is understood, a long and learned dissertation from Dr. PARR, the substance only of which Mr. STEWART has given in the Appendix above alluded to. In the 2nd edition, he says: — ‘ I have allowed the foregoing sentence to remain as it stood in the former edition of this book, although I have since been satisfied, by some observations kindly sent me by my very learned, philosophical, and revered friend Dr. PARR, that the opinion, which I have here pronounced with so much confidence, is unsound. The mortification I feel in making this acknowledgment, is to me more than compensated, by the opportunity afforded me of gratifying my readers with a short extract from his animadver-

sions,' &c. When two men of such celebrity, the one generally reckoned the greatest classical scholar of his age, the other the most distinguished metaphysician of this or any other country, concur in the same opinion respecting the etymology of a word, which has been so long and so often disputed, it may seem to be presumption of no ordinary kind, to attempt to call in question their decisions. I derive, however, no small degree of encouragement, from finding that I am supported in my opinions by one of the most acute scholars of the present day, Dr. HUNTER, the Professor of Humanity in the University of St. Andrew's, who, in some notes, lately put it into my hands by a common friend, to whom I communicated my objections to Dr. PARR's theory, has pointed out a few of its fundamental defects. With some of his statements, however, I find I cannot agree; but this is not the place or the time to discuss them; my present business is with Dr. PARR's theory. The general remarks of that profound scholar, (contained in Article I. of the Appendix to the 2d edition of STEWART's Essays,) on the power of custom and habit to communicate grandeur and dignity to expressions, which, in their primary acceptation, suggest low, and sometimes disagreeable ideas, but which, when compounded with other words, and applied metaphorically, convey more elevated notions, I shall pass over, as, however true they may be in particular instances, they will not hold in every other. His arguments and examples in support of the derivation of *Sublimis* from *Supralimum*, I shall examine with as much care and attention as I can.

' In the formation, (says the Doctor,) of *Sublimis*, the ' process of the mind seems to me to be this: *Limus* has

‘the property of obstructing. That, to which the word *sublimis* is applied, is raised above the obstructing cause. It can soar, — it does soar, — and thus the notion of soaring indefinitely is familiarised to the mind. The origin of the word, and its literal signification, did not present themselves to the speaker or hearer.’ — It has too often happened in etymological speculations, that persons particularly conversant with them, are very apt to be led astray by a similarity in the sound of words, and to task their ingenuity to the utmost to discover some kind of association between them.

“If we inquire into the meaning of the word *limus* in the best Latin authors, we shall, I believe, scarcely find an instance, where the property of ‘obstructing’ is attributed to it. It sometimes denotes ‘tenacity,’ as in the following passage from Virg. *G.* 4, 45.

‘Tu tamen e *levi* rimosa cubilia *limo*
Ungue fovens circum.’ —

IN HORACE, *Sat.* 1, 59. it conveys the idea of ‘muddiness:’

‘At qui tantulo eget, quanto est opus, is neque *limo*
Turbatam haurit aquam.’ —

“But suppose it even did convey the idea of ‘obstructing,’ should we thence infer that *sublimis* was employed to denote ‘raised’ above the ‘obstructing cause;’ and hence, as a consequence, the notion of ‘soaring indefinitely?’ In tracing the gradual and successive transitions in the meaning of words, every link in the chain of the different relations should be distinctly traced; otherwise, if we supply them by the mere effort of imagination, we may rest assured there is something wrong in the process. For every effect there must be an adequate cause; and the mind must have some object in its view

to carry it from the 'obstructing clay' to the regions above. Has DR. PARR mentioned a single instance of any object, remarkable by its figure, magnitude, or any extraordinary property, emerging from *tenacious clay*, soaring to the regions of infinity, and drawing the astonished gaze of the world to witness its *sublime* ascent? Or, have any of the writers, who have attempted to explain the nature of the sublime, produced an example, that could in any shape lend the least colour to his theory? Not one. Nature exhibits nothing of the kind; and as the application of the terms of language is chiefly borrowed from the appearance of natural objects, we may thence conclude, that the Doctor's theory is fanciful and unsatisfactory.

"Dr. PARR's main argument, however, rests upon the meaning he supposes the preposition *sub* conveys of *elevation*, when compounded with another word; for, 'when standing alone,' he allows, it never has the sense of '*up*.' 'An objector,' he remarks, might start up and say, How is it that, in the Latin language, *sub* means 'under,' and 'above' or 'up?' I admit the fact, (says he,) but contend that the same letters, with the same sound, are of different extraction, and so different as to be adapted even to contrary significations. Let it be remarked that I am going to speak of *sub*, when compounded with a verb, to express '*elevation*.'

"Before entering upon an examination of the examples Dr. PARR has produced in support of his theory, I shall inquire whether the derivation he has given of the preposition *sub*, when compounded with verbs denoting '*elevation*,' be correct. The Latin preposition *sub* has always been considered as formed immediately from the Greek

preposition *ὑπὸ*, and *super* from *ὑπὲρ*, the Latin, as it is well known, substituting in several instances an *s* for the Greek *spiritus asper*. Dr. PARR, however, says, that when *sub* signifies ‘elevation,’ it came from *ὑπὲρ*, and that *ὑπὲρ*, like *ὑπὸ*, lost the closing letters, and that *p* was changed into *b*. He adds:—‘I never saw this stated ‘in any book, directly or indirectly, but no conjecture ‘was ever more clear, or more satisfactory to my mind; ‘and it solves all difficulties.’ Notwithstanding the high authority of the reverend Doctor, I suspect few Latin scholars would be inclined either to derive the preposition *sub* from *ὑπὲρ*, or to allow that *sub*, in composition with any verb, was ever used by any Latin author, with the force and meaning of *super*. To me it appears, that he has entirely mistaken the precise meaning of *sub* in composition with some particular verbs; for in its general acceptation it cannot, by any shew of reasoning, be confounded with *super*. I state it as my decided opinion, and I am sure to be supported by every scholar, who knows any thing of the subject, that, whenever *sub* occurs in composition, even when it may appear to denote ‘elevation,’ it is derived from *ὑπὸ*, and not from *ὑπὲρ*. The Greek preposition *ὑπὲρ* stands in the relation to *ὑπὸ* as *comparative* to *positive*, as it is unquestionably the fragment of the comparative *ὑπερος*, by a syncope for *ὑπερ-ώτερος*; as *ὑπατος*, the superlative, is for *ὑπερ-ώτατος*. Let it be observed, that *ὑπὸ* denotes *under*, but always in relation to a *higher* object; and hence, wherever it is applied in the Greek language, either in a compound or simple state, or its derivative *sub* in Latin, it expresses the *relations* of a *lower* and a *higher* object. This I shall endeavour to prove by examples. In HOMER’s descrip-

tion of the dove, struck in mid-air by MERIONES, the preposition *ὑπὸ* occurs in two forms: *IL. Ψ. 874.*

Τῷ δ' ὑπαὶ νεφέων εἶδε τρήρωνα πέλειαν,
Τήν 'ρ' ὄγε δινεύουσιν ὕψι πτέρυγος βάλε μέσσην.

In the first place, the abverb ὕψι has no reference to a higher object, but only denotes the *elevation* of something *above* the position of another. It is evidently the dative by abbreviation of ὕψος. In the second place ὑπαί, which I take to be the old dative feminine of the adjective ὑπὸς, is synonymous with ὑπὸ, and both point out the relative situation of an object to another *above* it. The dove was seen circling in air. Its situation might have been pointed out in relation to MERIONES, who was standing on the ground; and, if the poet had resolved so to describe it, he would have employed the preposition ὑπὲρ, not ὑπό. He could not, however, by such a limited relation, convey an adequate idea of the *height* of the dove *above* the spot, where MERIONES was standing; he therefore employed a preposition, which expressed a kind of double relation, that of a *lower* to a *higher* object, and, by inference, the relation of space between MERIONES and the dove, ascertained by its height *under* the clouds. These remarks will also apply to the expression ὑπὸ πτέρυγος βάλε μέσσην. The wound was inflicted *under* the wing, *i. e.* the wing was *higher* than the wound; or, *vice versa*, the wound was in a part *low* in comparison to the situation of the wing. As far as my experience goes, I know of no example in the Greek language, where ὑπὸ, either in its simple or compound state, has any other signification than *under*, relatively to a *higher* object; and even this idea may be traced in some words, whose gene-

ral acceptation is very remote from the literal meaning of their component parts.

“ But Dr. PARR, aware that *sub*, derived from ὑπὸ, would not bend to his theory, by one of those stretches of imagination, to which etymologists usually have recourse, when they are grievously puzzled, derives it immediately from ὑπέρ. I apprehend, however, that, in no instance, is the Greek preposition ὑπέρ, expressed by any other Latin preposition than *super* in compound words; and the Roman writers never confounded *super* and *sub* together. The learned Doctor, as I shall immediately shew, has not attended to the relations, which the preposition *sub* in composition frequently denotes. Let us examine some of his examples, and try whether the explanation given above of the Greek preposition ὑπὸ, will not also apply to its Latin representative *sub* :

‘ Quantum vere novo viridis se *subjicit* alnus.’

Virg. *Ecl.* 10, 74.

SERVIUS, ‘ *Subjicit*, vel *sursum jact*, vel *subter jact*.’ Suppose we were to substitute *superjact* for *subjicit*, what would be the meaning of the term? It would be asked, ‘ throws itself *over* or *above*’ what? Could this be the meaning of the poet, when he employed the compound verb *subjicit*? Assuredly not. Is it not evident, that he meant to express ‘ the progress in growth, which the alder makes at the commencement of spring, compared with its former *low* state?’ *It shoots up*, i. e. from a *low* to a *higher* state.

‘ Infrænant alii currus, aut corpora saltu
Subjiciunt in equos.’

Virg. *Æn.* 12, 288.

SERVIUS ‘ *Subjiciunt* in equos, *super* equos *jaciunt* ; sed

proprie non est locutus, magisque contrarie; nam *subjicere* est aliquid *subter jacere*.' Dr. PARR thinks, that although the scholiast was puzzled with the word *subjiciunt*, 'he 'is confident in his ability to solve the difficulty, even to 'the satisfaction of MR. STEWART;' and this he does by taking *sub* for *super*, or deriving it from the Greek preposition ὑπέρ. I also am confident, that VIRGIL would not have employed in this clause of the sentence *superjaciunt* as synonymous with *subjiciunt*; because the former would have signified, not that *they threw themselves on horseback*, but that *they threw themselves over the horses*; and, besides, the preposition *in*, which, with *subjiciunt*, signifies *upon*, could not have been employed with *superjaciunt*, without a gross violation of the idiom of the language;* and no one knew this better than Dr. PARR, if he had not been blinded by his theory. The construction would have been the same as the following:

' pontus

Nunc ruit ad terras, scopulosque *superjacet* undam

Spumeus.'

Virg. *Æn.* 11. 625.

Ille astu subit, at tremebunda *supervolat* hasta.

Virg. *Æn.* 10, 522.

* "I am quite aware that the preposition *in* was sometimes used in compound verbs with *super*; as, *superinjicere*, *superimpono*, &c. But, when these two prepositions are combined together, they imply a very different relation. Would VIRGIL, or any other Latin author, have used the expression — *aut corpora saltu superinjiciunt equos*? I believe, neither he, nor any other. When he says, *G.* 4, 46. 'et raras *superinjice* 'frondes,' he shews that the relative situation of the person to the hives is just the reverse of the men to the horses' backs, in the preceding example. Thus, 'and throw (from a higher situation) a few branches down upon them.' "

The quivering spear flies over him. The same relation is to be observed in the expression, *Corpora subjiciunt in equos*, as in the former example. The preposition *sub* denotes the *lower* situation of the men relative to the *higher* position of the horses' backs, when they were going to throw themselves upon them.

'Ter flamma ad summum tecti *subjecta* reluxit.'

G. 4, 385.

The *flamma subjecta* has a reference primarily to the *low* situation of the altar, on which the fire was burning, compared with the *height* of the roof, to which the flame ascended. *Sub*, in this example, in the sense of ὑπὲρ, would have conveyed an extraordinary idea. It would have denoted, *flamed above the roof*, not *up to it*; and with the words *ad summum* would have violated the construction of the language. The same compound frequently denotes *motion under*: and, in such examples, *sub* must evidently be derived from ὑπό. Thus, OVID, *Trist. Eleg.* 1. 73.

'*Canitiem galeæ subjicioque meam.*'

In the two following instances, quoted by Dr. PARR, the same explanation must be given of the preposition.

————— 'Tibi suaves dædala tellus,

Summittit flores.'

Lucr. 1, 9.

Tellus summittit flores, the earth *sends up* flowers; *sub*, from her bosom, which, relatively, is *low* compared with the flowers, when they have sprung up.

'Sic et averna loca alitibus *summittere* debent
Mortiferam vim, de terra quæ surgit in auras.'

Lucr. 6, 818.

'De terra quæ surgit in auras' explains the whole relation of *summittere* in the preceding line.

“ Having pointed out the relation indicated by *sub* in composition, in several examples from the poets, I shall now proceed to examine some of the Doctor's examples from prose-writers. ‘ In prose-writers,’ says he, ‘ we have *sub* for *up*. *Sublevare* mentum sinistra, CICERO: *Sublevare* miseros, CICERO.’ The same relation may be observed in both these examples. The chin is raised *from* the breast to a *higher* situation by the left hand. It is *raised up*, and prevented from sinking by the left hand placed *under* it. The wretched are raised from a *low* to a *higher* (better) condition: *i. e.* a condition *higher* in the scale of existence. Nobody, I suppose, ever heard of *superlevare*. The following quotations will shew the relation, which this verb points out: CIC. *Att.* 10, 17. ‘ Qui nos sibi quondam ad pedes stratos, ne *sublevabat* quidem;’ PLINY 11, 17. ‘ Apes regem fessum humeris *sublevant*;’ LIVY, 45, 7. ‘ Consul, introeunti regi dextram porrexit, *submittentemque* se ad pedes *sustulit*.’

“ ‘ Upon *sub*, when standing alone,’ he says, ‘ I speak ‘doubtfully. There is a passage in LIVY where *subire* ‘may have the sense of ascending, but I am not positive, ‘and shall offer a different explanation.’ In the following passage, from the same author, where a description is given of HANNIBAL's passage over the Alps, the verb *subire* can have no other signification than to *ascend*. ‘ Luce prima subiit tumulos, ut ex aperto et interdiu vim ‘per angustias facturus,’ l. xxi. c. 32. So also, l. xxvii. c. 18. ‘ Ceterum, quamquam ascensus difficilis erat, et ‘prope obruebantur telis saxisque, assuetudine tamen ‘succedendi muros, et pertinacia animi, subierunt primi.’

“ ‘ *Sub*,’ says Dr. PARR, ‘ occurs under another form *sus*, which hereafter will be explained. *Sustineo*, I hold

up: *suspicio*, I look up. Mr. STEWART will have the goodness particularly to mark the form *sus*.* After some other observations, which it is not necessary to quote here, he proceeds: '*Sub*, then, signifying *elevation*, comes not from *ὑπὸ*, but from *ὑπέρ*, and *sus* does not immediately come from *sub* only, but by another process, as we shall soon see.' What immediately follows I shall omit, as of little importance to the argument. He then goes on to say: 'Against SCALIGER's third position I contend, that *susum* did not come from *sus*, but *versa vice*, (as we ought to say, instead of *vice versa*,) *sus* comes from *susum*, as *retrovorsum* was contracted into *rursum*, so *supervorsum* was contracted into *sursum*, and *sursum* was softened into *susum*, and *susum*, when compounded, shortened into *sus*.' — Now, I contend that *retrovorsum* was never contracted into *rursum*, but into *retrorsum*, backwards; as being compounded of *retro*, and the perfect participle of *verto* or *vorto*, which was originally *versus*, *a, um*: and as for *supervorsum*, it is a word of the Doctor's own manufacturing, as it never appears to have been used by any author; at least I can find no traces of it in the best Latin dictionaries. But, even though it had existed, it would have given, by abbreviation, *superorsum* (according to the analogy of *retrorsum*) and not *sursum*.*

* "The venerable Dr. HUNTER of St. Andrew's has also shewn, in some notes upon VIRGIL, that Dr. PARR's derivation of *sub* from *ὑπὸ* is incorrect. After giving several examples similar to those already quoted, he observes: — 'It may be further remarked, that *sursum*, upward, is not, as Dr. PARR supposes, *supervorsum*, but *subvorsum*. *Supervorsum* would express, not in a direction FROM below, or UPWARD, but in a direction OVER.' The coincidence of opinion be-

“ The examples, which Dr. PARR gives of *sus* in composition, are ‘suscipio,’ which, he says, is *cipio susum*, ‘I take up;’ ‘suspendo,’ is *susum pendo*, ‘I hang up;’ ‘sustineo’ is *susum teneo*, ‘I hold up.’ *Suscito* is, by SCALIGER’S own confession, *susum cito*, ‘I stir up;’ and as *specio* begins with an *s*, the final letter of *sus* contracted, (abbreviated, the Doctor should have said, for it is not contracted,) from *susum*, is omitted upon the above-mentioned principle of avoiding, as the old Romans avoided, the gemination of the same letter.’ — It is surprising that Dr. PARR did not advert to the practice of the Greeks, in changing the final *ν* of the preposition ἐν and σὺν into *μ* and *γ* before certain mutes; and also of converting it into whatever liquid the word, with which it was joined, commenced with. They even omitted the *ν* of the preposition σὺν before *σ* and a mute; as *συ-στρατεύομαι*, *συ-σπάω*, &c. In like manner, I imagine, the *b* of the preposition *sub* was changed into other letters, and sometimes omitted in compound words, *euphoniæ causa*. — *Suscipio* is *sub* and *cipio*, and so written as being more agreeable to the ear than *subcipio*, or *succipio*, which SCALIGER says it originally was. *Sustineo* is for *sub* and *teneo*. In this verb the preposition *sub* expresses more nearly the force of the Greek preposition ἀνὰ than ὑπὸ, as *sustineo* is equivalent to ἀνέχω, ‘I hold up.’ Yet, in every example, where it occurs, the idea of *supporting*

tween Dr. HUNTER and myself, on several points in the present discussion, is to me the more gratifying, as his notes were wholly unknown to me, till communicated by our common friend, the Rector of the High School of Edinburgh, after I had sent for his perusal the present examination.”

under may be traced, sometimes very plainly, at other times more obscurely. Hence it is often synonymous with *tolero*, *patior*. Thus OVID, *Met.* 8, 500. ‘Et quos *sustinui* bis mensium quinque labores:’ CIC. *Verr.* 8. ‘Non tibi venit in mentem quid negotii sit, causam publicam *sustinere*,’ which FACCIOLATI explains by *portar il peso*. *Suspicio* is from *sub* and *specio*, the *b* being dropped as in the Greek verb *συν-σπάω*. Its literal meaning is, I look *from under*. Taken in a literal sense, it implies an *higher* object: CIC. *de N. D.* 2, 2. ‘Cum cælum *suspeximus* cœlestiaque contemplati sumus.’ Metaphorically, the sense of *inferiority*: ‘Translate est *admirare*,’ says FACCIOLATI, ‘*ammirare*, quasi supra nos aspiciamus illum esse collocatum, quem admiramur.’ CIC. *Off.* 2, 10. ‘Itaque eos viros *suspiciunt*, maximisque efferunt laudibus.’

“For these, and many other examples, which could be produced, it may be observed, that the genuine power of the preposition *sub* in composition, is always to mark the relation of *inferiority* to a *higher* object, and that it never can, consistently with the usage of the language, be derived from *ὑπέρ*. Had grammarians and philologists been sufficiently attentive to observe the *relations*, which prepositions in particular denote, they would not have committed such glaring mistakes, as are frequently observable in their account of them. So far as my observation extends, I do not know a single work, in which the Greek and Latin prepositions are treated of with any thing like philosophical accuracy; and hence the vague and uncertain ideas, that are generally entertained of their origin, nature, and relations. The classical literature of the day holds a very different course. It contents itself with

amassing authorities, investigating different readings, quoting parallel passages, and retailing opinions, without once venturing from the beaten track, to take a view of the principles of language.—The theory of language is no despicable study; for, if well and wisely conducted, it shews the progress of the human mind from a rude state, when it was chiefly conversant with external objects, and ignorant in a great measure of those associations, which spring from the view of the living world, and the comparison of its ideas, till it reach, through the medium of relations, more and more refined and abstract in their nature, the highest point of intellectual improvement. From the failure of men of the deepest knowledge, and the greatest powers in the science of philology, I consider it still in its infancy, and likely to remain so, unless, with a thorough knowledge of the primitive languages of Europe and Asia, there be combined more of the study of nature, a better acquaintance with severe inductive reasoning, and the philosophy of the human mind, than has hitherto appeared in the speculations of the learned.”

Professor Dunbar, in another work entitled *An Inquiry into the Structure and Affinity of the Greek and Latin Languages, with Occasional Comparisons of the Sanskrit and Gothic: and an Appendix, in which the Derivation of the Sanskrit from the Greek is endeavoured to be established*,* Edinb. 1827. 12mo. p. 129, has the following remarks:—

* [The *Appendix* commences at p. 263, and extends to p. 296. I will make one extract from it p. 265.: —“ Before I

“ By attending to these changes of simple letters, with the view of softening the sounds of words, we may, I imagine, account for the derivation, or rather composition, of a term, which has puzzled every etymologist that ever attempted it; I mean the word *sublimis*. The greater part, and particularly the late Dr. Parr, have derived it from *supra limum*, ‘above the mud;’ than which

had read Mr. Bopp’s work, I took it for granted that the general opinion respecting the remote antiquity of that language was well founded, particularly as it was supported by the late Dr. Murray, whose sentiments on subjects of this nature are entitled to the highest consideration. But, when I examined Mr. Bopp’s illustrations, and compared them with the most ancient dialect of the Greek, my belief of the superior antiquity of the Sanskrit was much shaken, as I thought I perceived in its structure internal evidence of its being a derivative, not an original language. Mr. Stewart, in his last volume of the *Philosophy of the Human Mind*, has stated a variety of reasons in favour of this conclusion. He argues upon the supposition, that the conquests of Alexander in India, and the subsequent establishment of a Greek colony in Bactria, diffused among the native inhabitants a knowledge of the Greek language, of which the Bramins availed themselves to invent their sacred dialect. ‘According to the idea, which has now been suggested,’ says he, ‘we may expect to find Sanskrit as widely diffused as the order of the Bramins; indeed, if there be any foundation for the foregoing conjectures, it was probably in the possession of every Bramin in the course of one or two generations after Alexander’s invasion. From the natural curiosity of this order of men, joined to the *esprit de corps*, Greek may be presumed to have formed a part of their professional education, more especially as, with a slight knowledge of its syntax, nothing more was necessary for their instruction

derivation nothing can be more improbable : others, among the rest Festus, from *linem superum ostii*, quasi *supra nos positum*. It appears to be derived from the Gothic verb —, *to raise*, or *to lift up*. Connected with it is the Anglo-Saxon verb —, the past participle of which gave origin to the noun *lift*, which was used by our old Scottish writers in the same sense as *sky*, or *hea-*

‘ in Sanskrit, but a few examples of the mode of combining Greek with their vernacular tongues. We have reason to believe, that a knowledge of Greek was spread over India, not long after the period in question. Of this various proofs may be given ; but I shall only mention here a single fact, recorded by Strabo, that, in the reign of Augustus, ambassadors from an Indian Prince arrived at Rome, charged with various presents for the Emperor, *together with a letter in the Greek language, written by the Prince himself*.’ These observations, and several others, which the eloquent author has produced in support of his opinions, do not, and cannot establish the fact, that the Sanskrit was derived from the Greek and Latin, but certainly tend to throw strong doubts upon the originality of the former. He has, with great truth, stated, ‘ that it must be ascertained, *from internal evidence*, which of the two languages was the primitive, and which the ‘ derivative,’ and ‘ whether the mechanism of the Sanskrit ‘ affords any satisfactory evidence of its being manufactured ‘ by such a deliberate and systematic process, as I have conjectured.’ The coincidences in the terminations of the two languages, particularly in the inflexions of verbs, are so remarkably striking, that the one must be held to be a derivative of the other, and to have assumed the same radical word or words to form what may, with propriety, be called, *the essence of the verb*. Dr. Murray is decidedly of opinion, that the Sanskrit character was derived from the Chaldee ; and he

ven. Thus G. Douglas in his translation of the *Æneid*, 5. p. 144.:

————— With that the Dow
Heich in the *lift* full glaide he gan behald.

From this Gothic or Anglo-Saxon verb, with the preposition *sub*, was formed the Latin adjective *sublimis*, which, I imagine, originally signified, *up high*. Seneca's dis-

further states, that 'it is a fact, established by the Greek and 'Roman Notæ, that the Indian cyphers are of European invention, being abbreviations of the names of numbers in the 'Greek language,' (2, 226.)"

Dugald Stewart seems to have first started the notion of referring the origin of the Sanscrit to the Greek, and to him, my friend, Professor Dunbar appeals; but the following remarks by another friend, seem not to have fallen under the eye of Mr. Dunbar: they occur in an ingenious pamphlet, entitled *HERMES PHILOLOGICUS, or, An Inquiry into the Causes of Difference between the Greek and Latin Syntax, containing a Dissertation on the Origin of these Languages*, by FRANCIS ADAMS, A. M. Surgeon, Lond. 1826. p. 32.:—"May not these considerations, (not to mention many more, that might be adduced,) warrant us in inferring that the language of the Goths constituted one of the original principles, which entered into the formation of the Greek? What renders this conjecture more probable, and indeed proves to me satisfactorily that some other language had been incorporated with the oriental in forming the Greek, is, that it has a neuter gender, whereas the others have none. Here, however, we must except the Sanscrit, which has three genders, as well as the Greek. Between this language and the Greek a striking resemblance has been traced; and, as the prevailing opinion has always been that things in the East are older than those in the West, the Sanscrit has been accounted the parent of the Greek. But I can

inction of *cœlestia*, *sublimia*, and *terrena*, seems to confirm the derivation I have given of *sublimis*: — ‘Omnis de
 ‘ universo quæstio in cœlestia, sublimia, et terrena divi-
 ‘ ditur. Prima pars naturam siderum scrutatur; secunda
 ‘ tractat inter cœlum terramque versantia; hæc sunt
 ‘ nubila, imbres, nives, tonitrua, quæcunque aër facit
 ‘ patiturque. Hæc *sublimia* dicimus, quia editiora sunt

find nothing in ancient history to warrant the supposition, that Greece in early times owed anything to India, unless we are to believe, with Sir Wm. Jones, that the Phenicians came from India. But at all events the Greeks could not acquire their neuter gender from them. I would account for the phenomena of the Sanscrit differently. We learn from Justin L. 2. that the Scythians had overrun all Asia, and held it tributary for the space of 500 years. Dionysius the Geographer, (*Perieg.* 1088.) and Eustathius make mention of a nation of Scythians in India. The name of *Parthia* is said by Justin to be Scythian; and his German commentators find that it is Gothic, L. 42. ed. Gronov. Thus the language of the Scythians may have conferred the same improvement upon the Indian, that it did upon the oriental tongues in Greece. And may not the Sanscrit have been further polished by the Grecian settlers of Bactriana? The kings of Bactriana are known to have penetrated much further into India than Alexander had done, and from them the Bramins may have derived many improvements. See Strabo L. 11. Justin L. 41. Robertson on *Ancient India*. On the resemblance of the Gothic and Persian, see H. Tooke *Ep. Pter.* c. 9.”

Mr. Adams in p. 69 writes thus: — “ *Singulars with plurals*. It is well known that in Greek a neuter subject in the plural number may be joined with a predicate either in the singular or plural number. Our task is to account for this construction having been excluded from the Latin tongue, not

‘imis.’ It is evident that the Romans, when they translated Longinus’s treatise *περὶ ὚ψους*, by the expression *de Sublimitate*, conceived that their word *sublimitas* was equivalent, or nearly so, to the Greek ὕψος, which literally signifies *elevation*, or *height*.”

I am glad to be able to confirm the opinions of Dr. Hunter and Professor Dunbar by the tes-

to explain the *rationale* of the rule itself, (this is attempted indeed by the Grammarian Apollonius, but I think his explanation quite unsatisfactory, *de Constr. Or.* 3, 2.) for that is beyond the power of the philosophy of language. We learn, then, from Eustathius that this was at first an Attic peculiarity of construction, (*ap. Il.* 2, 135. the Ionians probably derived this construction, which is common in the Hebrew, from the orientals,) and consequently unknown to the Æolic dialect, from which we have shown that the Latin was formed. It was indeed partially introduced into all the dialects of the Greek language, but with this difference that, whilst the other dialects frequently adhered to the natural construction of joining the noun and the verb in the same number, the Attic held it for a general rule to join a neuter plural with a verb singular. Professor Porson, (see his learned notes on *Eur. Hec.* 1141. *Or.* 590.) is almost disposed to make this the only construction adopted by the Tragedians, except when the noun signifies animate objects. Homer, who wrote principally in the Ionic or old Attic, uses both constructions indiscriminately, in which practice he is followed by the writers of heroic poetry down to the latest ages. In the *Halieutics* and *Cynegetics* of Oppian both varieties are as common as in the *Iliad* and *Odyssey*, (τέκνα πέλονται, — ἔθνεα ἔχει, — φύλα ἐμφέρεται, — φύλα νέμονται, *Halieut.* 1.) It would even appear that a plural subject in the masculine or feminine gender, when pos-

timony of my acute, clear-headed, and logical friends, the Rev. E. Cogan, and the Rev. Dr. Alex. Crombie. The former wrote to me thus:—

“ April 28, 1828. I am pleased with your observations, as also with those of Mr. Dunbar, on the word *sublimis*. Dr. Parr in this instance was surely wrong. The case seems to me to

possessed of a neuter signification, was sometimes joined with a verb singular. This is called by Eustathius (*ap. Il.* 4, 438. see the Scholiast's note on Pind. *Ol.* 11, 5. Musgrave's note on Sophocles's *Electra*, 1, 494.) the Pindaric construction, from being frequently used by the Theban bard. Apollonius gives us this example from Pindar, Ἀχεῖται ὀμφαὶ μελέων σὺν αὐλοῖς, (*de Constr. Or.* 3, 10.) After this it cannot but appear an inconsistency in Greek construction that a vocative in the plural number should invariably be joined with a plural verb, yet such is the *norma loquendi*. Thus, Moschus *Ep. Bion*.

Νῦν φντά μοι μύρεσθε,
Νῦν ῥόδα φοινίσσεσθε.”

In a pamphlet, entitled *Academical Contributions of Original and Translated Poetry*, Cambridge 1795. 8vo. p. 110. the author writes thus:—“ A rational investigation of the *origin* and *cause* of the construction of a neuter substantive plural with a verb singular, and of the similar agreement of a neuter adjective plural with an infinitive mood as its subject, should seem as yet to be a *desideratum* to the Greek student.”

I offered an explanation of the peculiarity of construction pointed out by Mr. Adams, (about the plural vocative with a plural verb,) in a Letter, which I addressed to a very intelligent and excellent scholar, (the Rev. E. Cogan,) and the ex-

stand thus. Where *sub* appears to have the signification of 'upwards,' it is by virtue of its union with a *verb* denoting 'motion,' literal or metaphorical, and in such combinations it represents an action directed to something *above* the point, where the action commences. This is the case in *submittere*, *subjicere*, *susplicere*, in the sense of 'sending up,' 'springing up,' 'looking up.' From these *suspendere*, 'to hang up,' does not greatly differ. That which sends up, he who springs up, and he who looks up, are *beneath* in relation to the act performed; in other words, the action begins *below* the point, in which it terminates. But it will be wise, before I get out of my depth, if I am not out of it already, to subscribe myself yours most truly."

Dr. Crombie's remarks were these: — "*April* 16, 1828. : —

planation is this, that inanimate objects are personified, and that therefore a plural verb is necessarily required: — "*Sept.* 12, 1828. I think that you are quite right in your remarks on that peculiarity of Greek syntax, which is mentioned by Mr. Adams. Perhaps, as you intimate, the instances are too few to lay the foundation of a rule, but the rule being admitted, your explanation of it must be just. A similar explanation had suggested itself to my mind. Nothing but animated beings can be commanded to act: when, therefore, such a command is given to anything inanimate, there must be a personification. And this brings the case near to Mr. Porson's observation respecting the use of the plural verb with the neuter plural noun."

E. H. B.]

When I read Stewart's *Essays* some years ago, it surprised me exceedingly that he should concur with Dr. Parr in an opinion, which is repugnant to analogy, presumes a conception, forced and unnatural, and is not defensible, I conceive, by any ingenuity. Mr. Dunbar's refutation I consider to be complete. Conjectures on the subject are easily offered; but I know not one, which is not encumbered with insuperable difficulties. Some are ridiculously fanciful."

In my reply to Dr. Crombie, *April 18, 1828*. I observed:—"Etymology is the quicksand, into which many great scholars have fallen;—we set our *fancy* at work, and leave our *judgment* behind;—if we are right, we carry our right beyond its proper bounds;—if we are wrong, we bolster up one absurdity by another, till all sense is smothered, and the science of etymology itself ridiculous."

Intending to shew that Dr. Parr's derivation was not so repugnant to analogy in respect to its *form*, as might be supposed, I instanced two words, to which Dr. Crombie alludes in the following Letter; but I did not mean to refer to the meaning of *sub* in those words:—"May 14. Dr. Parr in his explanation of *sublimis* understood *sub* for *supra*; but in the two examples, which you give, *sub* is used in its proper acceptance.

Subalaris means ‘under the wing,’ or sometimes ‘under the arm.’ *Subarmalis* signifies ‘under the arm.’ I do not then perceive how the opinion of Parr can be defended by either of these examples.”

On examining the Dictionary of Facciolati and Forcellinus, I discovered the following examples of adjectives, compounded from the preposition, *sub*, and nouns which in an un-compounded state constitute phraseologies : —

<i>Subalaris</i> , sub ala	<i>Subjugis</i> , sub jugum
— <i>armalis</i> , sub armum	— <i>renalis</i> , sub renibus
— <i>dialis</i> , sub dio	— <i>rostrani</i> , sub rostris
— <i>gularis</i> , sub gula	— <i>solanus</i> , sub sole
— <i>hastarius</i> , sub hasta	— <i>tegulanea</i> , sub tegulis
— <i>hastatio</i>	— <i>terraneus</i> , sub terra
— <i>hastatus</i>	— <i>tilis</i> , a tela, quæ tenuibus filis constat.
— <i>hasto</i>	
— <i>jugalis</i> , sub jugum	

(In *mediterraneus* we have *media terra* compounded, an adjective for the preposition.) *Sublimis*, then, if derived from *sub* and *limus*, according to Dr. Parr’s etymology, would be sufficiently conformable to analogy of *composition*, if it were tenable in *other* respects.

Dr. Crombie :— “ May 31. There can be no doubt that the preposition *sub* is found in composition with substantives, though the examples are few. Repugnance to analogy in this parti-

cular is not the objection to Dr. Parr's conjecture. He understands *sub* as taken for *supra*, and if this point could be conceded to him, as it cannot, there is something extravagant and unnatural in the notion that an object was termed *sublime*, because it was 'above the mud.' It is easy to offer fanciful explanations. Take the following as an example. *Sub* often means 'up' or 'from under;' *limus* means *tortus*, 'turned or twisted;' *limis oculis*, 'askew' or 'askance,' 'with eyes turned aside.' Hence *Sublimis* means 'with eyes turned up.' We have therefore *os sublime*, 'an erect countenance.' This, you will say, is the wildness of fancy; I own it is nothing better."

This derivation is gravely given in C. F. Nagel's edition of Lennep's *Etym. L. L.* Tr. ad Rhenum 1808. p. 964. : — "*Sublimis*, ex *sub* et *limis*. An abl. plur. τοῦ *limus*, i. e. *obliquus*? Ita *sublimis* pp. dici possit, quod *sub limis*, i. e. *obliquis* s. *transversis laquearibus* s. *trabibus* sit, i. e. *quod vertice suo ipsa laquearia feriat*, unde clarius forte intelligas illud,

Sublimi feriam sidera vertice."

G. J. Vossius in his *Etymologicum L. L.* has these remarks : —

"A *limen* est *sublimen*, superius limen, quomodo apud Propert. legit Scaliger,

At nullo dominæ teritur sublimine amor qui
Restat :

et apud Ennium (*Thyeste*) idem legit,

Aspice sublimen candens quem vocant omnes Jovem,

Cic. de N. D. 2, 25. 3, 5. Sed rectum est *sublime*, ut in oratoriis supra ostendimus. Interim vere est *sublime* venire a *sublimen*, quia quod *sublime* est, id instar *subliminis* est elevatum. Quod etymon Festus probat in *Sublime*."

My worthy friend, the Rev. F. E. J. Valpy, in his *Etymological Dictionary of the Latin Language*, Lond. 1823. writes thus : — "*Sublimis*, 'high, exalted,' fr. *limus*. *Sub* is 'from under, 'up.' Horace :

udam

Spernit humum fugiente penna,

where *udam* is explained by the Delphin Editor *cœnosam et lutosam*. Al. from *sublimen*, an upper threshold."

From the following words of Seneca *Q. N.* 2, 1. "Omnis de universo quæstio in *cœlestia*, *sublimia*, et *terrena* dividitur. Prima pars naturam siderum scrutatur, —. Secunda pars tractat inter *cælum terramque* versantia. Hæc sunt nubila, imbres, nives, et

humanas motura tonitrua mentes,

quæcunque aer facit patiturque. Hæc *sublimia* dicimus, quia editiora *imis* sunt." One might suppose that he considered *imus* to be a constituent part of the word *sublimis*. Virgil, however,

G. 1, 318. would not have written thus, if he had entertained the same opinion:

*Omnia ventorum concurrere prælia vidi,
Quæ gravidam late segetem ab radicibus imis
Sublime expulsam cruerent.*

It is not perhaps very improbable that the remarkable word *sublimis* may have no reference to *sub*, *linen*, *linus*, or *imus*; but that it may be derived from some Etruscan word. Certainly the word is of considerable antiquity in the Latin language. It occurs in Lucretius, Terence, Plautus, Ennius, Sallust, and Varro. From Forcellinus we learn: — “Olim *sublimus*, a, um, dictum est. Sallust. Fr. ap. Non. c. 8. n. 45. *Sublima nebula cælum obscurabat*. Accius *ibid*. *Sæpe ex humili sede sublima evolat*. Lucr. 1, 340. *per maria ac terras sublimaque cæli*.” *

* I will take the present opportunity of noticing a monstrous production of Mr. Coleridge's brain: — “*Esemplastic*. The word ‘is not in Johnson, nor have I met with it elsewhere.’ Neither have I! I constructed it myself from the Greek words εἰς ἐν πλάττειν, i. e. ‘to shape into one;’ because, having to convey a new sense, I thought that a new term would both aid the recollection of my meaning, and prevent its being confounded with the usual import of the word *imagination*.” *Biographia Literaria* 1, 157. I do not object to the coinage of a word in such circumstances, provided that it be coined legitimately; but the word *esemplastic* violates all analogy of construction; — neither Athens nor Rome ever saw its equal! “*Εν* cannot be so expressed in composition, but εἰς is so expressed: *emplastic* is derived from εἰς and πλάττειν. If Greek words are to be em-

From the Rev. Dr. John Jamieson's *HERMES SCYTHICUS*, or, *The Radical Affinities of the Greek and Latin Languages to the Gothic*, Edinb. 1814. 8vo. p. 96-114. I learn the following curious fact that ὑπερ, and ὑπο, *ufer* and *uf*, "are evidently allied in the most intimate manner as to origin, although directly opposed in signification," and so FAR Dr. Parr is countenanced in identifying *sub* and *supra*, when he derives *sublimis* from *supra limum*. In p. 102, Dr. Jamieson says:—"Let us now enquire what reason may be assigned for the use of ὑπο and *uf*, in a sense so different from that of ὑπερ and *ufer*, proceeding on the supposition that they all had a common root. Although it appears unquestionable that ὑπο and *uf* had the same origin, this difference between

ployed in the construction of English terms to express new ideas or new inventions, let us at least keep to analogy, and not expose the superficiality of our knowledge of Greek. Thus we have a set of signals invented, I believe, by Sir Home Popham, called *Semaphores*, by a double blunder, instead of *Sematophores*: this error was some years ago pointed out in the *Quarterly Review*, but the Admiralty has not yet adopted the right orthography. *Semophore* would be the poetic form, as *κυμοδέγμων* in Euripides for *κυματοδέγμων*. Dr. Brewster termed his ingenious invention a *kaleidoscope*; it should at least be written *calidoscope*. But there is no word in Greek to justify such a composition, nor is there any Greek word to justify Mr. Walker's *eidouranion*. At Birmingham I have seen an elegant bazaar, which bears the pompous title of *Pantechnotheca*, in defiance of Greek etymology. This word, according to its inventor, is derived from πᾶν, τέχνη, and θήκη: but, according to Greek analogy, it must necessarily be derived from πάντεχνος and θήκη, which, instead of being 'a general repository of art,' would be 'an all-skilfully constructed repository.'

them may be discerned that, while the origin of the former is merely inferred from its resemblance to *ὑπὲρ*, the particle *uf* in fact betrays its origin, in various instances, when found in a composite state ; still reminding the reader of the idea of *elevation*, and resembling a prisoner chained to the ground, who by his struggles to raise himself, testifies how indignantly he feels his degradation. Hence we may warrantably conclude that, in its original use, *uf* signified *above* ; and that it came only in process of time to have the sense of *under* affixed to it, from its being employed as the correlate of *ufar*."

P. 106. " 'Τπὸ, Lat. *sub* ; Mæso-Gothic *uf*, *ubu*, *sub* ; Isl. *ofan*, *deorsum* ; Suio-Gothic, *ofwan*, *desuper* ; Teut. *op*, *desuper*, *sub*. 'Τπὸ is explained as signifying, 1. 'rest or situation under,' 2. 'motion tending under, or coming under,' 3. 'subjection, influence, protection,' etc. also 4. as denoting a portion of 'time.'" P. 108. " 'Τπὲρ, Lat. *super*, *supra*. Mæso-Gothic, *ufar*, *ufaro* ; Anglo-Saxon, *ofer* ; Alemannic, *ubar*, *uber*, *upar*, by contraction *ur*, *ouir* ; Islandic, *ofur*, *yfer* ; Suio-Gothic, *oefwer* ; Danish, *offuer* ; German, *uber* ; Belgic, English, *over*, id. Alem. *uberi*, *supra*, Anglo-Saxon, *ofere*, *desuper*." " Anglo-Saxon, *ufer*, *ufera*, *ufor*, *ufur*, *superior* ; Alem. *oboro* ; Isl. *yfer* ; Suio-Gothic, *oefre* ; Dan. *ober* ; Germ. *auber*, Belg. *opper*, id. ; all corresponding to Scotch *uvar*, old Engl. *over*, modern Engl. *upper*. 'Τπὲρ signifies, 1. 'rest over or above,' 2. 'in defence of, or in behalf of,' 3. 'in room of,' 4. 'motion over or beyond,' 5. 'superiority in respect of power, dignity, or operation,' 6. 'concerning,' 7. it also signifies 'excess,' 8. it signifies 'against.'"

The Rev. Dr. Howley, the present Archbishop of

Canterbury, in a Letter to Dr. Parr, dated *May 2, 1817.* and inserted in Dr. Parr's *Works* 7, 30. writes thus:—
 “ I have not seen Dr. Copleston on *sublimis*, but I was much pleased with your remarks on the preposition in composition, which were quite new to me. I am scholar enough to perceive the merits of others, and that is all I claim.”

Dr. Copleston, the present Bishop of Llandaff, thus addresses Dr. Parr, 7, 64. :—

“ *Oriel Coll. Dec. 20, 1826.*

“ My dear Sir,

Just before your obliging Letter arrived, I had seen Dugald Stewart's *Appendix*, and was highly gratified by the tribute of respect he pays to you. Will you forgive me, however, if I venture to dissent from your proposed etymology? *Superum limen*, which Festus gives, seems to me more probable. That *limen*, and not *limus*, is the source, I have little doubt. In rude times most ideas borrow their names from *homely* objects. Thus I find in the oldest writers *sublimis* means ‘standing erect,’ not ‘soaring,’ a sense, which came in afterwards. See Cato *de R. R.* c. 70, 71.” (‘*Hæc omnia sublimiter legi, teri, darique oportet*——. *Bosque ipsus, et qui dabit, facito, ut uterque sublimiter stent.*’ ‘*Sublimiter terat, et vaso ligneo det; bosque ipsus et qui dabit, sublimiter stet.*’ Colum. 2, 2, 21. ‘*Quo speciosius ingrediantur sublimes et elatis capitibus*’ (*boves in orando* :) 8, 11. ‘*Pavo nec sublimiter potest, nec per longa spatia volitare* ;’ 8, 15. ‘*Locus munitur sublimiter pœaum quindecim maceria.*’)* “*Culmen* from *culmus* ‘the thatch of the house,’

* “ [This remark of the learned Bishop does not seem to be well-founded. The word *sublimus* or *sublimis* in the most ancient

is another example of the same kind. I observe all your examples of *sub* in composition, derived from ὑπὸ, denote motion, *subjicio*, *subjecto*, *summitto*, etc. Hence I am inclined to think that it means, in these cases, *from beneath*; like the well-known ὑπ' ἐκ θανάτοιο φέρονται, Not that I doubt of the frequent change of *p* into *b*, *euphoniæ causa*; but the meaning of *these* words seems

writers appears to denote generally 'what is elevated,' whether by erect posture, or by lofty position, or by suspension in the air, or by soaring aloft into the air, or by rising just above the ground. Thus Accius *Phæn.* ap. Non. c. 8. n. 45. *Sæpe ex humili sede sublimia evolat*; Apul. *Flor.* n. 2. (al. l. 1.) *Aquila cum se nubium tenuis altissime sublimavit*; Lucr. 6, 96. *quia concurrunt sublimē volantes Ætheriæ nubes.* Colum. 3. 8. *Armentis sublimibus insignis Mevania est, Liguria parvis*, which Forcellinus interprets, *Alti di statura*; Ennius *THYESTE*, *Aspice hoc sublime candens quem vocant omnes Jovem.* " *Sublimem rapere, arripere, aut ferre aliquem*, ap. Plaut. *Asin.* 5, 2, 18. *Men.* 5, 7, 6. 5, 8, 3. *Mil.* 5, 1. Terent. *Andr.* 5, 2, 10. *Adelph.* 3, 2, 18. *est invitum aliquem vi abripere inter manus, ita ut terram non contingat. Fiebat id fere servis, qui rapiebantur ad pœnam.*"

The earliest metaphorical use of the word, is in Varro *R. R.* 2, 4, 9. *Antiqui reges ac sublimēs viri in Hetruria*, i. e. *illustres, nobiles*, says Forcellinus, i. e. *principes*, says Gesner *Thes. L. L.* I have before intimated that the adjective is a word of considerable antiquity in the Latin language, and so is even the verb *sublimo*.

" *Sublinare*, in sublime ferre, in altum evehere, verbum es antiquissimum, quod Ennio Nonius, (MEDEA, *Sol qua candentem in orco sublimat facem*,) Catoni Festus (v. *sublimavit*) tribuit. In obsoletis fuisse, vel inde patet, quod toto seculo Augusto, et post illud tempore longo verbum hoc nemo usurpare voluit. Sed ex orco quasi revocarunt vegeta Latinæ linguæ senectute: Apul. *Flor.* princ.: *Aquila enimvero quum se nubium tenuis altissime sublimavit*, Mamertinus (*Paneg. Jul.* 29. Pl. vid. Solinus c. 45. de Ægypto, Lactantius *Epitom.* c. 6. Ammianus 18, 1. Macrob. *Sat.*

more obviously deducible from *sub* than from *super*. Indeed in my etymology of *sublimis*, such a change is supposed, and since the word grew up in a rude and primitive state of society, when the threshold was a kind of *barrier*, which must be *surmounted* on entering, a person in that act would appear *to rise*, and be *higher* than at other times. Hence *superare limen*, and hence, without having recourse to Festus's *superius limen*, (for which I believe there is no authority,) the word *sublimis* may still be derived from *super limen*. That it meant *standing* or *rising* on one's legs, before it meant *soaring*, is, I think, quite clear. Pardon, I beseech you, this impertinence, and believe me, dear Sir, ever yours with sincere respect,

E. COPLESTON."

"*Oriel Coll.*, July 19, 1817. I ought long ago to have acknowledged the pleasure and instruction I received from the last sheets you were so kind as to send in support of your etymology of *sublimis*. After the ample proof you have given, both from authority and analogy, even the spirit of controversy itself, were I capable of

1, 24. Prudent. *Apoth.* 913.) *Quem sublimat et illustrat consulatus.*" J. N. Funccius *de Vegeta Latinae Linguae Senectute Commentarius*, Marb. Cattorum 1744. 4to. p. 1157. "Verbo sublimare contrarium statuerunt infimare. Apud Apul. (*Asino Aureo* 1.) *Manes sublimare, deos infimare*: ap. eund. (*de D. S.*) *Ingenia ad miserias infimata.*" P. 1220. "Sunt poetis quidem, per catachresin, *altum, sublime, profundum*, synonyma. Nunquam ego tamen oratione prosa aut *cælum profundum*, aut *radicem sublimem*, dicere ausus fuero, ut ap. Virg. *Ecl.* 4, 51. *lego cælum profundum*, et G. 1, 315. *gravidam late segetem, ab radicibus imis, sublime expulsum.*" *De Lectione Auctorum Classicorum Pars Altera*, Lemgoviae 1763. 4to. p. 129. E. H. B.]

being actuated by it, would not lead me to say another word in behalf of my own crude hypothesis. I acknowledge, my dear Sir, that you have fairly beat me out of doors; that *limen* has no pretensions to kindred with *sublimis*; and, what is more to your honour than mine, that, although you are triumphant with *limus*, you have not covered me with mire, which according to ancient usage in such cases, you had a full right to do. This delay on my part has not been without its use. It has led me, very recently, to peruse again your valuable philological remarks, for which I must again beg you to accept my best thanks. Will you forgive me, if I venture to suggest that such stores as you possess, with a thorough and prompt command over them, are a vast advantage to a philosophical mind; and if employed in the service of metaphysics, might be the means of elucidating many a difficulty in the highest department of philosophy? An attempt of this sort, made with some of the most important words used in reasoning, has long been a favourite project with me; but whether I shall ever possess industry, spirits, leisure, and health sufficient for it, is a matter of great uncertainty."

"*Oriel Coll.*, Oct. 13, 1817. Thankful as I feel for the valuable dissertation you sent me, it would be an ill requital for so much kindness, if I were to hesitate a moment in complying with the request you make," (to let Dugald Stewart see the papers.) "The papers shall be sent as soon as I receive your instructions as to the mode of conveyance. In the mean time let me repeat my own renunciation of the hypothesis I once ventured to send you on the subject."

That such intellectual men as Dr. Copleston

and Dugald Stewart, should have yielded, the former after some hesitation, the latter without any hesitation, complete assent to the arguments of Dr. Parr in a matter, in which my illustrious friend was undoubtedly mistaken, is an extraordinary instance of the magic of a distinguished and venerable name; but very few persons can exercise a sound and independent judgment against high authority; the mind is not satisfied by honest conviction, but acquiesces by passive obedience; it distrusts its powers, and reflects not, investigates not, decides not; if any doubt lurks within, it is impatient to relieve itself by expressing an approbation, which, while it feels not, it dextrously succeeds in persuading itself that it is fully felt. Dugald Stewart was a scholar of but moderate pretensions, and he was partly perhaps afraid to encounter the cumbrous, and cyclopean, and tremendous learning of Dr. Parr; but Dr. Copleston is a scholar of a much higher order.

IV.

Extracts from the Memoirs of the Life of GILBERT WAKEFIELD.

“ We are very happy in having it in our power, by the kind permission of Dr. Parr, to insert a Letter written to Mr. Wakefield, with all the warmth of friendship, in the former part of which he alludes to his late affliction.

MY DEAR AND LEARNED FRIEND,

I condole with you on the loss you have lately sustained. To the latest hour of my life I shall remember the agony I myself suffered for the death of a child; and your sensibility, I am well aware, is quite as keen as my own. Let me hope, however, that before this time, you and Mrs. Wakefield have nearly recovered your spirits.

“ Grieved should I be, if at the close of a tedious, and, without meaning irreverence to the laws, I would add, most unmerited confinement, you should meet with any obstacle to your happiness; for happy you will be on your return to society, where so many wise and good men are preparing to welcome you with so much sincerity, and so much warmth.

“ It is my lot to share with you in the imperfections that belong to such a creature as man, from his ardour in

the defence of principles, which he believes to be not only true, but important. But, when I contemplate the whole extent of your character, I see in you, and seeing I must revere, the disinterestedness of a patriot, the purity of a Christian, and the magnanimity of a martyr.

“ In the *number* of contributions, which you have made to literature and to theology, you far surpass all your countrymen now living; and, although attainments such as yours will provoke much envy, and writings such as yours, on difficult and profound subjects, must contain some mistakes, yet, dear Sir, I am glad to find that foreign scholars,* as well as the majority of our learned countrymen, are impressed with the same sense of your excellence, which, as a man of letters, I have myself long entertained.

“ Indeed, Mr. Wakefield, my thoughts are often turned towards you; nor does any man living either profess or feel more respect for your talents and erudition, more affection for your virtues, more sorrow for your sufferings, or more indignation against your calumniators. May you soon be delivered from your present situation, and, pursuing your literary labours without interruption, may you lead the rest of your life in perfect tranquillity and honourable independence! Such are the unfeigned wishes of my heart.

“ I rejoice in the opportunity of doing some little homage to your intellectual and moral worth by the present of my *Sermon*,† and whatever opinion you may form of it as a

* “ ‘ See the Letters of Professors *Heyne* and *Jacobs*, in the Appendix.’ ”

† “ ‘ A Spital Sermon, preached at Christ-church, upon Easter-Tuesday, April 15, 1800.’ ”

composition, I hope you will give me credit for having written it in the spirit of a Christian, and for having published it with such intentions.

Believe me,

Dear Sir,

Most truly your friend and obedient servant,

S. PARR."

" *Halton, May 14, 1801.*"

" The death of such a man as Mr. Wakefield, under circumstances so affecting, would naturally call forth expressions of regret from his various connections. Among numerous Letters received on this occasion, the following from Dr. Parr, which we have obtained his permission to publish, does equal honour to the amiable sensibility of the writer, and to the memory of him, who is the subject of it. This Letter was written to an intimate friend of Mr. Wakefield in reply to one, which announced the circumstance of his death: —

' SIR,

I was yesterday-evening honoured with your Letter; I read the contents of it with inexpressible anguish; I passed a comfortless night; and this morning I am scarcely able to thank you, as I ought to do, for your delicacy in averting the shock, which I must have suffered, if intelligence so unexpected, and so distressing, had rushed upon me from the Newspapers.

" " In the happiness of the late Mr. Wakefield I always took a lively interest; many are the inquiries I made about the state of his health, and the course of his studies, while he was at Dorchester; great was my anxiety to see him after his sufferings were at an end; and when his name was announced to me at my lodgings in Carey-

street, I seized his hand eagerly, — I gazed stedfastly upon his countenance, — I was charmed with the freshness of his spirits, and the apparent stoutness of his constitution, — I anticipated for him a succession of years after years, during which he might have smiled at the malice of his enemies, and enjoyed the sympathies of his friends, — and at parting I received from him a book, which the circumstance of captivity, under which it was written, endeared to me, and which his death has now consecrated.

“ *Auget etiam molestiam, quod magna sapientium civium honorumque penuria, vir egregius, conjunctissimusque mecum studiorum multorum societate, alienissimo reipublicæ tempore extinctus, et auctoritatis et doctrinæ suæ triste nobis desiderium reliquit: doleoque quod non adversarium aut obtrectatorem laudum mearum, sed socium potius et consortem gloriosi laboris amisi.* ”

“ ‘The illustrious man, who wrote nearly these words upon the loss of Hortensius, would not complain of any diminution in their truth, or their dignity, if he could know that I had applied them to my own feelings on the decease of Gilbert Wakefield.

“ ‘To the learning of that most excellent person my understanding is indebted for much valuable information, but my heart acknowledges yet higher obligations to his virtuous example. I loved him unfeignedly, and though our opinions on various subjects, both of criticism and theology, were different, that difference never disturbed our quiet, nor relaxed our mutual good-will.

“ ‘When we reflect upon the injury, which literature has sustained from the disappointment of his numerous plans, and from the cessation of his useful labours, we

may be tempted, perhaps, to exclaim—‘ O fallacem hominum spem, fragilemque fortunam, et inanes nostras contentiones, quæ in medio spatio sæpe franguntur et corruunt, et ante in ipso cursu obruuntur, quam portum conspiciere potuerunt!’

“ ‘ Yet, surely, our regret for the loss of future instruction will be much allayed by the remembrance of that, which he has already communicated to us, and of his merit in the communication. ‘ Whatsoever the hand of ‘ *Mr. Wakefield* found to do,’ he habitually and instinctively did ‘ with all his might:’ he knew the value of every fleeting moment; he improved every talent, which a gracious Providence had entrusted to him; and, in the course of his whole life, how few are the hours, which he wasted in idleness, in folly, or even in those innocent amusements, which ‘ pass away like the trace of a cloud.’

“ ‘ In diligence, doubtless, he surpassed any scholar, with whom it is my lot to have been personally acquainted; and, though his writings now and then carry with them some marks of extreme irritability, he was adorned, or, I should rather say, he was *distinguished*, by *one* excellence, which every wise man will admire, and every good man will wish at least to emulate. *That* excellence was, in truth, a very rare one; for it consisted in the complete exemption of his soul from all the secret throbs, all the perfidious machinations, and all the mischievous meannesses of envy.

“ ‘ They, who undertake the office of writing his *Life*, will do well to record this singular and amiable quality; and they will do so, not merely in justice to his memory, but for the edification of all readers in all classes, and for the humiliation, let me add, of every insolent pedant, who

would depreciate his attainments, and every vindictive partisan, who would triumph over his infirmities.

“ ‘ For my part, Sir, I shall ever think, and ever speak of Mr. Wakefield, as a very profound scholar, as a most honest man, and as a Christian, who united knowledge with zeal, piety with benevolence, and the simplicity of a child with the fortitude of a martyr.

“ ‘ Under the deep and solemn impressions, which his recent death has made upon my mind, I cannot but derive consolation from that lesson, which has been taught me by one of the wisest among the sons of men : ‘ The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seem to die, and their departure is taken for misery—but they are in peace.

‘ Having been a little chastised,
 ‘ They shall be greatly rewarded ;
 ‘ For God proved them, and found
 ‘ Them worthy for himself.’

“ ‘ I beg the favour of you to present my best respects and best wishes to Mrs. and the Miss Wakefields, together with my thanks for the attention, which they have shewn to me on this melancholy occasion.

“ ‘ I shall be much obliged to you for informing me, at your leisure, in what place my beloved friend is interred ; and I anxiously hope to hear that he has left his family in comfortable circumstances.

I have the honour to be,

Sir,

Your respectful and obedient Servant,

S. PARR.’

“ ‘ *Halton, Sept. 13, 1801.*”

“ Some Remarks on the Literary Character of Mr. Wakefield, in a Letter from the Rev. Dr. Parr.

‘DEAR SIR,

Whatsoever traces of irritability, and sometimes even pertinacity, may occur in the publications of our excellent friend, Mr. Wakefield, I know, from my private correspondence with him, that, when treated with the respect due to his talents and attainments, he was patient under opposition, was grateful for information, and would honestly abandon some of those opinions and conjectures, which, previously to our discussions, he had believed to be well founded.

“ ‘ Conjectural criticism,’ says Johnson, in his *Preface* to Shakspeare, ‘ has been of great use in the learned world; nor is it my intention to depreciate a study, that has exercised so many mighty minds, from the revival of learning to our own age, from [John Andreas,] the Bishop of Aleria to English Bentley;’ and I shall myself add, as Johnson would have added, to Richard Porson.— ‘ It is not easy,’ says the same writer, ‘ to discover from what cause the acrimony of a scholiast can naturally proceed. ‘ The various readings of copies, and different interpretations of a passage, seem to be questions, that might exercise the wit, without engaging the passions. But, whether it be, that *small things make mean men proud*, and vanity catches small occasions, or that all contrariety of opinion, even in those that can defend it no longer, makes proud men angry; there is often found in commentaries a spontaneous strain of invective and contempt, more eager and venomous than is vented by the most furious controvertist in politics against those, whom he is hired to defame.’

“ ‘ Though the temper, or at least the language, of verbal critics, has been, in our own days, much improved by the examples of Markland, Wesseling, Hemsterhusius, Valkenaer, Ruhnken, Heyne, and other illustrious scholars, too many traces may yet be found of that spirit, which is so extremely offensive to every well-regulated mind.

“ ‘ The *Vannus Critica* of D’Orville abounds with recondite criticism ; and the severity of the writer has been sometimes excused, on the plea of retaliation, against Pauw, whose coarseness and petulance are quite intolerable. But I must confess that the perpetual recurrence of illiberal and savage reproach in that celebrated work is wearisome to me, and I remember with pleasure that, in his notes upon *Charito*, D’Orville has not fallen into this odious way of writing.

“ ‘ No man admires more sincerely than I do the genius and learning of Hermann. But I can never read without indignation the arrogant and contemptuous terms, in which he speaks of the late Mr. Heath, — a man, whose good sense, good manners, and most meritorious labours ought to have protected him from such indignities. *Vid.* Hermann. *Obs. Crit.* 59. and his note on the *Hecuba* v. 1002. p. 153.

“ ‘ The manner, in which Mr. Brunck speaks of Vauvilliers, is by no means warranted by Brunck’s great and indisputable superiority ; and I suppose that other readers, as well as myself, have observed numerous instances, in which Brunck has slyly stolen the emendations of his insulted predecessor, and meanly endeavoured to disguise his plagiarism.

“ ‘ Perhaps the great erudition, the wonderful sagacity, and the useful discoveries of such men as Joseph Scaliger,

Bentley, and Salmasius, may now and then induce us to forgive the insolence of their temper, and the asperity of their invectives. But, when better examples have been set before us by the most distinguished critics of our own times, little or no apology remains for men, whose abilities are not of the highest class, if they select their models from periods, when the happy effects of civilisation were less diffused, and when the value of it, on controversial subjects, was less understood.

“ ‘ In the ardour and impetuosity of youth, our friend had met with those terms of reproach, which critics employ against each other. He might have been pleased at the moment with the appearance of vivacity and acuteness in some favourite writer; he found it easy to use the expressions, which custom seems to have established among his predecessors; and perhaps the natural soreness of his mind under provocations, which he thought unmerited, increased his disposition to adopt them. This failing, however, we should deplore, rather than justify; and we should, also, remember that he shared it in common with other writers, who were inferior to him in diligence, in knowledge, in rectitude of intention, and in holiness of life.

“ ‘ The warmest of Mr. Wakefield’s admirers must acknowledge that, in taste, erudition, and ingenuity, the celebrated Ruhnken was superior to him. But they will recollect with satisfaction that one praise, which Wyttenbach has bestowed upon Ruhnken, may be justly claimed by Wakefield: ‘ *Nec ipse unquam aliter loquebatur, quam sentiebat, nec eos, qui secus facerent, ferre poterat.*’ See the *Life of Ruhnken* p. 245.

“ ‘ Many of the errors, which occur in his emendations,

and many of the imperfections, which have been imputed to his Latin style, may, I think, be traced to the following causes.

“ ‘ The first, and perhaps the most powerful, which presents itself to my memory, is, that he had not received his education in one of our great public schools, where his taste would have been early and correctly formed ; where a traditionary stock of principles would have been ready for his use in the opinions and compositions of his schoolfellows ; where the conjectures and arguments of commentators, unaccompanied by their rude disputes, would have been first conveyed to his mind ; and where a judicious instructor, by his own remarks, would not only have assisted the judgment of Mr. Wakefield, but would have taught him to smile at the self-importance, and to avoid the acrimony, of the most eminent critics. Dr. Warton of Winchester, and Dr. John Foster of Eton, carried into their writings the same candid and liberal spirit, which pervaded their oral instructions ; and their examples, I am sure, were equally favourable in their literary and moral effects on the minds of their scholars.

“ ‘ Mr. Wakefield was himself very sensible of the inconveniences, to which he was exposed from another circumstance, which I am now going to mention ; and in his Letters to me, he has more than once lamented them most ingenuously and most feelingly. In consequence of his habits of retirement, of his separation from the English church, and the English universities, of his residence in places far remote from the capital, and of his numerous and honourable employments, when he came into the neighbourhood of it, he seldom had access to the

conversation of such among his countrymen, as are most distinguished for philological learning. But, from my own personal experience, I can say with justice of those, who take the lead among them, that Mr. Wakefield would have derived the greatest advantage from their friendly communications; and would have met, not only with more wisdom, but with more candour, than the generality of the world is prone to ascribe to verbal critics. If much intimacy had fortunately subsisted between these excellent men and our friend, he might have been often contradicted, — he would have been sometimes vanquished; but he would have always been enlightened, and very seldom displeased: ‘Siquidem vera amicitia nullam fert ἐπιχαιρεκακίαν, — malevolentiam, — invidiam, — irrisionem.’ *Life of Ruhnken* p. 162.

“ ‘Men, who talk to each other with freedom and good humour, are seldom disposed to write about each other with bitterness and scorn. But it was the hard fortune of Mr. Wakefield to meet with rivals, rather than guides and auxiliaries, among his contemporaries; and for this reason, erroneous and rash opinions, which might have been previously corrected by conversation, sometimes found their way into his writings. To me, however, it seems wonderful that a man, who had so little personal intercourse with philologists, should so intensely, and, I will add, so successfully have turned his attention to those subjects, in which the curiosity of scholars is chiefly interested, and on which their talents are chiefly employed.

“ ‘Every man of letters would do well to read Morhoff’s *ch. de Conversatione Erudita*, where he tells us, ‘titulo ‘HOMILETICES ERUDITÆ, librum mihi scribendum ali-
‘quando proposui;’ and every impartial critic on the phi-

lological labours of Mr. Wakefield, will acknowledge the importance of the following remark: ‘Nihil ad informationem commodius est, quam frequens cum viris doctis conversatio, quæ est disciplina omnium optima, et in sensus magis incurrit, quam tædiosa illa per lectiones et meditationes via.’ Vide Morhoff. *Polyhist.* V. 1. l. 1. c. 5. p. 165.

“ ‘I have sometimes thought that the range of Mr. Wakefield’s critical reading was too confined, and the course of his classical reading too diversified and irregular. He had not begun, I believe, till very lately, to make the metre of the ancient writers a subject of direct and distinct study. He does not appear to have been very deeply versed in the writings of Hæphestio, Terentianus Maurus, Diomedes, Marius Victorinus, and the other metrical writers in Putsch’s Collection; nor even in the rules laid down by Hare, Bentley, Morell, Heath, &c. and without much preparatory knowledge, he could hardly have turned to good account the very curious and valuable information, which has lately been communicated to the world by Hermann and by Porson. He had not very accurately examined the history of the changes, which took place in the Greek orthography. He had not been much accustomed to consult the structure of letters in manuscript, though, from the works of Bentley and other scholars, he had gained some useful general notions, upon the sources of errors in transcribers.

“ ‘The learned biographer of Ruhnken speaks with just commendation of the method, in which Ruhnken conducted his studies; and after enumerating the order which Alberti followed in his reading, he tells us, ‘regiam illam viam, gravissimorum et antiquissimorum quorumque

‘deinceps scriptorum ex ordine legendorum, aut non ingressus est, aut ingressus mox reliquit.’

“ ‘This, perhaps, was, in some measure, the case with Mr. Wakefield. I suspect that his mind was embarrassed and confused by the multiplicity of his reading; that it was not sufficiently stored with those principles, which a man of his industry and sagacity might have easily collected from the great work of Henry Stephens *on the Dialects*, and from the celebrated *Preface* of Pierson to *Mæris*: that he passed with too much rapidity from writers of one age and in one dialect, to writers of other ages, and in other dialects; from prose to verse; from epic to dramatic poetry; from tragedy to comedy; from epigrammatists to lyric writers; that he had read much, observed much, and remembered much; that he was eager to produce the multifarious matter, which he had accumulated; and that he wanted time or patience for that discrimination, which would have made his conjectures fewer, indeed, but more probable; and his principles in forming or illustrating them more exact.

“ ‘I have always suspected,’ says Johnson, ‘that the reading is right, which requires many words to prove it wrong; and the emendation wrong, that cannot, without so much labour, appear to be right. The justness of a happy restoration strikes at once.’ Ruhnken, it should seem, was nearly of the same opinion with Johnson, ‘Emendationum conjecturas, nisi sponte et subito, facili certe partu, natas, non probabat.’ *Life of Ruhnken* p. 221. — But the faculty of striking off such conjectures surely πολλῆς ἐστὶ πείρας τελευταῖον ἐπιγένημα, Longin. sect. vi. And, in the absence of the aids from genius and experience, which are necessary to such feli-

city, the patient industry of Mr. Markland is most worthy of imitation.

“ ‘ I have, therefore, sometimes indulged a wish that Mr. Wakefield, instead of pushing on to fresh editions of books, or to fresh emendations of writers, had sitten down to review his own critical works. When the first and sudden allurements of emendation had passed away, — when his mind was at leisure to consider ‘ the objections, which might arise against the change, which once ‘ appeared to him happy,’ — when correction was the professed and immediate object, in which he was to be employed, I am persuaded that he would have observed and retracted many of his own mistakes; and that he would have placed a proper degree of reliance upon those canons of criticism, which he had examined negligently, and rejected hastily. Some of them have been long established by the general consent of scholars, and others, though recent, are decisive and illustrious proofs of sagacity in the persons, who proposed them. Most of his prejudices, indeed, would have been corrected, and most of his deficiencies would have been supplied, if he had met with opportunities for conversing familiarly with the scholars, who adorn our capital and our universities.

“ ‘ It was once suggested to me that even his arduous and most meritorious labours in the elucidation of the Scriptures, might have no very favourable influence upon his judgment, when he directed his thoughts, as an editor and as a critic, towards the profane writers of antiquity. Upon this point I shall not myself attempt to decide; nor do I think it necessary, upon the present occasion, to enlarge upon the very different qualifications for criticism in those, who undertake to explain the *sacred*

writings, and those who are employed upon the *classical* writings of antiquity. But in justice to Mr. Wakefield, and with frequent and important differences of opinion from him upon controversial questions in theology, I must acknowledge the success, and commend the judgment, with which he applied his philological learning to the illustration of the Scriptures.

“ ‘The natural vigour of his mind, the great increase of his knowledge, and the gradual improvement of his taste, are visible in many of his later English productions; for in point of elegance and correctness, as well as energy, they far surpass the earlier productions of his pen in his own language.

“ ‘He seems to have composed in *Latin* with great ease and rapidity, I mean in his later works, when practice had enabled him to overcome the difficulties, of which he complains in his *Memoirs*. Habit, no doubt, was accompanied by improvement, as well as by facility. But, in common with many other scholars, he had not attained to any eminence in the art of what Wytttenbach calls ‘*vel Latine scribendi, vel bene*,’ *Life of Ruhnken* p. 227.— In the general structure of his sentences there is something of harshness and embarrassment. His periods are seldom harmonious; and none, I fear, of his Latin productions are wholly free from faults, which he would have been taught to avoid in our best public seminaries, and of which I have seen many glaring instances in the works of Archbishop Potter, Dr. John Taylor, Mr. Toup, and several eminent scholars now living, who were brought up in private schools.

“ ‘In thus endeavouring to account for the imperfections of Mr. Wakefield’s writings, I would not be under-

stood to depreciate their *real, great, and solid* merit. Many, who, like myself, discern those imperfections, are far below Mr. Wakefield, not only in industry, but in acuteness; not only in extent, but, perhaps, in accuracy of knowledge; not only in the contributions, which they have made, or endeavoured to make, to our general stock of knowledge, but in their capacity to make them so largely or so successfully.

“ ‘ While, therefore, we state what Mr. Wakefield has *not* done, let us bear in mind what he *actually* did; and when we enumerate the causes, which might have enabled him to *do better*, let us remember the *obstacles*, with which he had to contend, when he *did so well*.

“ ‘ He had fewer incentives than other men to exertion, from secular emoluments. He had fewer opportunities for improvement than others, from access to public libraries, from the advantages of public education, and above all, from the company of persons accurately and profoundly learned. But his diligent researches, his extensive and various knowledge, his zeal for the diffusion of learning, and his solicitude for the discovery of truth, will always be remembered with respect by unprejudiced judges, who consider the numerous difficulties, with which he had to struggle, and the virtuous motives, by which he was actuated.

“ ‘ For my part, I shall ever think of him as one of the best scholars produced by my own country in my own age; and as one of the best men, who, in *any* country, or in *any* age, have examined the evidences of Christianity seriously, believed them sincerely, defended them earnestly, and endeavoured to practise the duties, which

it inculcates, steadfastly and faithfully.

I am, dear Sir,
Your very faithful well-wisher
and obedient servant,
S. PARR.'

' Hatton, June 1, 1804.

' Arnold Wainewright, Esq.'

" While the foregoing Letter was in the press, some additional remarks were communicated by Dr. PARR in the following letter, addressed as before :

' Dallington, near Northampton, June 25, 1804.

' DEAR SIR,

I am now on a visit to my respectable friend, Mr. Rye, and among other excellent books in his possession, I met with the *Æschinis Socratici Dialogi tres*, edited by Le Clerc, and the *Silvæ Philologicæ*, which he affixed to that edition.

" 'The whole work seems to have been written, while the mind of Le Clerc was smarting under the barbarous treatment he received from Bentley and Burmann, in consequence of the metrical blunders, and unsatisfactory emendations, which may be found in his edition of Menander. But the first chapter of the *Silvæ* ought to be read attentively by every man, who unites good sense and good principles with critical knowlege, and it contains a passage, which, in justice to Le Clerc himself, and the illustrious scholars, whom he commends, I beg of you to affix to the Letter, which I some time ago wrote to you, about our friend, the late Mr. Wakefield.

I am, dear Sir,

Truly and faithfully yours,

S. PARR.'

“ ‘ Si fuerunt viri litterati acerbiores æquo et superbi,
 ‘ mitiores alii et modesti fuerunt. Dionysius Lambinus,
 ‘ Janus Gruterus, Caspar Scioppius, et Dionysius Pe-
 ‘ tavius insectati sunt, fateor, sua ætate, Gifanios, Pareos,
 ‘ Gothofredos, Scaligeros et Salmasios, nec hi omnes
 ‘ adversariis semper pepercerunt. Sed non desunt miti-
 ‘ orum exempla, ut Isaaci Casauboni, Gerardi Joannis
 ‘ Vossii, qui, quod equidem sciam, neminem sunt insec-
 ‘ tati, et Jo. Schefferi, qui Tan. Fabro, a quo irrisus
 ‘ et male habitus fuerat, modestissime et optime, in po-
 ‘ sterioribus notis ad Phædrum respondit. Jacobus etiam
 ‘ Sirmondus, ex Jesuitarum sodalitiis, bonarum litterarum
 ‘ studia, sine cujusquam injuria, coluisse fertur. His
 ‘ subungere possumus Joan. Georgium Grævium, ob
 ‘ incruentum calanum, nuper laudatum. Quin et ex-
 ‘ empla insignia ejus mansuetudinis viva nunc habemus
 ‘ duos illustres quidem illos, munerum amplitudine, sed
 ‘ ingenio et insigni litterarum elegantiorum cognitione,
 ‘ cum summa humanitate conjuncta, clariores viros, Ezech.
 ‘ Spanhemium, et Gisbertum Cuperum; quos merito
 ‘ suspicit Europa, et quos suæ mansuetudinis, modestiæ-
 ‘ que, quamvis injuriis interdum provocatos, nondum
 ‘ pœnitere non temere affirmamus. Ergo optimos quos-
 ‘ que viros, et qui bonas artes, ut cum Gellio loquar,
 ‘ sinceriter cupiunt adpetuntque, hos quam maxime hu-
 ‘ manissimos esse oportet, operamque dare, ne, vitiis
 ‘ suis, innoxiiis litteris contemptum apud imperitos cre-
 ‘ ent.’ — *Silv. Philol.* c. 1. p. 139.

“ I have great pleasure in communicating the following addition :

“ ‘ Dionys. Petavius, qui modum nullum servavit in
 ‘ exagitando Scaligero, apud suos dicere solebat, *eum*

‘*etiam cum erraret, docere*; quod nobis aperuit sodalis
‘*ejus et amicus, Franciscus Vavassor.*’ P. 141.

“ Dr. Johnson, I remember, made a similar remark on Dr. Bentley, when he and I were conversing about Bentley’s Notes on Horace, and the Strictures written upon them, by Johnson of Nottingham and Alexander Cunningham.” *

* [The mention of Cunningham’s name affords to me an opportunity of noticing some particulars in his life, which are well worthy the attention of those, who take any interest in the question concerning the authorship of JUNIUS’S *Letters*. I was not aware of these particulars, when I was writing a book on this subject, entitled 1. *The Claims of SIR PHILIP FRANCIS K. B. to the Authorship of JUNIUS’S Letters disproved*, 2. *Some Enquiry into the Claims of the late CHARLES LLOYD, Esq. to the Composition of them*, etc. Lond. 1828. 12mo. published by Bohn and Rodd; or I should have employed the matter, which I am going to extract for the consideration of the *Junius*-hunter:—

“ A question has, no doubt, been anticipated by the reader of these memorials of Mr. Cunningham,” (Alexander, the Historian,) “ whether he was not the celebrated critic on Horace, and the author of the posthumous criticisms in an edition of Virgil published by Hamilton and Balfour of Edinb. in 1742? On this question, which is, no doubt, not a little interesting to philologists, but not perhaps so interesting as it would have been 50 or 60 years ago, his editor, Dr. Thomson, has exhausted not a little reading, inquiry, and probable conjecture, and bestows perhaps more consideration on it than the importance of the question deserves. It must be owned, that the circumstances tending to prove the identity of the critic and the historian, and those tending to prove their diversity, are so many, and the evidence for and against each so nicely balanced, that it becomes a question of infinite curiosity on this account, and of importance too, as illustrating the uncertainty of both direct and circumstantial evidence. The historian, Alex. Cunningham, was born in Scotland in the

time of Cromwell's usurpation ; was educated in Holland, where he was intimately acquainted with many of the Scotch and English refugees at the Hague, and particularly with the Earls of Argyll and Sunderland ; he enjoyed, in an eminent degree, the favour and familiarity of the great ; he travelled with the Duke of Argyll ; he was distinguished by his skill in the game of chess ; he was in politics a Whig ; and he lived to extreme old age. Now there is very strong evidence that all these circumstances belong to the life, and point to Alexander Cunningham, the editor and commentator of Horace. It would seem strange indeed, if two Alexander Cunninghams, countrymen, contemporaries, so distinguished for erudition, and the familiarity and favour of men of rank and power, and the same men too, should have flourished at the same era, in modes of life, in places of residence, in peculiarities of character, and other circumstances so nearly parallel. And yet, notwithstanding these accumulated coincidences, there are circumstances too of diversity and opposition, that seem incompatible with their identity ; and therefore Dr. Thomson, after all his inquiries concerning the identity or the diversity of the historian and the critic, on that subject remains sceptical ; and from those curious points of coincidence and opposition draws the following pertinent inference :—‘ If the writings of our author have increased the stores of history, the incidents of his life, ‘ by shewing the uncertainty of oral tradition, have illustrated its ‘ importance.’ ”

“ The compilers of the *Encyclopædia Britannica* thus conclude their article on this subject :—‘ Alex. Cunningham, the author of the *History of Great Britain*, has been supposed to be the same person with Alex. Cunningham, who published an edition of *Horace* at the Hague, in 2 vols. 8vo. 1721, which is highly esteemed. But, from the best information we have been able to collect, they were certainly different persons ; though they were both of the same name, lived at the same time, had both been travelling tutors, were both said to have been eminent for their skill at the game of chess, and both lived to a very advanced age. The editor of *Horace* is generally said to have died in Holland, where he taught both the civil and canon-laws, and where he had collected a very large library, which was sold in that country.’ That these

remarks are just, has been since placed beyond a doubt by a writer, under the signature of *Crito* in the *Scots' Magazine* for Oct. 1804, who proves that the editor of *Horace* died at the Hague in 1730, and the historian at London in 1737." Chalmers's *Biogr. Dict.*

I will add a quotation from another work, which I might equally well have applied to the question of the authorship of JUNIUS'S *Letters* : —

" It would be difficult, and perhaps barely practicable, to give an account, however brief, of the author of the celebrated work under consideration, without noticing the controversy, which has taken place respecting his name and identity. More than two centuries have elapsed since this controversy was instituted. The writers engaged in it seemed to make the absolute or intrinsic value of the work almost a secondary consideration. They were rather intent upon the credit of the respective monastic orders, to which they belonged, and in which the writer himself was incorporated. The Benedictines were for Gersen, and the Augustins for Thomas à Kempis ; simply because they supposed the author to favour one particular set of opinions more than another ; and such was the sharp crisis, at which the controversy had arrived, that in the year 1752, a decree of parliament, (*un arrêt du Parlement*,) was judged requisite to soften and to settle the irritability of the disputants. The respective authors, brought forward by the controversialists as having written this distinguished performance, were Gersen, Gerson, and Thomas à Kempis. If, from the opinion expressed in the *Preface* p. xxxviii, it should appear that the point seems to be settled in favour of the former, it is by no means to be hence inferred that this point is in all respects satisfactory and conclusive. The doubt and discussion, which have occurred, and which perhaps will continue to occur, in the political history of this country, relating to the genuine author of the *Letters* known under the name of *Junius*, will in all probability mark the literary history of the continent respecting the genuine authorship of the *Imitation of Christ*. In the meanwhile, as an amiable and erudite correspondent has justly remarked, ' It should not be taken up as a party-question ; for where ' party interferes, truth ceases to be the object sought. It is a ' mere bibliographical question, and ought to lie in a small compass,

‘ though so many dozen volumes have been written on it.’ ” Dr. Dibdin’s *Introduction to the Imitation of Jesus Christ, translated from the Latin Original, ascribed to THOMAS A KEMPIS*, Lond. 1828. 8vo. p. lix.

Dr. Dibdin investigates the subject with great reading, judgment, moderation, impartiality, and success, and in p. lxxxiii, writes:—“ Let us now see,—supposing the pretensions of Gerson and Gersen to be equipoised in the scales of evidence,—whether from intrinsic evidence, this be not the work of a writer about the year 1300 ; and whether that writer be not a *Benedictine* ? This cannot perhaps be better effected than by considering, 1. the language, as to words, and as to sentiments and observations ; 2. circumstances, directly or incidentally mentioned ; 3. probable monastic order of the author,—from the two previous branches of evidence combined.” I consider that the arguments advanced are sufficient to establish the point, at which Dr. Dibdin aims ; and it is by following a similar train of reasoning with the like impartiality that I have decided against the claims of SIR PHILIP FRANCIS and CHARLES LLOYD to the authorship of JUNIUS’S *Letters*. The great matter in these cases is to be content with reasonable circumstantial evidence, when evidence, direct, positive, and clear, cannot be obtained ; and therefore it is important to refer to similar controversies for the purpose of shewing either that they have been determined, among learned men, on exactly the same principles as those, for which we contend in the case under consideration, or that they cannot be settled by such arguments as are brought forward in some quarters with too much confidence.

E H. B.

V.

DR. PARR'S *Critique on GILBERT WAKEFIELD'S Edition of HORACE, extracted from the BRITISH CRITIC for Jan. 1795. p. 58. Febr. p. 148. April p. 344.*

Q. Horatii Flacci quæ supersunt, recensuit et Notis instruxit, Gilbertus Wakefield, A. B. Coll. Jes. Cant. nuper Socius. 2 vols. 8vo. Kearsley, sm. p. 10s. 6d. large, 18s.

Widely as the conductors of the *British Critic* differ from Mr. Wakefield on subjects of theology and of politics, they are ever ready to pay a tribute of commendation to his learning and unwearied diligence. They cannot indeed look without respect on the abilities and exertions of a scholar, who at one time is employed on critical illustration of the Sacred Writings, at another endeavours to support the authority of revelation against its antagonists, and at a third exhibits proofs of his erudition and taste, as an editor of the most distinguished writers in Greek, in Roman, and in English literature.

In the edition of Horace now before us, we meet with a concise address to the reader, in which Mr. W. informs us, that at the request of his bookseller he has endeavoured to give the text of Gesner, occasionally altered by himself; and that in conformity to a plan, which required brevity, he has left many errors unnoticed, and has in-

troduced only such emendations, as appeared to him highly probable, whether they were his own, or had been proposed by other critics. He intimates a design of publishing other Greek and Latin Poets, in the same commodious form, and with the same elegance of type, if the *Horace* should meet with the approbation of learned men. And he tells us that Virgil is the next author he means to commit to the press.

To this address succeeds a short *Life of Horace*, which the reader may find in Baxter's edition; and which is ascribed to Suetonius.

The first vol. contains the *Odes*, *Epodes*, and *Carmen Sæculare*, the second, the *Satires*, *Epistles*, and the book *de Arte Poetica*.

The notes subjoined to the first volume, are contained in ten pages, and those, which are in the second volume, fill only nine. They chiefly relate to changes in the punctuation, suggested by Mr. W. himself, or by other critics, but in some instances we find words, as well as the pointing altered. With his usual candour, the editor ascribes every conjecture to its proper author, and in some instances we perceive that his own sagacity has led him to make the same emendations, which Heinsius, Markland, Bentley, and others, have proposed before him.

In the first book of the *Odes*, we have eight changes of punctuation, and three of the text. *Ode* the first, line 29, Mr. W. follows Bishop Hare in reading *te doctarum*, for *me*. *Ode* 3, 6. he separates *Finibus Atticis* from *reddas* in the next line, and joins it with "quæ tibi creditum Debes Virgilium," &c.

In verse 16, he thus prints,

Major tollere, seu ponere vult freta.

And we shall give his note

“Ita se habent ordo loci et constructio, quo non arbiter major tollere freta, ‘vel’ ponere, ‘si’ vult:”

Though in Horace adjectives are often followed by the infinitive mood, we cannot accede to Mr. Wakefield’s interpretation of this passage. *Seu* is equivalent to *sive*, not to *si*, and in the first division is often omitted: e. g.

Cantamus vacui, sive quid urimur, &c.

See Lambin’s note, *Ode* 6, 19. and *Ode* 3, 16.—
Lib. 1.

Ode 7, 26. he puts a colon at *ibimus*, and throws “O socii comitesque” into the next sentence.

Ode 15, 16. he joins *nequicquam* to *divides* in the preceding verse, and puts a colon. “Ordo est,” says he in his interpretation of the next sentence, “vitabis ‘quidem’ hostes, serus ‘tamen’ crines pulvere collines.” Without intending to condemn Mr. W.’s conjecture, we adhere to the common reading. We suppose that *Laertiadem*, (line 21) is an error of the press for *Laertiaden*, though in Baxter we find *Laertiadem*; a reading, which can hardly be approved by so accurate a scholar as Mr. W.

In the same *Ode*, Mr. W. introduces a new interpretation of the following lines,

et Sthenelus sciens
Pugnæ, sive opus est, imperitare equis
Non auriga piger.

For the punctuation he acknowledges himself obliged to his friend, Mr. Jones, and the construction he explains in these words: “Sthenelus sciens pugnæ; ‘vel si, opus est, auriga non piger imperitare equis.” Again we have the misfortune to differ from Mr. W. *Sive* cannot be confounded with *si*, — *vel* cannot be understood, and on

the whole, the common reading, in point both of perspicuity and exactness, is preferable to that, which Mr. Jones supplied, and which Mr. W. has adopted.

Ode 31, l. 18. Mr. W. reads *et*, where Baxter with the old scholiast reads *at*, and Cunningham *ac*, before “*precō integra cum mente*.” He puts a colon after *mente*, where a semicolon is found in Baxter, a comma in the Delphin, and in Cunningham and Bentley there is no stop at all: we follow Bentley and Cunningham.

Ode 35. l. 6. he refers to his punctuation published in § 74 of the *Silva Critica*, where the comma is put at *Dominam*, and *æquoris* is joined, (we conceive improperly,) in construction with *pelagus*: in line 17, he reads with the old scholiast and others, *Serva*, instead of *Sæva* before *necessitas*.

Ode 37, l. 24.

Classe cita reparavit oras,

Mr. W. for *reparavit* would read *repedavit*, where Bentley had proposed *penetravit*, and L. Bos, “*Classe cita ire paravit oras*.” Whatever difficulties may belong to this passage, we are firmly of opinion that they are not removed by the conjecture of Mr. W. *Repedare* is an old word, which we meet in the following line of Lucilius.

Sanctum ego a Metello Romam repedabam munere.

Nonius explains *repedare* by *Pede iterare*. Francis Dousa alters *sanctum*, into *sane tum ego*; and in the note he would read, *repedato, conversoque ordine isto*, for *repu-diato*, &c. &c. in l. 8. B. 2d. of A. Gellius. To the foregoing passage, ex incerto *Satirarum* libro, we will add from the 26 of the *Satires* of Lucilius another instance,

redisse,

Ac repedasse, ut Romæ vitet gladiatoribus,

where Jos. Scaliger reads "*Romam vital*," an old word for *bitat*, *eat*. In Pacuvius we have,

Paulum repeda, gnate, a vestibulo gradum.

Vide Petri Scriverii *Collectanea*, p. 82.; and Pomp. Festus *de Verborum Significatione*, lib. 16. p. 441. Delphin Edition. In the third book of Cicero *de Legibus*, where *redeunto* is commonly found, some would substitute *repedandum*, and others *repedanto*: see Gesner and Facciolatus in *voca*. Juvencus and Ammianus use the word; and we know that the later Roman writers, especially Gellius, Petronius, and Apuleius very often employ a phraseology, which in the Augustan age had grown nearly or wholly obsolete. Virgil, in his *Æneid*, has recourse to these archaisms; but we *seldom or never* see them in the Odes of Horace; and therefore we cannot approve of Mr. W.'s emendation. We further object that *repedavit* would require *ad* before *oras*, for though *Romam* for obvious reasons follows the word in Lucilius, and *domum* in the law quoted by Cicero, yet in Ammianus Marcellinus we read, "*Ad signa repedavit miles*," and in a law of the Emperors Theod. et Honor., "*Ad sacramenta, precum miseratione, maluerit repedare*."

In line 46 of the same Ode, Mr. W. separates *fortis* from *vultu sereno*, and joins it to *et asperas*, &c. He refers to his note on line 30 of the 3d Georgic.

Ode 38, l. 6. he reads, *Sedulus curæ*, which is a reading adopted by Cunningham, whom Mr. W. does not mention, and we suppose has not consulted; though in the *Silva Critica* he observes that, on looking into Bentley's Horace, he found his own conjecture confirmed by a Ms. We certainly prefer *Curæ* to *Cura* proposed by Bentley, and to *curo* the common reading. To agree with Mr. W.

on topics of verbal criticism, always affords us pleasure, and we undoubtedly wish not to treat him with disrespect, even where we are compelled to express the most entire dissent. From the attention, which is due to his talents, we have detailed the contents of his notes on the first book of Odes, in such a manner as may enable our readers, to form a just, and surely a favourable opinion of the *Horace*.

On the second book, Ode the first, he reads *fulgur* for *fulgor*. In the 3d for *sub dio* he reads *sub divo*.

In the 5th for *ferox ætas* he reads *fugax*.

In the 6th he had conjectured, as does Heinsius, that *amictus* should be substituted for *amicus* before *Aulon*.

In 10th he puts *sævius* for *sæpius*, before *ventis*.

In 14th he reads *munera vescimur* for *munere*.

In 16th for, *mutamus? patriæ quis exul*, &c. he proposes, *mutamus patria?*

In 17th, he reads, with Porphyrius, *quid moror alteram* for *altera*.

In 19th, he transposes *et*, which stands before *recedentis*, and prefixes it to *leniter*.

In 20th, he follows Bentley's conjecture of *tutior* for *ocior*.

We join with him in assigning *fugax* to *ætas*, and *ferox* to Pholoe in Ode the 5th. But we cannot admit *sub divo*, instead of *sub dio*, in Ode 3d. Nor *munera* for *munere* in Ode 14. Nor *patria*, after *mutamus*, instead of *patriæ* before *quis*, in Ode 16. In line 37, lib. 2, Ode 1. line 5, Ode 2, line 23, Ode 5, l. 3, Ode 10, l. 18 *in fine*, Mr. W. alters the punctuation, and on the last passage he tells us that he refers, and we think properly, *levare* to *vocatus*, not to *audit*.

Lib. III, Ode III, v. 32. Mr. W. removes the comma

at *sacerdos*, so that *Marti* may be joined with *peperit*, not with *redonabo*.

Ode VI, v. 18. he puts a colon at "inquinavere," and would throw "et genus et domos" towards the close of the sentence; and he justly says, that a preposition is not necessarily prefixed to the first substantive. But in the instances, which Mr. W. has produced, and in others, which we recollect*, the cases depending on the preposition are in the *same* line, whereas in the passage of Horace, which he would correct, "Et genus et domos," stand in the *second*, and "In patriam populumque," where the preposition comes forward, are in the fourth line of an Alcaic stanza; for this reason we differ from Mr. W. The common punctuation satisfies us; and, were we to admit any change, we should prefer that, which Mr. W. himself has proposed in his *Observations on Horace*, published in 1776, when he substitutes *in* for *et* before *genus*.

* Thus we have in Horace:

Quæ nemora aut quos agor in specus?

and in the *Æd. Tyr.* of Sophocles:

Ἐς ταὐτὸ Δελφῶν καπὸ Δαυλίας ἄγει.

In Pindar indeed we find the cases depending upon the preposition, not in the same line, but in that which immediately follows:

Ξεστὸν ὅταν δίφρον

Ἐν θ' ἄρματα πεισιχάλινα καταζευ-
γνύη σθένος ἵππιον,

Pyth. 2, 20.

But this passage is not embarrassed, as that in Horace would be by the intervention of a whole line — neither would we argue, without some qualification, from a strophe in Pindar to a stanza in Horace.

Ode XI, v. 18. For "ejus atque," where Bentley reads "exeatque," Mr. W. proposes *æstuetque*. We observe that Cunningham reads *æstuatque* having printed in his text *manat* in the same stanza.

Ode XIV, v. 12. for "virum expertæ" Mr. W. would read *virûm expertes*. He refers to the first vol. of his *Silva Critica*, and adds that, when he made the same emendation there, he did not know that he had been anticipated by Cunningham, whom he styles *ensor asperri-mus; emendator pessimus*. We by no means look upon Cunningham as equal in sagacity to Bentley; nor do we think so lightly of his talent for conjecture, as Mr. W. seems to do. In v. 7, Ode XVI. he removes the comma from *patens*, to which he would join *Deo* in the dative. In the 32d verse of this Ode he puts a colon at *fallit*, from which he separates, "sorte beatior," with a comma at *beatior*. We do not think the difficulty of the passage lightened by this conjecture.

Ode XVIII, v. 3. he removes the comma from *incedas* to *abeasque*, so that *lenis* may belong to both verbs. We adhere to the common punctuation. In v. 32, Ode XXIV. he puts a comma between *quærimus* and *invidi*, in order to join the latter word ἀπὸ κοινοῦ to *odimus* and *quærimus*.

Ode XXV, v. penult. he puts a comma at *Deum* after *sequi*, and would refer *cingentem* to *Horatium* understood. But we are not convinced that the "concinnitas loci" is injured by the interpretation generally received.

Ode XXVII, v. 26. He would alter *et* before *scaten-tem* into *at*. He had made the same emendation before in p. 79, of his edition of the *Georgics*, and in p. 16, of the *Silva Critica*, Part II. He does not, in his notes on

the present edition, *specifically* refer to either of the above-mentioned works, but says, "Ita post Bentleium ipse corrigendum esse divinaveram."

Ode XXIX, v. 6. he reads *en* before *semper udum*, where some critics contend for *ut*, and some for *neu*, and others for *ne*. We agree with Mr. W. and Mr. Hardinge, in joining *semper* with *udum*, but we cannot approve of *en*. When Mr. W. quoted from the second book of the *Georgics*, "*en* age segnes Rumpere moras," and from Silius Italicus, Lib. X, v. 441, "*Ocius en* testare Deos," he should have considered that *rumpere* and *testare* are in a different mood from *contempleris* in Horace. We are inclined to adopt *at* with Nicholas Hardinge. In the 23d verse of the same Ode he puts a comma at *futuri temporis*, so as to disjoin the two words from *exitum*, and to couple them with *prudens*. We adhere to the common reading, and we recollect no instance, in which *exitum* is to be found $\psi\iota\lambda\omega\varsigma$, i. e. where the subject is not *expressed* either in a genitive case, or in some part of the *context*.

Lib. IV, Ode IV, v. 29. "*Fortibus et bonis*," he puts a semicolon at *fortibus*, and refers *bonis* to *æquis* in the next line. Mr. W. says that some persons disapproved of this reading. For our part, we long ago have adopted it. And in addition to the authority of Mr. Wakefield, we would observe that it is found in the Princeps Veneta editio, and approved by H. Stephens and Xylander. In v. 53 of this Ode, he would join *sacra* with *jactata* rather than "*gens*," which he connects with *omnes substantivos periodi*; and refers to what he had said in his notes on the *Georgics*.

In v. 7, Ode V. he puts a comma at *affulsit*, and joins *populo* with *gratior it dies*, as had been done by other editors, and we add by himself too in his *Observations*.

Ode X, v. 2. he follows, as we do, Bentley's emendation, and gives this order to the sentence :

Cum Bruma insperata superbæ tuæ veniet.

Ode XV, v. 2. he refers *lyra* to *loqui*, and sets a comma after *increpuit*. This position of *lyra* does not seem to us adapted to the perspicuity, which Horace generally preserves in his Odes. In the 5th *Satire*, Lib. I. Lambin would read *Pæne arsit macros dum turdos versat in igne*, where all the Mss. and old scholiasts read *pæne macros arsit*, &c. Baxter says properly, "Hujusmodi hyperbata satis conveniunt *Horatianæ Satiræ*;" but he probably would not have admitted such an hyperbaton in the *Odes*.

We proceed to the *Epodes* :

Epode II, v. 28. Mr. W. reads '*frondes*' with Markland *vice* '*fontes*.'

Epode III, v. 20. he admits *jocosa* for *jocosæ*, as had been before proposed by Markland.

Ep. X, v. 8. for *frangit* before *trementes* he would read *plangit*, and quotes from Lucretius the following passage :

Aut ubi suspensam vestem, chartasve volantes,
Verberibus venti versant *planguntque* per auras.

The conjecture is ingenious, but not so necessary or so indisputable, as to claim a place in the text without some support from manuscripts.

In the line, which Mr. W. produces from the first book of Silius Italicus,

Nunc ipsas alis plangit stridentibus Alpes,

we have a concomitant word *alis* to fix the reading.

In the last line of the 13th *Epode* Mr. W. judiciously follows Antonius and Ascensius, who insert *et* before *dulcibus alloquiis*.

In the 7th line, *Epode XV.* he joins *olim* not with *inceptos*, but with *præmissum carmen*, but without stating that he had proposed the same way of pointing the line in his *Observations on Horace* above-mentioned, and in the 95th section of his *Silva Critica*.

In the 41st verse of *Epode XVI.* he thus points:

Arva beata
Petamus; arva, divites et insulas.

In *Epode XVII.* he transfers the distich beginning, "*nulla nocent pecori*," which stands as the 61 and 62 in the common editions, and he would place them after the 50th line. In Gesner's edition of Baxter they are included within two hooks, and Gesner would place them after the 52. Mr. W. in defence of his transposition, refers his readers to *Miscellaneous Observations* 2, 382. In the common editions they certainly are ill-placed: and, on the whole, we are disposed to assign them the station, which Mr. W. prefers, and for which Thomas Ruddiman, in the *Miscellaneous Observations*, assigns this reason. The verse *Nec vespertinus*, seems to want another before it; for in negative sentences, *nec* is more properly set in the second, than the first place.

In the 17th *Epode*, v. 21, 22. he thus prints:

Fugit juvenas, et verecundus color
Reliquit; ossa pelle amicta lurida:

We shall subjoin Mr. W.'s note, but at the same time we must confess that we are by no means satisfied with his interpretation: — "*Occurrimus ineptiis hujusce loci meliore adhibita distinctione — 'Me' et 'sunt,' in his clausulis facillime et pro more reticeri possunt.*"

In verse 40, the same *Epode*, *Tu* before *prudica* is printed with a large initial, because, says Mr. W., they

are the *ipsissima verba*, *quibus Canidiā erat sonatura Flacci lyra*.—In examining this edition we have found great difficulty in going back from the notes to the text; through the want of numerals to the lines in the latter. Of this inconvenience Mr. W. himself seems to have been sensible, for, in the notes on the 2d vol. he not only tells us the number of the *Satire* and *Epistle*, and of the line, but of the page; and we would wish that he had referred in the same manner to the pages in the first volume. The want of numerals makes Lambin's text very unpleasant for consultation; and in every edition, where notes are used, we think that such numerals ought to be employed, even at the hazard of defacing a little the beauty of the page.

SATIRES.

Lib. 1, Sat. 1, v. 4. Mr. W. reads *armis* for *annis*.

Sat. IV, v. 39. he retains *Poetas*, *eos* being understood before *esse*, in preference to *Poetis*. We could produce innumerable instances of a similar construction both from the prose and verse-writers of antiquity, and yet we in Horace prefer *Poetis*.

Sat. V, v. 82. he joins *usque* with *stultissimus*.

Sat. VI, v. 4. he reads *regionibus* for *legionibus* as in the *Observations*, to which, however, he does not *explicitly* refer—and he again quotes here “*Magnis qui gentibus imperitarint*” from the 3d Book of Lucretius.

Sat. VIII, v. 32. he would join *supplicetur* with *servilibus* rather than *stabat*.

Sat. IX, v. 1. he removes the stop at *mos*, and connects the sense with “*Nescio quid meditans*,” &c. We do not remember any edition, in which this punctuation is proposed; but we heard it long ago in conversation,

from the late learned Dr. Antony Askew, and we highly approved of it.

Sat. X, v. 41. For *comis garrire libellos*, he reads *comes libellos*. We prefer *comis*, which by the writers of the Augustan age, is more generally applied to a person than a thing. But, as we meet with a different combination in later authors, and once even in Ovid, we meet with *comibus oculis*, and as *garrire* doubtless depends on *potes*, we do not wholly reject Mr. W.'s emendation.

Lib. II, Sat. II, v. 10. *Lassus ab indomito*. This place he leaves "futuris editoribus rectius constituendum," confessing, as we also do, that he is embarrassed with the construction. We have often considered the passage. We suspect that Horace wrote it negligently, and we believe that neither manuscripts nor conjectures will remove the objections, to which it is liable.

In v. 22d of this Satire, he says, *ostrea* is a *dissyllable* as *cerea* is in the 8th, and thus in effect abandons a critical canon, which he had strenuously maintained in two former publications, and upon which we shall hereafter offer some remarks in the course of this critique.

V. 80. he puts a comma both at *alter* and *ubi*, and properly adopts *Mercuriali* in the 25th line of Sat. III.

Sat. III, v. 166. he preserves the common reading.

V. 185. he puts a mark of interrogation at *scilicet*? and with Markland reads *aut* for *ut* before *plausus*.

V. 203. he gives a colon to *gnato*, and joins *mala multa precatus Atridis* to "*non ille*," &c. in the next line.—Of this we approve.

V. 215. he thus points,

"Huic vestem, ut gnatae pater, ancillas paret," &c.

V. 234. he adopts *duras* from Markland.

V. 252.

——— trimus
Quale prius, ludas opus.

He prints *ducas* for *ludas*, and says, "*Ducere* est formare, efficere."

Sat. V, v. 15. For *sine gente* he reads *sine mente*, and produces from v. 74. *Scribet mala carmina vecors*.

In Sat. VI, v. 107. he would have a comma after *succinctus*; and in the notes he gives this interpretation, "*Ordo est, hospes cursitat veluti succinctus, minister scilicet*."

Sat. VII, v. 73. *Prater eo sapiens argentea*. He substitutes *patiens* for *sapiens*.

V. 86. he, like Bentley, puts a semicolon at *totus*, and a comma only at *rotundus*.*

Sat. VIII, v. 54. he adopts Lambin's reading of *suspansa* for *suspensa*.

EPISTLES, LIB. I.

Epist. I, line 3. he would have a mark of interrogation at *ludo*.

V. 46. he puts a comma at *per mare*, and says, "*Ordo loci qui latuit interpretes, hic est: Pauperiem fugiens, curris mercator ad Indos, per mare, per saxa, per ignes*."

V. 55. he adopts, with other critics, *prodocat* for *perdocet*; and with Markland he adds *et* at the end of the

* We should have been happy to find in Mr. W.'s text an emendation, of which we have long approved, in line 19 of this Satire; where for

Tanto levius miser, ac prior ille,

there is a conjectural reading, *ac prior illo*. See Davis's note on Cic. de LL. 1, 8. p. 32. ed. 1727.

verse, so as to make the next line a periphrasis for "pueri."

Epist. II, verse 17. he takes away the stop at *possit*, and transfers it to *utile* in the succeeding line, where he would separate it from *exemplar*.

V. 45. he reads *placantur*, and thus explains *pacantur*: "*Pacatus ager est ager sine hoste ut Hercules pacavit Erymanthi nemus.*"

V. 52. for *fomenta* before *podagram*, he adopts Bueher's conjecture, *tomenta*; "nam scopus loci aperte flagitat aliquid proferri, quod gratum esset vel non podagroso."

Epist. VII, line 40. he concurs with Markland in putting *sapientis* for *patientis*.

Line 70. he thinks a mark of admiration necessary at *ut libet*!

Epist. XII, line 22. he thinks, like Markland, that *ultra* should be joined with *petet*, not with *defer* in v. 23.

Epist. XVII, line 25. he reads *sapientia* for *patientia*, as Markland had proposed in his notes on Max. Tyrius.

Epist. XVIII, line 37. he prints *illius* for *ullius*, and tells us that long ago he had made the same conjecture with Bentley.

EPISTLES, LIB. II.

Epist. I, v. 194. he puts a colon for a comma, at *Democritus*; and at *ora*, v. 196, he would have a comma.

Line 207. he accedes to Markland's conjecture, *læna* for *lana*.

Line 213. for *ut magus et*, he proposes *et, magus ut*.

Line ult. he would read *inemptis* for *ineptis*.

Epist. II, v. 16. All the editions I have seen, says Mr. W. "plene distinguunt ad hunc versum," but he puts a colon at *lædat*. The sense, doubtless, requires it.

In the Amsterdam-edition published 1719, which happens now to lie open before us, we see a similar stop.

Verse 32. *Donis ornatur honestis*, Mr. W. prefers *oneratur* to *ornatur*.

V. 105. He prints *obtundem*, for *obturem*; but at the end of the vol. he with great candour, adopts the correction *obtundam*, which we had suggested.*

Ep. II, L. II, v. 114. Mr. W. reads *ut* for *et*, before *versentur*; and by *penetralia Vestæ*, he understands *privatos parietes, inter conclave vel scrinia ipsius auctoris*, which he afterwards found to be the opinion of Ascensius and the Delphin editor. He, however, adds, “*Possis quidem mutua distinctione loco subvenire; sed tum constructio minus elegans evadit et connexa,*

*Verba movere loco: quamvis invita, recedant,
Et versentur adhuc intra penetralia Vestæ.*”

In the Art of Poetry,

Line 5, he follows Markland in joining *amici* with *credite*, in verse 6.

Line 60. *Ut silvæ foliis, pronos mutantis in annos*, as Mr. W. reads. “*Locum plane conclamatum recte constitui, ni fallor, emendatione facili, et in maxime probabilibus. Ordo est, ut prima folia silvæ mutantis foliis in pronos annos cadunt. From Pliny’s Natural History, B. 37, he quotes, mutavere oculis gemmas, and*

* [The correction occurs in the *Errata*: — “P. 145, l. 11. ab im. pro *obtundem* l. *obtundam*, et similiter in notis. Hanc hallucinationem, quales in se quam infeliciter mea mediocritas sæpius admisit, ne puero quidem condonandum, nuperrime castigavit ea humanitate, qua solent critici vere docti, vir ingenio admirabili, literis exquisitissimis, SAMUEL PARR.” E. H. B.]

he refers to Drakenborch on Livy 3, 10. for the *neuter* use of *muto*.

V. 65. he reads, *palus agitataque remis*, and adds, that Cunningham had made a similar conjecture.

V. 69. Instead of *gratia vivax*, he sets a comma at *gratia*, and says, "Ordo est nedum honor et gratia sermonum stet vivax, i. e. maneat, floreatque."

V. 72. For *arbitrium* he substitutes *arbitrum*.

V. 114. This controverted line he thus prints, and in a note defends the reading:

Intererit multum, Davusne loquatur, herusne.

V. 253. He affixes a full stop to *Iambiis*, and refers to his note on the 147 line of the third *Georgic*. In our Review of the *Variorum* edition of Horace, we gave our reasons for dissenting from Mr. W. in this point.

V. 336. He leans to Bentley's opinion, by whom the verse is rejected as spurious — if it be retained, he would have a comma only at *fideles*: "Hæc exoritur sententia," says he: "ut animi cito dicta percipiant dociles, et teneant, ita omne nimium solet effluere. — Sæpe omittitur *ita* in apodosi." — That *ita* is often omitted, we allow; but surely, in the sense, which this interpretation assigns to *ut*, it should be followed by *percipiunt* and *tenent*; and then the metre would be destroyed.

V. 384. *Vitioque remotus ab omni*. Mr. W. thinks, that *vinco* should be substituted for *vitio*.

Line 395. he puts a comma between *prece* and *blanda*, and supposes that the latter words depend upon *ducere quo vellet*, in line 396. He produces in support of this conjecture:

Blandum et auritas fidibus canoris

Ducere quercus.

Od. 1, 12.

Line 413. He admits Bentley's emendation, *artis* for *atris*, and here, as elsewhere, asserts his own claim to conjectures, which, after having made them, he found in the writings of other scholars.

V. 440. He prints according to the punctuation recommended by Markland:

Melius te posse negares,
Bis, terque expertum ? frustra :

The interest, which every scholar takes in the purity of Horace's text, has induced us thus particularly to notice all the proposed alterations of this edition, whether we approved them or not: and we shall conclude the subject next month by a few additional remarks.

It is always of importance to observe how far critics in their successive publications adhere to their former opinions, or abandon them. We have therefore carefully attended to all the emendations Mr. W. has made of Horace, either in the *Observations* subjoined to his *Poems*, or in his notes on the *Georgics*, or in his *Silva Critica*; and we shall, doubtless, perform a task not unacceptable to the learned reader, if we point out the instances, in which the edition now before us differs partially or totally from the conjectures, which the author had proposed in the three works we have now mentioned; and as we conceive that further consideration has induced him to give up the opinions, which he formerly held, we hope to find an apology for the minuteness of our own researches, in the judicious and elegant observation of Markland:—
“Est enim res magnæ delectationis sequi auctorem ingeniosum, vestigia sua relegentem, et παροράματα sua feliciter reformantem.” *Vid.* p. 25 of Markland's *Preface* to Maximus Tyrius, ed. Reiske, Leipsic, 1774.

We shall begin our comparison with the particulars we find in Mr. Wakefield's *Observations*.

Lib. I, Ode II, v. 5. Mr. W. would read *grave* in the sense of *graviter*, and united with *terrui*. But in his edition he leaves it joined with *sæculum*.

Ode VII, v. 7. "Undique decerptæ frondi," &c. &c. Mr. W. in his *Observations* defends the received reading against Dr. Bentley, who reads *et fronti* for *frondi*, and *decerptam* for *decerptæ*. But in the edition Mr. W. prints *decerptam fronti*, without noticing his former opposition to Bentley. Mr. W. is mistaken in supposing *decerptæ frondi* to be *vetus lectio*, for it was first introduced by Erasmus against the authority of the older copies, which read, as Bentley does, *decerptam fronti*. We are glad that Mr. W., on re-consideration of the passage, accedes to Bentley on these two words. Schrader's reading of *indeque* for *undique* is approved by us.

Lib. II, Ode IX, v. 22. For *minores volvere vortices* Mr. W. in his *Observations* proposes *minorem*; and in p. 78 of his notes on the *Georgics* he contends for the same emendation. But in the edit. he follows the common reading, *minores*, without recollecting, perhaps, and certainly without stating his former opinion.

Before we proceed to the third book of the *Odes*, we stop to observe, that Mr. W. in his edition prints, according to Bentley's emendation, *abdito terris*, instead of *abdita*, Ode II, Lib. II, v. 2.; but that he does not in his notes remind his readers either that his own text varies from the common edition, or that the variation he has adopted, was proposed by Bentley, or that in his *Observations* he had said, "Optime distinguit Bentleius, ut et ipse, vel puer." A change of the punctuation, we remark, in the

words just now quoted, necessarily implies a change in the termination of *abdite*, though Mr. W. does not expressly say so in *loc cit.*

Lib. III, Ode VI, v. 18. he puts a colon, as he also does in his edition, at *inquinare*, and he would read *in* before *genus*, instead of *et*; but the edition give *et*, and the notes upon it contain an interpretation, which we have ventured to dispute.

Epode II. he suspects the authenticity of the 65th and 66th lines. Tibullus, says he, "quidem canit, 2, 1, 23.

Turbaque vernarum faturi bona signa coloni.

Sed colonus noster, ut liquet, non satur." Mr. W. in his edition expresses no doubt as to the genuineness of the two lines, which he suspected, when he wrote his *Observations*.

In Bk. I, Sat I, v. 88. he reads thus:

An sic cognatos, nullo natura labore

Quos tibi dat retinere velis, servareque amicos?

Infelix operam perdes, &c. &c.

In the edition he prints *at si* for *an sic*; he puts a semicolon instead of a mark of interrogation at *amicos*, and for *perdes* he reads *perdas*.

Sat. VI, v. 113. he reads *vespertinus* for *vespertinum*; and in p. 124 of notes on the *Georgics* he suggests the same reading, but in his edit. he prints *vespertinum*.

Lib. II, Sat. I, v. 59. he reads *si fors ita jusserit*, but in his edition he prints *seu, fors ita jusserit, exul*.

Sat II, v. 12. he tells us, that unless from *vel* to *disco* be included in a parenthesis, he knows not how to explain the connection of the passage; but in his edit. we have only a parenthesis from *si Romana* down to *Græcari*, and thus far Mr. W. follows the common editions; in the notes, he again confesses his inability to clear up the whole passage.

V. 22.

neque ostrea,

Nec scarus, aut poterit peregrina juvare lagois.

So stand the common editions.—But Mr. W. says in his *Observations*, “*Lege, Aut scarus: nunquam coalescunt ad finem versus duæ syllabæ; una semper eliditur, (ut in hoc versu,) proximo a vocali incipiente; quam lectionem si lectori nasuto exemplorum congerie probare aggredierer, cito fastidium inoverem.*”

Mr. W. in his note upon *Aut dulcis musti vulcano decoquit humorem, Et foliis*, &c. in *Georgic* I. resumes the subject in the following words: “V. 295. *Humorem.*— ‘Hypermetrus versus est; unde et sequens a vocali incipit.’ Servius.—Hoc tam in Lyricis quam Heroicis, (scio quod dicam,) verissimum lector inveniet. Neque tam fidenter de hac re, utpote notissima pronunciarem, nisi quidam vir, eximia sane doctrina mihique amicissimus, hoc per sermonem strenue pernegasset.* Duas tamen exceptiones novi, quæ nihil negotii nobis dabunt: plures vero aut ille, aut alius quispiam, e probis auctoribus mihi, si potest, proferat—

 quin protenus *omnia*

Perlegerent oculis.

Æn. VI, v. 33.

Servius legit—‘*omnem*,’ quod ferri neutiquam potest; neque *ia* per synizesin, ut vult Pierius, coalescet, quæ in his vocabulis locum non habet. Porro infelicior est ille criticus, cum affirmet in hypermetris versibus non opus esse, ut qui subsequitur, a vocali incipiat, et ad *Ecl.* VI, v. 30. provocet,

* [Dr. Parr himself is probably alluded to in these words.

E. H. B.]

Nec tantum Rhodope mirantur et Ismarus Orphea :

Atque ad.

Dependent lychni laquearibus aureis.

Æn. I. v. 726.

Quis enim nescit hæc vocalia *ea* et *ei* facillime coalescere? 'Ορφέα, 'Ορφεῇ — et in ipso Virgilio —

Orphei Calliopea, Lino formosus Apollo.

Ecl. IV, v. 57.

Atque id genus *μυρία*, quæ nihil omnino ad rem faciunt. Enimvero in *Æneidos* loco primum allato legendum est, si me satis audies, *Omne*—*opus* scilicet : ita enim in v. 31.

Tu quoque magnam

Partem *opere in tanto*, sineret dolor, Icare, haberes.

Alterum, quod contra me stat, exemplum est in Horat. Sat. II, Lib. II, v. 22.

Pinguem vitiis albumque, nec *ostrea*

Nec scarus, aut poterit peregrina juvare lagois.

Ubi, quamvis Græco more, vocales possent coalescere, ut supra, *Orphea* et *meum*, *Deum*, &c. &c. perpetuo apud comicos; malle tamen reponere *Aut scarus*; sed suum lectori judicium reliquimus."

We shall avail ourselves of Mr. W.'s permission, and controvert his reasoning in detail. In his first canon he peremptorily says, "that two syllables never coalesce at the end of a verse," without making a distinction between words that do, and those that do not, end in a vowel. To an assertion so unqualified, *laquearibus aureis* may be properly opposed. And as *aureis* ends in a consonant, it is of no consequence whether the next line had or had not begun with *incensi*, or with some word the initial of which was a consonant. Again, Mr. W. in his canon has not discriminated between Greek words, and words entirely

Latin; and therefore, in the absence of such discrimination, *Ismarus Orphea*, being succeeded by *namque canebat* in the next verse, would form an exception, or at least a limitation, to his *broad* position. But even if Mr. W. had discriminated, (as in fact he has *not*,) his friend might have said that *ostrea* is a word derived from the Greek language, and therefore the final vowels in it might have coalesced, *Græco more*, like those in *Orphea*, whether the next verse began with a vowel or not. To Mr. W.'s substitution of *omne* for *omnia* in Virgil, we strenuously object, because a complete sentence intervenes between his proposed reading, *omne*, and the word *opere*, to which he would refer it. If Mr. W. will look to Hein-sius's note on the passage, he will find that some Mss. give *omne*, but that the best copies are in favour of *omnia*, and that *omnia* is quoted by Nonius, by Marius Victorinus, and by Macrobius. — Of Mr. W.'s challenge to produce more passages, his friend might have accepted with little danger; and if we undertake the office, Mr. W. will not be displeased.

———— Solio tum Jupiter aureo

Surgit —

Æn. X, v. 116.

———— et imagine cereâ

Largior arserit ignis ?

Hor. Lib. I, Sat. VIII.

The coalescence of vowels is not very frequent among the writers after the Augustan age. But we will produce a few examples to refute the proposed alteration of *omnia* into *omne*, and to show that Mr. W. in his *Observations*, ought to have distinguished expressly between Greek and Latin words.

Nos miranda quidem, sed nuper consule Junio

Gesta. ———

Juvenal, Sat. XV, v. 27.

- Aut magno series imperdita Tydeo
 Pectora. ——— Statius, Lib. III, v. 84.
- Fatidici pœnas horrentia Phinei
 Dira deum ——— V. Flaccus, Lib. IV, v. 425.
- Sævumque cubile Promethei
 Cernitur ——— Idem, Lib. V, v. 155.

Mr. W. when he wrote the close of his note on the *Georgics*, seems to have felt some little *distrust* in his own opinions; for he there refers his readers to an emendation in the 2d *Georgic*, where he would himself read *atque*, instead of *aut* after *nec* in a preceding clausula,

Nec pulcher Ganges, *atque* auro turbidus Hermus —

As Mr. W. has not, in his edition of Horace, explicitly retracted a position, which in two of his former works he had firmly maintained, we thought it incumbent upon us to enter very fully into the question, which he started in his *Observations*. We suspect, indeed, that Mr. W. no longer dissents from his friend; for in the Horace he has printed *nec* without any remark in the notes, though it be the *very* reading, which, upon two occasions, he had before *opposed*. It is curious enough to observe the different situation of Mr. Wakefield's mind, at different times. When he wrote the *Observations*, his confidence was great, and his canon unqualified. When he began his note on the *Georgics*, he felt equal confidence; as he proceeded in it, he called in the aid of distinctions, and when he arrived at the close, he left the point to be discussed by the reader for himself. Afterwards, when he came to the passage in his intended edition of Horace, he printed *nec*, without even remarking that he had once earnestly contended for *aut*, and perhaps this complete revolution in his opinions took place, when he was reading

Horace, and, in Sat. VIII, B. I, v. 43, had met with such an instance, as in his notes on the *Georgics* he had declared impossible to be found.

Sat. III, L. II, v. 208. We find the punctuation rather different.— In the *Observations* the line is printed thus,

Qui species, alias veri scelerisque, tumultu
Permistas capiet, &c.

But in the edit. we read,

Qui species, alias veri, scelerisque tumultu
Permistas, capiet.

Sat. IV, v. 16. Mr. W. in the *Observations* would read *inrigo*; but in the edit, he prints *irriquo*.

Sat. VI, v. 8. Si veneror stultus nihil horum. Mr. W. in the *Observations* proposes *venor*, which he afterwards found as a *var. lect.* in the Delphin edit. and which he condemns the editor for not having adopted; but in Mr. W.'s edit. we have *veneror*.

In Epist. VII, Lib. 1, v. 24.

Dignum præstabo me etiam pro laude merentis,

he interprets the three concluding words, *pro laude merentis*, but this interpretation does not appear in the edit.

Epist. XVI. he thus points, v. 5.

“Annuimus pariter veluti notique columbi:

“Tu nidum, &c.”

But the edition has a full stop at *columbi*.

Lib. II, Epist. II., v. 113, &c. he thus points:

“Audebit, quæcunque parum splendoris habebunt,

“Verba movere loco: quamvis invita, recedant;

“Et versentur adhuc intra penetralia Vestæ.”

But in the edition he sets no comma after *audebit*,—he puts a comma, not a semicolon at *loco*,—he puts no com-

maat *invita*,—he gives a comma, not a semicolon, at *recedant*, and for *et* before *versentur* — he reads *ut*.

Ars Poetica.—In the 72nd verse, for *Quem penes arbitrium est*, he, in the *Observations*, reads *Cui* for *Quem*, and in the edit. he leaves *Quem*, and proposes *arbitrum* for *arbitrium*.

In v. 337, &c. he agrees with Bentley that the line ought to be suspected, as it is now pointed, and he proposes the following punctuation:—

“ ut cito dicta
 “ Percipiant animi dociles, teneantque fideles,
 “ Omne supervacuum pleno de pectore manat !”

His note on the passage in the edition runs thus:—
 “ Propendeo equidem in Bentleii sententiam, obelo hunc versiculum damnantis: cui vero retinendum placuerit, huic nostram interpunctionem commendamus; unde hæc exoritur sententia: ‘ Ut animi cito dicta percipiant dociles, et teneant, ita omne nimium solet effluere.’ Sæpe omititur ‘ ita’ in apodosi.”

We suspect, as Bentley does, that the closing line is spurious. We agree generally with Mr. W. that *ita* is often understood in the *apodosis*, or return of the sentence; but on the present occasion we cannot admit his interpretation, because *ut* would require *tenent*, not *teneant*, where *ita* is followed by *manat*.

V. 99. Mr. W. here controverts Bishop Hurd’s explanation of the word *pulchra*. We have been told, that the explanation was given by a man, whom the Bishop has long called his friend, and whom we reverence as a scholar. We, like Mr. W., dissent from the learned writer, and think that Mr. W. in his *Observations*, and in sect. 122 of *Silva Critica*, has judiciously explained

the meaning of Horace in this word; but in the edit. he has not inserted that explanation.

V. 127. he approves, and we join with him in approving, Bishop Hurd's admirable correction of *aut* for *et*.— But in the edit. he prints *et* without noticing his change of opinion.

Of V. 212, and 213, he gives a long and elaborate explanation, no trace of which appears in the edition.

V. 379, &c. he thus prints:—*Hæc placuit semel, hæc decies repetita placebit*, and then he transfers *ludere qui nescit* down to “vitioque remotus ab omni,” from the place, in which they now stand, and places them before “O major juvenum,” which words, in the common edition, immediately follow “repetita placebit.”—He moreover supposes, that from *Quidni* down to *omni* should be considered as an objection, to which the Poet replies in a fine apostrophe to his friend, from “O major” to “imum.” Now in the edition, the lines are not thus transposed, nor have we any note to tell us that *Quidni*, &c. proceed from the mouth of an objector. *Vitio* also in the edit. is altered into *vinclo*.

We cannot help observing, that Mr. W. seldom or never makes any reference to the *Observations* he published in 1776. We, for our parts, esteem them as the ἀκροθίγια, or first fruits of Mr. W.'s philological labours. Mr. W. himself, in his subsequent publications, retained some of the opinions he held in 1776, and in his edition we find *sub divo* for *sub dio*, and two or three other conjectures, which appear in the *Observations*—e. gr. the punctuation at *effulsit*, Lib. IV, Ode V, and the substitution of *regionibus* for *legionibus*, Sat. VI, Lib. I.

We shall now collect from Mr. W.'s notes on the

Georgics additional instances, in which his publications differ from each other.

In p. 4, of the notes on the *Georgics*, he says, that in v. 30. Sat. VI, Lib. II. of Horace, he should read *pulsas* before "omne quod obstat:" in the edit. however, he reads "pulses."

P. 83. He would read in v. 37. Epist. XVII, l. 1. "Quid? qui provenit, fecitne viriliter?" But the edit. gives *pervenit*.

P. 124. in Lib. I, Sat. VI, He would read, (as we before observed,) "Vespertinusque pererro sæpe forum;" but in the edit. we have *vespertinum*.

Having compared the *Silva Critica* with the edition of Horace, we shall state the particulars, which the former contains, and which the latter omits.

Section XII, Ode III, Lib. IV, v. 1. For *semel* before *nascentem*, he would read *simul*, which he explains *inter nascendum*; but in the edition we have *semel*.

Section XXVII, Ode XI, Lib. II, v. 15. For *odorati* he would read *coronati* before *capillos*; but in the edition is *odorati*.

Sect. LV, in Ode III, Lib. II. v. 13. "Flores amœnæ ferre jube rosæ," for *amœnæ* he would read *Amyntæ*; the edition, however, retains *amœnæ*.

In the same Section, Mr. W. would read,

Vester in arduum
Tollor Sabinus,

in the 6th stanza of Ode IV, Lib. III.; but *arduos Sabinos* appear in the edition.

We in this Section find *labores* proposed for *amores*, in v. 11, Ode IX, Lib. II. but the edit. has *amores*. We find in the next page that in Ode X, Lib. III. Mr. W.

for *supplicibus tuis* before *parcas*, would substitute *suppliciiis*; but in the edition we meet *supplicibus*:

Sect. LVI. he thus reads, v. 144. Epist. I, Lib. II. "Floribus et vino genium *memores* brevis ævi," and he says that *memores* belongs to *Agricolæ* at the beginning of the sentence. But in the edit. we find *memorem*.

Sect. LXV, Ode XXVII, Lib. III. for *mediasque fraudes*, &c. he reads thus:

" At scatentem
Belluis pontum *media*, atque fraudes,
Palluit audax."

Now in the edit. *at* is preserved; but the second conjecture is abandoned, though, when first started, it appeared to Mr. W. "*facilis emendatio, et venustatis plena.*"

Sect. CXXII. *Ars Poetica*.—He interprets the word *pulchra*, as we have before stated, when we spoke of his *Observations*.—His words are in one place, "It is not sufficient that Poetry be faultless;" and in the other, "Non sufficit pulchra esse poemata et sine culpa." With this interpretation we do not meet in the notes of the edit.

Sect. CXXVI, Ode III, Lib. II. he gives an interpretation of *trepidare*, and thus unfolds the construction, 'Et lympa fugiens per obliquum rivum, laborat *trepidare*:' which is, however, omitted in the edit.

Sect. CXXXI, Lib. I, Sat I. he defends the reading *Perfidus hic caupo*, and expresses his surprise that learned men should have ever wished to alter it. In the edit. we find the reading itself, but no vindication of it.

Sect. CLXI, Ode XXXI, Lib. I. he approves of Bentley's interpretation of *reparata* by *renovata*; and yet this interpretation has not found a place in the edition.

Sect. CLXIV, Lib. II, Epist. I.

Mox etiam pectus præceptis format amicis

is the common reading. Mr W. however, puts a semicolon after *format*, and for *amicis* he would substitute *amicus* to be joined with *corrector* in the next line. But the edition gives *amicis*.

Sect. LXXIX, Ode VII, Lib. II. For *deducte* he, with some hesitation, recommends *redacte*; but *deducte* is found in the edition.

Sect. CLXXXVIII. Lib. I, Ode IV. he, in v. 16, would read *bea te Sexti* for *beate Sexti*. This hasty conjecture is abandoned in the edit., where we find *beate*. —

We pause here to deliver an opinion, which was suggested to us by a most learned friend, and which, after much consideration, we are inclined to adopt.

The 2d lines in the distichs of this Ode are usually supposed to be trimeter catalectic iambics. We, on the contrary, believe that they are compounded of the penthemimer iambic, having its last syllable ἀδιάφορος, and of the *versus ithyphallicus*, or trochaic dimeter brachycatalectic. By this mode of scansion the close of the 2d line will exactly correspond to the close of the 1st, where the ithyphallic verse immediately succeeds the tetrameter dactylic. We wish Mr. W. to consider the following passage in Terentianus Maurus, which we lay before our readers, as it has been corrected in several places by Richard Dawes: —

“ Solvitur aeris hyems grata vice, tetrametros hic est,
Et tres trochæi, veris et favoni,
Trahuntque siccas, portio est Iambi,
Cæs hinc supersit, semipes habetur.
Similes trochæi, machinæ carinas.

Possit videri claudus hic trimetrus,
 Duos ut esse duplices primos pedes,
Trahuntque siccas machinæ, putemus
 Claudum antibacchum qui facit, *carinas*.
 Sed talem Epodum dicitur dedisse
 Callimachus ante, de tribus trochæis
 In fine versum Phallicis sonantem,
 Quem dico dudum Sapphicum vocandum :
 Siccas ducite navitæ carinas :
 Nam tale cernis, *navitæ carinas*
 Ut finis ille est, *veris et favoni*,
 Et quamquam Iambum Flaccus antemisit,
Trahuntque siccas :
 Magis putandum est tres datos trochæos,
 Quam post Iambos ultimum antibacchum,
 Uterque finis lege ut esset una."

As Mr. W. in his edition of Horace, professedly aimed at conciseness, he might not think it necessary to point out all the instances, in which that edition differs from his former works, so far as they relate to Horace.*—It is possible, however, that the Horace may fall into the hands of some readers, who, like ourselves, have received entertainment and instruction from the critical works, which we have compared with it, and therefore we hope that we have performed a very useful office to them, by the

* While we notice the omissions of Mr. Wakefield, let us acknowledge an oversight of our own. In our Review of the *London Var. Edit.* we endeavoured to lay before our readers all the emendations of Markland upon Horace, which we had found in his *Epistola Critica*, his *Notes on Statius*, and his *Explicationes Veterum aliquot Auctorum* ; but in the last mentioned work there is one, which, we believe, escaped us. In line 52 of Epode XVI.

"Nec intumescit alta viperis humus

Markland would read *alma* for *alta*. See p. 259.

foregoing comparison; as to Mr. W. he may be assured that we mean neither to depreciate the art, nor insult the artist; that we consider almost every change of his opinion as a proof of progressive improvement; and that we are disposed not to triumph over Mr. W. for falling into errors, but to congratulate his sagacity in discovering, and his candour in renouncing them. "Conjectural criticism," we say with Johnson, "has been of great use in the learned world; but it demands more than humanity possesses, and he that exercises it with most praise, has very frequent need of indulgence." See pp. 49 and 68 of Johnson's *Edition of Shakspeare*, published 1768.

The conciseness, which our editor had in view, may be further urged, as a plea for his silence upon many controverted passages, in the explanation of which we should have been happy to be assisted by his learning and judgment. Our readers will perhaps excuse us for producing two, which have long perplexed the most ingenious critics, and for bringing forward those solutions, which, upon the whole, appear to us the *least improbable*.

Non ego pauperum
Sanguis parentum, non ego, quem vocas,
Dilecte Mæcenas, obibo.

Ode XX, Lib. II, v. 5.

It is generally supposed that *dilecte* is here used, as the critics say, *materialiter*, just as *aurea* is by Ovid, in his Met. XV.

"Floruit illa ætas cui fecimus aurea nomen
and *Mater te appello* in Horace.

————— Catienis mille ducentis,
Mater, te appello clamantibus.

Sat. III, Lib. II.

Baxter says, "Festive, quem vocas, pro qui sum, et emphatice; quasi dicat, major ero quam vel ipse putas." This interpretation seems to us obscure and inadmissible. Gesner felt the difficulty of the passage, and fluctuates between two opinions. "*Quem vocas*," says he, "tu quoque care Mæcenas, interdum joco pauperem, aut contentioribus etiam nominibus. Qualia Augusti in Horatium dicta quædam memorantur a Suetonio. Nec tamen valde repugnem his, quibus videtur *dilecte* nomen esse, quo compellari se a Mæcenate gloriatur Horatius." We prefer the opinion of Janus Dousa, and shall lay before our readers his very words, because the work, in which they are found, and which was published at Antwerp in 1580, is, we believe, not very common:—"Neque enim dignum videtur iis uti assentiar, qui *vocas* istud, cum sequentis versus initio construendum hariolantur, ut sit ordo: *O Mæcenas, ego non obibo quem tu oppido et benedice appellare solitus es, O dilecte Horati*: verum potius, quod mihi alias in mentem venire memini, verbum illud absolute positum esse, ut ad vocationes cœnaticas referatur, utque hoc dicat Horatius: *Ego vero, qui fortasse homo novus, et sine gente plerisque nunc videor, et quem tu, O dilecte Mæcenas, familiariter esum vocare, et assidue mensa tua communicare consuevisti, non interibo, etiam si periero*. Etenim domesticus Cilnio Equiti convictor Horatius noster." We would be understood not to pronounce this interpretation certain, but to acquiesce in it as less unsatisfactory than any other explanation, which has fallen within the compass of our reading; and we suppose that our readers will not be displeased, if we endeavour to confirm it.

"*Voco* solenne verbum est invitandi ad cœnam," says

Forcellinus in his Dictionary. It is therefore used with *esum* and *ad cœnam*; — *me ad cœnam voca*, Phormio, Terent. Act. V, Sc. VIII.

Nulli negare soleo, si quis *esum* me vocat.

Plaut. Stich, Act. I, Sc. III.

It is however used without *cœnam* or *esum*, nearly as Dousa supposes it to be in Horace :

————— *Spatium apparandis nuptiis,*

Vocandi, sacrificandi, dabitur paululum.

Phormio, Act. IV, Sc. IV.

————— *Nos parasites planius,*

Quos nunquam quisquam neque vocat, neque invocat.

Plaut. Capt. Act. I. Sc. I.

Vocat convivam neminem illa ; tu vocas.

Plaut. Asin. Act. IV, Sc. I.

Namque eos vocabat, quorum mores a suis non abhorrerent.

C. Nepos Vit. Attic., C. 14.

Three of the foregoing instances are produced, and the last is referred to, by Forcellinus, as examples of the word '*voco*' *absolute positum*. It is, however, to be observed, that the context in three of them, perhaps in the last, evidently suggests the idea of *cœna*, or some similar word. The Latin term *vocatio* will strengthen Dousa's explanation. "*Vocatio*," says Gesner, is "*invitatio ad cœnam*."

————— *Mei sodales*

Quærent in trivio vocationes.

Catull. Carm. 47."

Vocator is also applied to the person who invites : "*Minus honorato loco positus, irasci cœpisti convivatori, vocatori*," Seneca *de Irâ*. (3, 37.)

The foregoing passages, which we have selected from Gesner and Forcellinus, may justify Dousa's explanation

of *vocas* in Horace. It may be further urged in favour of Dousa that, when Horace in the 6th Sat. of the 1st book gives an account of his admission to the friendship of Mæcenas, he states the obscurity of his birth, as not having been an impediment to the familiarity, with which he was honoured by his patron. Now these ideas succeed each other in the passage we are now considering, if Dousa's opinion should be admitted.*

*[In the following work, *A Poetical Translation of the Works of Horace, with the Original Text, and Critical Notes, collected from his best Latin and French Commentators*, by PHILIP FRANCIS, D. D. *A New Edition with Additional Notes*, by EDWARD DU BOIS, Esq., of the Hon. Society of the Inner Temple, 4 vols. 12mo. Lond. 1807., the editor, speaking of the aid, which he had derived from Sir Philip Francis, the son of the translator, says: — “The first of these comments, *Od.* 2, 20, 6. is particularly deserving of attention, since the passage has puzzled all the annotators; who, after turning *quem vocas*, as it would bear, and as it would not bear, and even unwarrantably altering the text, were at last compelled to leave the sense at least as doubtful as ever, and it remained for Sir Philip Francis to be the means of preserving a light, which had never beamed on them.” The note alluded to is this: —

“*Quem vocant.*] *Quem vocas* is the true reading, confirmed not only by the new and sensible interpretation about to be given, but by the authority of all the MSS. The critics have blundered exceedingly at this passage, and we owe what appears to be the natural and clear construing of the words to the late Mr. Joseph Fowke of Calcutta, whose judgment Dr. Samuel Johnson and Mr. Gilbert Wakefield, on mature consideration, admitted to be just. For these facts, we have the authority of Mr. Francis. The poet supposes himself changed into a bird, and mounting into the skies, *cycnum* — *in altos nubium tractus*, *Carm.* 4, 2, with Mæcenas anxiously looking up and calling after him; ‘whom you call,’ *que vous rappelez*.

Siste gradum, teque aspectu ne subtrahe nostro :
Quem fugis ? *Aen.* 6.

We proceed to the consideration of another passage, which has much embarrassed the commentators, and upon which our readers will find a very long note in Boswell's *Life of Johnson* :

Difficile est proprie communia dicere : tuque
Rectius Iliacum carmen deducis in actus,
Quam si proferres ignota indictaque primus.

Art. Poet. v. 128.

There can be no better illustration of *quem vocas*. The idea of quitting this sublunary sphere in the form of a bird is common to the poets. Our Cowley, in imitation of Horace, exclaims :

Lo ! how the obsequious wind and swelling air
The Theban swan does upwards bear
Into the walks of clouds, where he does play,
And with extended wings opens his liquid way !

See too the commencement of *The Ecstasy* by the same bard. Thus also Virg. *G.* 3, 8.

——tentanda via est, qua me quoque possim
Tollere humo, victorque virum volitare per ora.

Still preserving the notion of his flight, he at the conclusion of this Ode desires Mæcenas to abstain from lamentations over his *inane funus*,* or cenotaph, that is 'empty urn ;' empty, because not even his ashes remained to be deposited in it, he being actually and wholly gone ; or *funeral rites*, idle and vain for one who yet lived, though he no longer trod the earth : —

*Nemo me lacrymis decoret, neque funera fletu
Faxit : cur ? volito vivu' per ora virum.*

ENNIUS'S EPITAPH.

Joseph Fowke told Mr. Francis that he had mentioned this criticism many years ago to Samuel Johnson, who, after rolling

* " Andromache and Aeneas, *Aen.* 3. and 6., raise an *inanem tumulum* in honour of Hector and Deiphobus, whose bodies they could not possess. This is affirmed in so many words by the latter, — *te, amice, nequivi — Conspicere.* 'Un vain tombeau,' says M. Dacier, *ou le corps n'est point.* "

On these three lines, and especially on the first, Vincentius Gaudius in 1760, published a Dissertation, which fills a volume, containing 333 pages. He has accumulated instances from writers of poetry and prose, by whom the words *communis* and *proprius* are used. He enters very minutely into their original, their popular, their rhetorical

himself about, *suo more*, said, 'Sir, you are right!' Several years afterwards Mr. Francis asked Mr. G. Wakefield his opinion of the passage, which then ran, with that of most other commentators, in favour of *quem vocas Dilecte*, i. e. *tibi dilectum*, but with which neither he, nor any man of sense, or Latin scholar, could be well pleased. After weighing Mr. Fowke's ingenious interpretation, he said hastily, as if conviction had suddenly flashed upon his mind, 'that there could be no doubt of it.' This use of the word *vocare* is confirmed in different degrees by various passages in the classics. Horace *Carm.* 1, 14,

Nondî, quos iterum pressa voces malo.

Eurydice, having glided away from Orpheus, vanishing from his sight like smoke 'into thin air,' *ceu fumus in auras tenues*, his head, though severed from his body, still called to her to stop or to return —

Eurydicen anima fugiente vocabat!

GEORG. 4.

In the *Æneid*, when Venus quits her son, he would delay her flight by calling, as in the instance of Mæcenas with regard to Horace, *fugientem est voce secutus*, 1, 410. More might be added in support of this reading; but an apology is perhaps even now necessary for having called so many witnesses to so clear a case. *Sept.* 1806."

My ingenious and learned friend, John Symmons, Esq. in a Letter, dated *Paris*, Jan. 8, 1828. thus comments on Sir P. F.'s note: — "I do not at all approve of Mr. Fowke's and Sir P. Francis's interpretation of *quem vocas*. I am decidedly for

—— *quem vocas*
Dilecte, Mæcenas,

and their juridical significations. He divides his work into what he calls *τὴν παρασκευὴν, τὸν πόλεμον, τὰ ἐρμηνεύματα*. He examines the explanations of all preceding critics, and of Gesner he speaks with most unbecoming and unmerited acrimony. We shall produce the result of his enquiries.

‘Whom thou gavest the title to, of *my dear!*’ The other sense would be a premature and a very awkward anticipation of what afterwards follows, in the fervour of composition. The poet is by no means mounted to that height at the beginning. He begins with matter of fact, his being obscurely born, and yet being a friend of Mæcenas. He then quietly and plainly augurs the immortality of his name, which turned out to be also matter of fact. My dear Sir, he is not mounted on a cloud yet. Gently, gently, good Mr. Fowke! Why should Mæcenas be calling him back? Johnson and Wakefield were surprised into a consent; certainly the *former*; the latter was capable of a serious consent.”

On mentioning Mr. Fowke’s opinion to my intelligent and intellectual friend, the Rev. Dr. Alex. Crombie, he in Oct. 1828. remarked: — “In respect to the passage in Horace, I quite agree with Mr. Symmons in rejecting the interpretation, given by Sir P. Francis and Fowke, as truly ridiculous. Mr. Symmons’s construction is ingenious. I will examine the passage, and give you my opinion afterwards.” Nov. 17. “In regard to the disputed passage in Horace, were it not that all the Mss. agree in giving the verb *vocare*, I should be tempted to think the reading faulty. But, if *vocas* be the true lection, then the epithet *dilecte* must be considered as the express appellation of endearment, and under no regimen, as when Horace says, Epist. 1, 7, 37. *rexque paterque Audisti coram.*”

I must own that Dousa’s interpretation, approved by Dr. Parr, is the one which merits adoption.

Having mentioned the name of my friend, John Symmons, I will communicate to the reader his opinion on another very perplexing passage in Horace, *Od.* 1, 1.: — “*Paris*, July 3, 1828.

“ Verbum communia significare, jam occupata et nota, docuerunt cum lingua Latina universim, tum maxime jurisprudentia Romana. Inde didicimus et vocis *proprium* notionem, quæ vox significat suum cujusque.” P. 261.

He thus applies his canon to the lines of Horace.

“ Difficile est ita tractare communia seu publica seu nota, ut tua propria seu privata seu nova fiant. Hunc tamen ego conatum tibi

Take my word for it—put a full stop — a completely *full one*, — a stop with a dash after it, that there may be no possibility of a *mis-take* after *nobilis*. Here endeth the sketch of the national character of the Greeks; next follow the Romans,

Terrarum dominos erehit ad deos,

thus a comma instead of a full stop. Then you have it.”

My reply to this communication ran thus: — “The word *Olympicus* may represent the Greeks, as *Quiritium* does represent the Romans. But with this understanding the Romans would not be sufficiently distinguished from the characters alluded to in *illum, gaudentem*, etc., which are so general as to be applicable to any nation on the face of the earth. If the poet *nationalises*, he would not *individualise*. If he mingles *nations* and *individuals*, perspicuity would require him to draw the broadest line of distinction between *particulars* and *generals*. The natural order would be, not to pass from *particular* to *general*, but from *general* to *particular*. That is, he would speak *generally* in the first instance, and conclude with emphatic mention of *particular* nations. Moreover, the natural order would be, in another point of view, to pass from *individuals* to *nations*. I consider this to be a serious objection. See Cic. *Cat.* 3, 1. ‘Nam toti urbi, templis, delubris, tectis, ac mœnibus subjectos prope jam ignes circumdatosque restrinximus,’ where Ernesti has the following note: — ‘Sic e Mureti et suis libris Grævius pro *totius urbis*. Sic etiam ed. W. Aliæ primæ *totis urbis*. Estque Ciceroniani moris, genus primum ponere, deinde partes.’”

My friend met my observations with this reply: — “*Aug.* 28. It strikes me, your objections to my mode of construing the 8 first lines of *Mæcenæ*, etc., are more subtle than solid. *Sunt qui*

suadeo. Accipe igitur docilis, quæ trado, præcepta. Materia communis erit propria, sive materia publica erit privata, sive materia nota erit nova, si—et quæ sequuntur." P. 260.

We will produce a few more paragraphs.

"Comprobantur nunc hæ notiones," (i. e. what we have quoted from p. 261, of his Dissertation,) "per Hermeneuticen: et primo, quia orationis contextus, quemadmodum in parte hujus Dissertationis II. multis docui, alium sensum non admittit. Deinde, quia

are the Greeks, whose great characteristic feature, (their military glory having passed away,) at that time was the celebrity of the Olympic games. When Manilius is sketching out the differences of nations, he alludes to the gymnastics of the Greeks: in short, nothing is more notorious. This reference to a passion for the Olympic games ends at *palmaque nobilis*. Unluckily for blockheads and puzzlers, a verb *evēhit*, which might construe with *palma*, and an accusative *dominos*, which might follow that verb, come so close that they, (the said blockheads and puzzlers,) have been carried on, thinking themselves still sublime on the fervid Olympic wheels, whereas they were in the mud, where all such blockheads are and will ever be. Now the Romans at that time were known for great ambition in their candidatureships, and for great accumulation of riches. *Terrarum dominos* is poetically *Romanos*; it is the accusative after *evēhit*; indeed *evēhit* has three accusatives running after it, the above, *hunc* and *illum*. You are too good and too ripe a scholar to be staggered, as I have known shallow ones to be, at their being no *apparent* nominative before *evēhit*. The nominative is *ea res* understood, or indeed the whole sentence. A very full, full stop, a stigma of the blackest and broadest die, must be put after *areis*; no sneaking colon or semi-colon: otherwise Horace will be made to talk nonsense, if the two lines *Quicquid* etc. and *Gaudentem*, are run into one another—they are perfectly separate—the subject-matter is changed—the great national distinctions are done with—the poet is treating of individuals. *Gaudentem* is the poor husbandman, or small proprietor, who cultivates his hereditary acres with his own hands, etc. The said unfortunate blockheads have been here caught a second time by

poeta eundem earundem rerum *communis et propriae* sensum extulit per paria verba publicæ materiei et privati juris.

“Attenderis insuper seriem illam locutionum : Famam sequere, Reponis, Homereum Achillem, Communia dicere, Iliacum carmen, Publica materies, verbum verbo reddere, Interpres, Imitator ; quas locutiones in iisdem carminibus de una eademque re adhibet Venusinus : jurabis tam late patere quam supra indicavi, monitum Quincti ; ac nullum hominem vere doctum posse aliter vocem *communis* interpretari.

that wicked fellow, Horace, who seems to have had a spite against them. Because he draws his illustrations in both instances from the country-labours and country-produce, (though under very different modifications,) they, the blockheads, have jumbled together the poor and the rich ; the proprietor of a small farm, which he cultivates himself, with the Crassuses and Scauruses, who hid all Libya in their barns.”

My excellent friend, the Rev. E. Cogan :—“Jan. 5, 1829. The passage in Horace has never engaged my particular attention : indeed I know but few passages, that have. I am a rapid and careless reader. I have been used to think that *sunt quos* is substituted for *quosdam juvat*, which seems to explain the construction of the passage. Horace might have written *est quos* in imitation of the *ἔστιν οὓς* of the Greeks. Thus Propertius :

Est quibus Eleæ concurrit gloria palmæ.

I have also been accustomed to admire Bentley's *everywhere for evehit*.”

Mitscherlich has this note :—“Male quidam, palma *terrarum dominos*, h. e. Romanos, (*terræ dominos* a Virgilio dictos,) *evehit ad deos*.” In the note on v. 3-6. he had said :—“Sequantur parvæ illæ tabulæ, quarum quomodo virtutes sentiri debeant, vide *Exc. 1. Sunt quos juvat*, (pros. *juvet*,) *εἰσὶν οὓς τέρπεται, εὐφραίνει*, cet. oblectat alios currendi studium et gloria. *δρόμος*: cf. 4, 3, 3-6. Virg. *G. 3*, 180. Non cogitandum de circensibus Romanorum ludis, in quibus, illa certe ætate, equos regere, servorum fere esset et obscurorum hominum, (cf. *Nep. Præf. 5.*) sed intelligendi haud dubie ludi curules Græcorum, nobilissima

"Itidem ex altera parte locutiones illæ: Sibi convenientia finge, Si quid inexpertum scenæ committis, Et personam novam formare audes, Servetur ad imum qualis ab incepto processerit, Sibi constet, Proprie dicere, Si proferres ignota indictaque primus, Privati juris erit; hæ, inquam, locutiones et extensionem præcepti Horatiani pariter evincunt, et nullum alium in verbo *proprie* sensum patiuntur." P. 262.

In Cap. IV, P. III. he collects all the instances, in which Horace has used *communis*, *communiter*, and *proprius*. "His cognitis," says he in p. 274, "perspicuum est, *commune* Horatio, æque ac *publicum*, directe sumpta rem significare in dominio plurium sitam, in usu autem singulorum; *proprium* vero ac *privatum* iis opponi. Atque hæc est non Venusino tantum, sed auctoribus Latinitatis omnibus, ipsa harum vocum proprietas."

In Cap. V, he examines "virorum aliquot doctorum sententias, quæ in idem cadunt." And speaking of Daniel Heinsius he calls him, "Virum et doctrina et ingenio magnum, quique post Perandam, (whose words in the original Italian are in the foregoing page,) proxime omnium ad veritatem accessit."—In Cap. VI, he shows, in opposition to objectors, "Quo pacto *communia* dici *proprie* possunt."

Olympicorum, toto orbe celeberrimorum, pars, quibus reges summi-
que viri operam dabant, quorumque victores, Ὀλυμπιονῆται,
felicissimi habiti, summo honore adfecti, ornati statu et muneribus,
carminibus celebrati, quidam etiam divinos honores consecuti
sunt, (Plin. 7, 47.) v. Pausan. *Eliac. prior. et post.*, Plutarch. *Pelop.*
extr., Cic. *pro Flacco* c. 13., et cf. Potteri *Arch. Gr.* (et Ramb.)
1, 955." And F. Guil. Doering in his edition of *Horace* writes:—
"Terrarum dominos refer ad deos, quorum est in terras dominatio:
inepte quidam de Romanis, qui alias *terrarum domini* vocantur,
explicant; sermo est de ludis Olympicis." E. H. B.]

“ Argumenta poetarum fictionibus innumerabilibus patent. Jubet ergo Venusinus ex *communibus* creare quemque sibi *propria* ; ex *noto*, ait, *fictum* carmen sequar. Poetæ igitur non occupant communia ; verum inde incipientes in novas quasi regiones progrediuntur, et in vacuo sibi regna condunt. Ita secundum mentem Horatii debent *communia proprie* dici.

“ Exemplis res fiet clarior—Ex Homeri *Iliade* et *Odyssæa* excitavit Virgilius sibi *Æneida* ; et nihilominus sat spatii Fenelonio relictum, quo ex *Odyssæa* æternum sibi monumentum exstrueret dans les *Avantures de Télémaque*. Ex *Tavola Rotonda* Boiardus deduxit l'*Orlando Innamorato* ; at id tamen impedimento non fuit quo minus Ariostus effingeret l'*Orlando Furioso*, Tassus Filium il *Rinaldo*, alia alii, quæ quidem ad epos pertinent.

“ Ad Satirica si transimus, deprehendemus ex Homeri *Odyssæa* tractum Æschyli τὸν *Πρωτέα*, Sophoclis τὸν *Ἡρακλέα καὶ τὴν Ναυσικάαν*, Euripidis τὸν *Κύκλωπα καὶ τὸν Σίσυφον*.

“ Jam Tragica inspiciamus.—Ex utroque Homeri majori poemate ductus est Æschyli *Agamemnon*, quem tamen Seneca et suum fecit. Ex eodem fonte Sophocles τὸν *Αἴαντα Μαστιγοφόρον* derivavit. Inde quoque Euripides *Troadae* ; quas item Seneca proprie dixit. Atque ab eo penore sumsit Æschylus *Palameden*, tum Euripides ; quæ demum Fabula in Jani Vincentii Gravinæ sacra transiit. Ex *Iliade* quæsierunt sibi *Andromachen* Sophocles, Euripides, Ennius ; ex *Odyssæa* vero *Ædipodem*, Æschylus, Sophocles, Euripides, Seneca ; *Hippolytum*, Sophocles, Euripides, Seneca ; τὰς *Τραχινίας* Sophocles, at Seneca *Herculem* *Ætæum* ; Euripides atque Seneca *Herculem Furem*.” P. 285.

In the 7th Cap. he explains

“ Cur difficilius sit ex *communibus* facere *propria*, quam *nova* invenire.”

This enquiry is conducted with great ability, and we are sorry that the limits of our review will not permit us to enumerate the examples, by which the proposition is illustrated. We shall therefore content ourselves with selecting the two following passages.

"Principio verbum *communia* in lingua Latina, et præsertim apud Horatium, licet significationes secundarias habeat, nunquam tamen ita a primaria discedit, ut *ignota* sive *indicta* seu *nova* denotet: quemadmodum satis superque demonstratum est." P. 288.

"Jam vero, quemadmodum *communia proprie* dicantur, satis explicatum arbitror capite superiore; si nimirum, progredientes a notis, nova creemus: ut *proprie communia dicere* idem valeat, atque *inventio in imitatione*. Hæc est illa, in nostram commoditatem traducta, mathematicorum æquatio. Itaque nunc status totius controversiæ huc redit: *Utrum difficilius sit, invenire imitando, quam simplex invenire?* Negant Interpretes omnes; affirmat Horatius; hunc nos sequemur." P. 290.

No apology we presume is necessary for the foregoing extracts, because they are taken from a scarce book, and tend to decide an important controversy.

We have read the whole work of Gaudius with great attention; we have received from it the most complete conviction; and, with well-founded confidence we recommend it to the perusal of every scholar, who may be fortunate enough to meet with it.

VI.

Dr. PARR's *Letter to the Editor of the BRITISH CRITIC, containing Criticisms on some Passages in HORACE, extracted from the Nos. for Aug. and Sept. 1802.* pp. 219. 338.

“ We doubt not that the classical readers of the *British Critic* will be entertained by the following *Letter*, which was occasioned by the opinion, which is expressed in the work before us,” (Dr. Maltby's *Illustrations of the Christian Religion*,) “and which has been communicated to us by a learned friend.”

THE EDITOR OF THE BRITISH CRITIC.

The Editor had observed in p. 47.: — “ Of (Dr. Maltby's) *Thesis* and *Concio ad Clerum* we will only observe that they are such as we should have expected from the pen of an eminent classical scholar. We have received, from a very distinguished scholar, some critical illustrations of one or two classical passages cited by Mr. Maltby, which we shall take an early opportunity of inserting.”

DEAR SIR,

I readily agree with you that *mortalis* in Horace *Epist.* 2, 2, 188. neither is, nor can be, an epithet to the word *Deus*. Maximus Turius, in the 15th *Diss.* p. 272. ed. Lips. 1774., expressly says, *Kαὶ τίθεσθαι*

θεὸν μὲν κατὰ τὸ ἀπαθὲς καὶ ἀθάνατον, δαίμονα δὲ κατὰ τὸ ἀθάνατον καὶ ἐμπαθὲς, ἄνθρωπον δὲ κατὰ τὸ ἐμπαθὲς καὶ θνητὸν, κ. τ. λ. If therefore the passage in Horace be genuine, I should be under the necessity of allowing, that *mortalis* is used for *mortalium*. But I will give you my reasons for believing both that line, and the following, to be spurious.

In the first place, I have considerable doubts as to the phrase, “*Naturæ Deus humanæ*.” However, you shall have Pulman’s note:—“*Observasse videor, ab antiquis illis scriptoribus, naturæ Deum appellari, non eum, qui universæ naturæ ac summæ rerum administrationem curamque gerit, quique cœlo, mari, terræ præest; sed qui naturam hominis cujusque aut hominum regit, fovet, tuetur, curat, sanat: estque quidam hominis Genius. Exstat in Bacchid: prologus, non ille quidem a Plauto scriptus, qui tamen antiquitatem olet, in quo Genialis Deus, Silennus, naturæ Deus dicitur. Sic enim scribitur:*

Naturæ Deus sum, Bromii altor maxumi.

Et apud M. Actium in *Menæchmis*:

Nunc ipsi naturæ Deo mihi respondere adolescens.”

Thus Pulman writes.

But no play with this title, if I mistake not, was ever ascribed to Actius. Lambin, in his notes upon Horace, tells us that the last passage is in the *Menæchmi* of Plautus; I cannot, however, find it there. The former line occurs in the Prologue to the *Bacchides*.

Naturæ Deus sum, Bromii altor maxumi.”

Turnebus has this note: “*Est enim naturæ Deus, non qui universæ naturæ præest, sed qui naturam hominis curat, et quidam hominis Genius est.*”

The speech assigned to Silenus is not to be found in Lambin's edition. Pulman, who perhaps was a *plagiary* in his interpretation, fairly owns that it was not written by Plautus; and perhaps, upon examining it, you will allow with me, that no stress can be laid upon its authority. Let us further hear what Gerard Vossius, in his *Etymolog. Ling. Lat. ad vocem Veterinum*, tells us of this writer:—"Utroque (i. e. Asivida, et Veturio) utitur *ineptus*, sed *antiquus* auctor Prologi, qui Plauti Bacchidibus præmittitur in antiquioribus editionibus." F. Gronovius says:—"Prologus et scenæ principis initium, est ex editione Coloniensi Gisberti Longolii, Ultrajectini. Fabulatur Lascaris, Grammaticus ille Græcus, in epistola ad Bembum, se Messanæ in Sicilia ista invenisse. Sunt etiam, qui a Francisco Petrarcha conficta opinentur. Etiam in Basiliensi Edit. leguntur." But that great scholar is under a mistake as to the *time*, when the Prologus, &c. first appeared; as Ernesti shows very plainly, where he speaks of the Florentine edition of Plautus. "Illud editio Angelii habet præcipuum, quod prima Bacchidibus prologum et Actus primi initium addidit, de quo magnificentius in præfatione loquitur, quam res erat. Nam se restituisse Prologum et initium Actus primi ait, diligentia sua inventum, cum ipse totum hoc additamentum in capite fabulæ *subdititium*, ut *est*, judicet. Ex quo, ut hoc quoque obiter admoneamus, falsum fuisse Gronovium patet, cum, in adnotatiuncula ad caput Bacchidum posita, hoc auctarium Coloniensi Gisb. Longolii editioni tradit deberi, cum et in Gryphianis, quæ Longolianam præcessere, reperiatur, ut jam Taubmannum admonuisse seperi." Ernest. *Præfat. ad Plaut.* Now, whensoever the passage was introduced, and by whomsoever it was

written, it is evident that no critic supposes it to have come from the pen of Plautus; and of course it can have little or no weight, as a *parallel* passage, in justifying the line, which we read in Horace.

I think the same of the other passage; said, but erroneously, by Lambin, to be in the *Menæchmi*; and, therefore, I hope you will not censure me for doubting, whether the expression "*Naturæ Deus*," or "*Naturæ Deus humanæ*," occurs in any classical writer.

I have already stated to you my reasons for believing, that *mortalis* cannot be the attribute of a Genius. I am not satisfied with *vultu mutabilis*. Different Genii have different qualities, whence we read in Maximus Tyrius, ὅσαι φύσεις ἀνδρῶν, τοσαῦται καὶ δαιμόνων, Dissertat. 14. p. 268, edit. Lips. But the same Genius, presiding over the same man, would not be "*vultu mutabilis*."

Spence acknowledges the difficulty of these lines in Horace; see p. 154 of the *Polymetis*. He would solve the matter thus:

"Genii were supposed to share in all the enjoyments and sufferings of the persons they attended. A man's turn and temper is the chief cause and former of his good or bad fortune, said the antients, and therefore this Genius may be said to preside over every man's life. These ideas, if well grounded, will go a great way toward explaining three lines in Horace, that I used to think as difficult as any in that author. He closes them with saying, that this Deity had two very different airs in his face; that he looked sometimes white, and sometimes black upon you; which may signify no more, than that your Genius looks pleased and cheerful upon you, when things go well with you; and sad and gloomy, when they go ill: as Hannibal's Genius came smiling to him, when he is said to have appeared to that General amidst his successes in Spain, to animate him to go into Italy; and Brutus's Genius looked frowning on him a little before the fatal battle of Philippi."

Now, my friend, this criticism, however ingenious, cannot be applied to the passage under consideration. Horace describes the different pursuits and tempers of *two different brothers*, not of any *one* person only, and therefore he says nothing of different effects produced upon those tempers and persons by the *same* Genius. The respective Genius of the two brothers produced that difference, or at least *knew* the cause of it. But each brother had his own distinct turn of mind and habits of life, and each was under the direction of his own Genius. You will see presently, however, that if my opinion of the passage be admitted, it will entirely remove the difficulty, which perplexed Mr. Spence.

Again: *albus et ater*, as applied to inanimate objects, mean favourable and unfavourable. They have the same meaning, even when those objects are personified, as

Quid *albus*

Peccet Iapix,

and

Post equitem sedet atra cura ;

but when applied to real persons, they retain their primary and literal signification. Thus, in the distich of Catullus upon Cæsar :

Nil nimium studeo, Cæsar, tibi velle placere ;

Nec scire, utrum sis *albus*, an *ater*, homo.

That *mortalis* should, in this passage *only*, be found for *mortalium*, is an additional cause for suspicion.

Such are my objections to these two lines, as they are found in all our editions of Horace. But the sense of the passage will be complete, and the versification quite satisfactory to the ear, if we exclude these, and suppose that Horace wrote only

Scit Genius, natale comes qui temperat astrum.

This line is usually, and very properly, explained by two well-known verses in Menander :

"Απαντι δαίμων ἀνδρὶ συμπαρίσταται,
Εὐθύς γενομένῳ, μυσταγωγὸς τοῦ βίου.

Vid. p. 260, edit. Cler.

There is, however, another sense, in which *δαίμονες* may be called *comites*, according to the employments, which are assigned to them by Maximus Tyrius, οἱ μὲν τέχνης συνεργάται, οἱ δὲ ὁδοῦ συνέμποροι, Dissertat. 14. But this goodly office has no connection with the reasoning of Horace, and it may be doubted whether *δαίμονες*, who *distributed* their *occasional* and *partial* services to different persons, can with propriety be called in Latin *Genii*.

When writing to an old friend like yourself, I often venture to talk, as old Hesiod says, περὶ δρῶν ἢ περὶ πέτρην. Let me then lay before you a distinction, which the Romans *did*, but the Greeks did *not*, make in the titles of *Genii*, and which, though it has no relation to the passage in Horace, may be amusing to you. Take it then in the homely words of Gerard Vossius.

"Romani, non tam loca habuere pro Diis, quam locis quibusque suos præfecere Genios, qui et urbium erant, et regionum. Atque hi vocabantur *Dii Magni*, ut inscriptione ea, quæ Puteolis reperta.

DEO MAGNO PUTEOLANORUM ET PATRIÆ SUÆ.

Nempe διακριτικῶς. Nam Genius quidem, in cujus tutela quisque erat ab nativitate sua, ἀπλῶς dicebatur, *Genius* sed ille totius patriæ nuncupatus est, Deus *Magnus*. Et possis non modo ad terræ partes, sed ad Genios etiam referre, tum Masculum Numen, *Nemestinum*, Nemorum Deum, tum femineum, *Collinam*, Collium, *Vallinam*, Vallium Deam. Ac par est similitum ratio."

Vid. Voss. de Orig. et Progr. Idolol. lib. ii. p. 640.

Give me leave to state my opinion upon two other passages in Horace, which appear to me not genuine.

Videre Rhæti bella sub Alpibus
 Drusum gerentem Vindelici: *quibus*
Mos unde deductus per omne
Tempus Amazônia securi
Dextras obarmet, quærere distuli:
Nec scire fas est omnia. Sed diu
 Lateque victrices catervæ
 Consiliis juvenis revictæ
 Sensere, etc. Od. Lib. iv. 4.

First, let me give you Baxter's note on line 18:

"Tanaquillus Faber miratur hæc ab Horatio scripta et nolle factum: at ego nollem hoc a Fabro dictum. Plane necessarius est iste locus ad indicandam hostis ferociam."

Now you shall hear what Gesner says on *quærere distuli*:

"Videtur hoc dicere: de originibus gentis hic quærere nolo; sed etiamsi non sint Amazonum progenies, certe late victrices catervæ fuerant. Quid? si mordet Domitii Marsi poema, Amazonida: in quo nimis operosum fuisse auctorem colligas ex Martiali iv. 29. Certe nihil fuit cur Fabro ita displiceret totum illud, *Quibus mos—omnia*; multo minus, cur quatuor versus eliminaret Sanadonus."

You see that Faber was offended with these lines, and that Sanadon was for boldly rejecting them. Lambin acknowledges, "usque ad hunc locum, includenda sunt interpositionis nota; vel potius, ita sunt legenda, ut a proposito sermone aberrantia, — quod genus appellant Græci hyperbatum."

I know not what the reasons of Sanadon were, but I will tell you my own. This Ode in Horace is very animated. The images are grand, and succeed each other with great rapidity. My mind therefore has always been

shocked* at the sudden interruption of its career by the words, "Quibus mos unde," &c. There was no occasion surely for Horace thus to describe the fierceness of the Vindelici; and the passage, which is supposed to contain the description, is, to my taste, exceedingly languid. Horace very unnecessarily adverts to a most unimportant circumstance, and after all he leaves it undecided. He breaks in upon the regular order of the ideas, which really belong to his subject, and he concludes with a dull, moral sentiment, which, in such a place, and in such a form, was far more likely to proceed from some Monkish interpolator, than from a Lyric poet. Instead of refuting Lambin's explanation, or rather apology, about the word "*sed*," I am content with observing, that if the former words were interpolated, the interpolator found *sed* necessary for his metre. But, if the metre had been complete, *sed* was not absolutely *necessary* to the sense. The *length* of the supposed hyperbaton increases my suspicions.

However perceptible to a Roman ear might be the difference between the sounds of *e* long and *e* short, do you believe that Horace in Lyric poetry would have written *unde deductus*? Arrange the words according to the literal order, in which they must be construed, is there not an appearance of something embarrassed and unusual, when you consider that *unde* is inseparable from *deductus*, and that it stands in the form, which grammarians call indefinite, between *querere* and *obarmet*? Is there the same perspicuity, which you find upon other occasions, where *unde* clings to the participle, and the sentence is interrogative, as thus? "Unde datum hoc sentis?" *Sat.* II. 2. 31. See Bentley's admirable note.

* We believe there are few readers of the least taste, who have not felt the same shock. *Rev.*

I have my doubts too upon the word *obarmet*, for it occurs in no other writer of the Augustan age, nor in any writers of prose or verse, who preceded it. I find the word in Apuleius. "Nam," (or as I would read with Oudendorp,) "Jam et illi pastores, qui nos agebant, in speciem praelii manus obarmaverant," *Metamorph.* p. 252, edit. Oudendorpii. Lugduni Batav. 1786. It is used by Ausonius, "Mater Lacæna clipeo obarmans filium," *Epigr.* 25, p. 22, Amsterdam-edition, 1671. I therefore look upon it as a later word.

Is it probable, my friend, that Horace should have written *mos obarmet*? Do you know any other instance, where *differo* is *immediately* followed by an infinitive mood? I think it is usually accompanied by the accusative case only. I read, indeed, in Symmachus, "Si quidem sermo distulit," (for so I would read, upon the authority of a manuscript, instead of *detulit*,) "quædam vos Lucullanis operibus æquanda fecisse," Lib. vi. Ep. 71.

Vide Schoppii Notam in Phædrum, Lib. 2, Fab. 5. In the foregoing quotation, however, from Symmachus, an accusative case intervenes between *distulit* and the infinitive; and you will also take notice, that the signification of *distulit* here is not the same with the signification of *distuli* in the line ascribed to Horace. — But further, I should not call you very fastidious, if you were to hesitate a little about the Latinity of *per omne tempus*, standing as the words do, *ψιλως*, and without any term of restriction. *Per tempus*, doubtless, in the sense of *tempestive* the *adverb*, occurs in the comic writers. *Per illa tempora*, and *per id tempus*, are found in Livy and Cicero, for *illis temporibus* and *eo tempore*. Again, Gesner quotes from Pliny, "Per tempus omne quo fuimus una;" and refers us to the 89th Epistle of the 10th Book. As I knew, from

long experience, the inaccuracy of his references, I looked for the passage, but without effect. I could not find it in any part of the 10th Book; but in the 1st Epistle of the 3d Book, I met with the following words: "*Per hoc omne tempus liberum est amicis vel eadem agere, vel alia,*" &c. It is of importance, however, to observe, that in Pliny we have the restrictive term *hoc*: and I fairly own to you, that I have some doubts as to the expression, "*per omne tempus,*" *without* any adjunct. I grant, however, that some kind of analogical argument in favour of the expression, *may* be drawn from the third Book of Lucretius,

Non modo non *omnem* possit durare per ævum, (604.)

for *such* is the reading found in all the manuscripts, approved by Gifanius, tolerated by Lambinus, defended by Preigerus, and adopted by Wakefield; from the sixteenth Epistle, Book V. of Cicero *ad Fam.* "*Omnis amor tuus, non ille quidem mihi ignotus, sed tamen gratus et optatus. Dicerem jucundus, nisi id verbum in omne tempus perdidissem; —* and from Ovid, who says,

Effice me meritis tempus in omne tuum.

Epist. Medæe Jas. l. 84.

Atque adimit merito tempus in omne fidem.

Art. Amat. Lib. 2. 314.

Servitium miseris tempus in omne pati.

Lib. 3. 488.

and who uses the same expression, on seven or eight other occasions. Now, if Lucretius wrote "*per omnem (or omne) ævum;*" if Cicero wrote "*in omne tempus;*" and if Ovid repeatedly wrote so, *possible* it is, for Horace to have written "*per omne tempus.*"

I will not venture to decide against this mode of rea-

soning, though I cannot help remarking that the phrase, "per omne tempus," appears to us moderns very convenient, and therefore, we should expect to meet it without any adjunct in more places than this controverted passage, the merit of which we are now discussing. To me it seems, that both the origin and continuance of the custom were in the mind of the interpolator, and that he has expressed both very clumsily: and I am sure that the learned Master of Eton, upon principles of verbal criticism, as well as of taste, would have reproved one of his scholars for such wretched composition.

If the four lines in question, which Lambin calls an hyperbatum, are thrown aside, there will be no want of clearness or fulness in the meaning of Horace, no obstruction to the general spirit of the Ode, no intermixture of dull and prosaic matter with thoughts and words exquisitely poetical; you will therefore allow me to apply the language of Markland upon the 85th and 86th lines in Eclogue 7th, Lib. 2, of Statius:—"Aufer itaque versus male natos, et sine quibus optime procedit sensus; et Monachus suum hyperbatum habeat." See p. 124, of Markland's notes upon the *Silvæ* of Statius.

I am not aware that any doubt has been started by any critic upon the genuineness of a third passage in Horace:

Versibus impariter junctis querimonia primum :
Post etiam inclusa est voti sententia compos.
Quis tamen exiguos Elegos emisit auctor,
Grammatici certant, et adhuc sub judice lis est.

I think the two first lines genuine, but the others not so.

He, that added them, seems to have proceeded upon the erroneous supposition, that Horace meant to inform his readers, who were the *inventors* of different verses.

Now, in speaking of the Heroic verse, Horace does *not* say, that Homer *invented* it, but that he *employed* it to describe

Res gestas regumque ducumque et tristia bella.

In the third Chapter of the third Book of Vossius's *Institutiones Poeticæ*, you will find evidence for ascribing the discovery of this verse to a much earlier period than Homer. When Horace speaks of the Iambic, he seems to represent Archilochus as the inventor of one species—*Proprio Iambo* * — though the invention of Iambic verses was probably earlier, as you may see in Proclus and other writers. Yet even here, Horace is chiefly intent upon pointing out the subjects, to which it is most adapted. Thus too, when he proceeds to Lyric poetry, he does not tell us who were the *authors* of the different kinds of verses employed in it, but is intent upon enumerating the *topics*, to which it was suited :

Musa dedit fidibus divos, puerosque deorum
Et pugilem victorem, et equum certamine primum
Et juvenum curas, et libera vina referre.

In the same manner, he seems to me to have written

* The passage in Horace must not be supposed to imply, that no other writer before Archilochus had employed *any kind* of Iambic verse. He might be the *inventor* of the particular species, to which his name is now affixed by metrical writers. Let us hear what King says :—"Utcunque hæc se habeant, Trochaicos vix reperiemus, Archilochi antiquiores. Iambicos illum longo tempore armavisse manifestum est ; neque vero ille alio nomine Iamborum pater audit, quam quod plures et perfectiores conscribendo priorum *ιαμβοποιῶν* memoriam absorpsit, et velut ignes minores suo fulgore præstrinxit." *Observat. de Re Metrica*, p. 418. vol. 2d of his edition of four plays of Euripides.

all that was necessary for his purpose, when he stated the *subjects*, that were treated in Elegiac verse.

Versibus impariter junctis querimonia primum,
Post etiam inclusa est voti sententia compos.

Let me here state ἐν παρόδῳ, that Statius very intelligibly alludes to the metre of the Elegiac verse, distinguished from the Heroic:

Et quæis lasciva vires tenuare Thalia
Dulce, vel heriös gressu truncare tenores.

Silv. Lib. 5. Carm. 3.

See the notes of Domitius upon this passage, either in the *Variorum* edition, or in that of Cruceus.

Markland, in his note on the foregoing line, says, "Optime etiam explicavit Domitius: 'Qui aufertis pedem, nec alternum versum permittitis subsequi integrum.'" Let us return to Horace.

I have said enough to show you, that, if the two verses after *voti compos* be removed, there will be no defect in the statement, or in the reasoning of Horace. But, for your further satisfaction, I will lay before you, more minutely, my objections to the lines themselves, and endeavour to prove, not only that they are superfluous in this place, but unworthy of the writer, to whom they are ascribed.

If it was not, as I believe it not to have been, the intention of Horace to inform his readers in *every* instance, who were the inventors, you will see plainly, that the word *tamen* is quite unnecessary. But what will you say to *exiguos*, as the epithet of *elegos*? In the lines, which are evidently genuine, Elegiac verses are properly called *impariter juncti*; but I am quite at a loss to understand what is meant by *exiguos*; though it be true, that the

Pentameter is shorter than the Hexameter. Such an epithet would almost tempt us to believe, that the interpolator had talked, like our school-boys, of long and short. Baxter explains *exiguos* by *tenues, querulos*; but the interpretation is not worthy of being refuted, as the significations of the several words are so remote from each other. Ovid indeed says,

Nunc primum velis, Elegi, majoribus itis :
Exiguum (memini) nuper eratis opus.

Fast. Lib. ii. 3.

But *exiguum*, you should observe, is here applied to the *opus*, not to the metre. You and I are content to consider the shorter verse as composed of two penthemimers, and to scan them in the usual way. But we are not ignorant of another method proposed for scanning them; and you probably, as well as myself, have read what is written upon this subject by Terentianus Maurus, at the beginning of his work *De Metris* (see p. 75, in Brissacus's edition,) and by Marius Victorinus, in Book 3, *de Arte Grammat.* Vide from p. 2555 to 2558, in the *Grammaticæ Latinæ Auctores Antiqui*, published by Putschius. It may be worth while to observe, that the Pentameter sometimes preceded the Hexameter, of which you will see an instance in the 11th Chapter, Lib. 3. of Vossius' work above mentioned. He adds, "*Est etiam quando carmen e solis fit pentametris.*" Now in the *Sententiæ* of the seven wise men by Ausonius, you will find seven Pentameters succeeding each other.

Turpe quid ausurus te sine teste time.
Vita perit; mortis gloria non moritur, &c.

In Liber 9, of Martianus Capella *de Musica*, you will, under the title of *Musicorum concentus*, meet with

twenty-eight Pentameters immediately succeeding each other. There is a dispute, you know, about reading the verses, which Ausonius wrote de Burdigalensibus Philologis. But let us return from this digression. I have said enough, I hope, to convince you that Horace, who has spoken so properly of the Elegiac verse, in line 75, is very unlikely, in verse 77, to have written *exiguos elegos*. I am not without my doubts as to the propriety of the word *emiserit*, in the absence of any adjunct. Cicero in Familiar Letters, Book 7, Epist. 33, says, “Si quando aliquid dignum nostro nomine emisimus,” which Gesner explains by *edidimus*, and Facciolati by *publicare*. “Ita forte accidit, ut eum quoque librum, quem de Caussis Corruptæ Eloquentiæ emisi, jam scribere aggressus, simili ictu ferirer,” Quintil. Lib. VI. in præm. p. 346, edit. Capperon. But if the passage in Horace be genuine, I should have looked for some word more *definitely* expressive of *invention* than *emiserit*, and such a word *does* occur in Terentianus Maurus de Metris:

Pentametrum dubitant quis primus *finxerit* auctor,
Quidam non dubitant dicere Callinon.

Ths words of Proclus, as cited by Photius, are, *Λέγει δὲ καὶ ἀριστεύσαι τῷ μέτρῳ Καλλῖνον τὸν Ἐφέσιον, καὶ Μίμνερμον τὸν Κολοφώνιον κ. τ. λ.* See Procli Chrestomath. Grammat. Electa Photii, p. 341, subjoined to Apollonius Dyscolus de Syntaxi; or, if you have not the book, look at Hæschelius's edition of Photius's Bibliotheca, p. 984.

Proclus then, after enumerating those occasions, on which Elegiac verse was employed by older and by later writers, does not *determine* by whom it was first introduced. — But further, I am not thoroughly satisfied with

this structure: *Grammatici certant, quis auctor elegos emiseric.* I should have seen much surer traces of Latinity in *Grammatici certant de auctore, qui elegos emiseric.* If you have seen *certant* with a construction similar to that, which appears in this passage, you have been more fortunate than myself.

My last objection is to the concluding words, which, as we all know, are become proverbial; but which, in my judgment, have the same air of a monkish original, which I observed in the 4th Ode of the 4th Book of Horace, where the interpolator gravely tells us, "*Nec scire fas est omnia.*" If any doubts indeed should be raised about the use of *sub* with *judice*, they will be entirely removed by a passage in the 5th Satire of Persius:

Marco sub judice palles?

My objection, therefore, to these concluding words in Horace, is to be considered merely as a matter of opinion and taste. The interpolator found this addition necessary, *ὑπεριδεῖν τὸ πίπτειν τοῦ μέτρου, καὶ ἀναπληροῦν τὸ κεχρηνὸς τῆς διανοίας.* Vide Lucian's Timon.

I shall be glad to find that you agree with me about these three passages; and I am,

P. H. W.

[*id est*, Parr, Hatton, Warwickshire.]

VII.

Notices of DR. PARR from the Correspondence of the late GILBERT WAKEFIELD, B. A. with the late Right Honourable CHARLES JAMES FOX, in the Years 1796-1801. chiefly on Subjects of Classical Literature, Lond. 1813. 8vo. pp. 99. 183.

“ I have been furnished with many opportunities of observing PORSON, by a near inspection. He has been at my house several times, and once for an entire summer’s day. Our intercourse would have been frequent, but for *three* reasons: 1. his extreme irregularity and inattention to times and seasons, which did not at all comport with the methodical arrangements of my time and family; 2. his gross addiction to that lowest and least excusable of all sensualities, immoderate drinking; and 3. the uninteresting insipidity of his society, as it is impossible to engage his mind on any topic of mutual inquiry, to procure his opinion on any author, or on any passage of an author, or to elicit any conversation of any kind to compensate for the time and attendance of his company. And as for Homer, Virgil, and Horace, I never could hear of the least critical effort on them in his life. He is, in general, devoid of all human affections; but such as he has, are of a misanthropic quality: nor do I think that any man exists, for whom his propensities rise to the

lowest pitch of affection and esteem. He much resembles Proteus in Lycophron,

ὃ γέλωσ ἀπέχθεται,
Καὶ δάκρυ.—

though, I believe, he has satirical verses in his treasury for *Dr. Bellenden*, as he calls him, (PARR,) and all his most intimate associates. But, in his knowledge of the Greek Tragedies, and Aristophanes,—in his judgment of MSS., and in all that relates to the metrical proprieties of dramatic and lyric versification, with whatever is connected with this species of reading, none of his contemporaries must pretend to equal him. His grammatical knowledge also, and his acquaintance with the antient Lexicographers and Etymologists, is most accurate and profound; and his intimacy with Shakespeare, B. Jonson, and other dramatic writers, is probably unequalled. He is, in short, a most extraordinary person in every view, but unamiable; and has been debarred of a comprehensive intercourse with Greek and Roman authors, by his excesses, which have made those acquirements impossible to him, from the want of that *time*, which must necessarily be expended in laborious reading, and for which no genius can be made a substitute. No man has ever paid a more voluntary and respectful homage to his talents, at all times, both publicly and privately, in writings and conversation, than myself; and I will be content to forfeit the esteem and affection of all mankind, whenever the least particle of envy and malignity is found to mingle itself with my opinions. My first reverence is to virtue; my second, only to talents and erudition: where both unite, that man is estimable indeed to me, and shall receive the full tribute of honour and affection.— But I am trans-

gressing the rules of decorum, by this immoderate *περι-
αυτολογία*, which yet, perhaps, is not unseasonable, and
certainly wishes to stand exculpated in your sight." P. 99.*

The only other passage in Wakefield's *Corre-*

* "Mr. Wakefield in the first part of his *Silva Critica* had recommended all future editors of Greek Tragic, and Epic Poets to omit this letter (ν ;) when the succeeding word began with a consonant, and in his *Tragediarum Delectus* had himself regularly omitted it. Professor Porson on the contrary had regularly inserted it in his edition of the *Hecuba*, without taking the least notice of Mr. Wakefield's observations on the subject, or even making the slightest allusion to his labours on the Greek Tragedians. From this silence Mr. Wakefield inferred that the Professor designed to impress the literary world with an idea that his critical labours were of little value; he determined, therefore, to scourge Mr. Porson into a juster opinion of his merits, and with this view published his *Diatrobe*. We must confess that to us Mr. Wakefield's resentment appears to have been rather unreasonable. The chief foundation of his complaint is that, although he had always praised Mr. Porson, Mr. Porson, far from returning the compliment, had not even condescended to mention him. But it formed no part of the Professor's plan to swell his notes with those common-place and ridiculous expressions of approbation, which scholars are too much in the habit of applying to each other; his principal object was brevity; and he felt, moreover, that praise is only valuable, when it is bestowed with justice and discrimination. His respect for truth would not allow him to speak in terms of approbation of those parts of Mr. Wakefield's writings, which were more immediately connected with the subjects before him; and, as he could not praise, he determined to be entirely silent. His silence, therefore, which Mr. Wakefield construed into an insult, appears in fact to have originated in feelings of kindness and civility. To Mr. Wakefield's *Diatrobe* Mr. Porson never

spondence with Fox, where Dr. Parr's name occurs, is in p. 183 : —

“The principal points of my metrical dissertation seem tolerably well ascertained. Some difficulties will arise of impossible solution, partly from inexplicable corruptions,

replied directly ; he has, however, defended his insertion of the final *ν* in the bitter notes on the *Orestes* v. 64, quoted by Mr. Fox (p. 91,) and in a note on the *Medea* v. 76. (See also a note in his Collation of the Harleian MSS. at the end of the Grenville-Homer, Od. A. 54.) The question was thoroughly examined in the *Monthly Review* for July 1799, by a scholar of the first eminence, and Mr. Wakefield's notions were by him pronounced erroneous. It is unnecessary, therefore, to dwell longer on a point, respecting which we believe that no doubt exists in the minds of competent judges.”

“The discussion respecting the final *ν* necessarily leads to the frequent introduction of the name of Porson ; and we are sorry to observe that Mr. Wakefield's Letters in the present collection betray too many symptoms of that resentful spirit, which pervaded his *Diatriba*, and drew down upon him the merited censure of the *Monthly Reviewer*. He has even succeeded in communicating some portion of this spirit to Mr. Fox, whose natural candour and good-humour appear to forsake him the instant that Mr. Porson's name is mentioned. We have already shewn with how little reason Mr. Fox imputed the Professor's insertion of the final *ν* in v. 64, of the *Orestes* to the mere desire of differing *toto cælo* from Mr. Wakefield ; with as little reason we find him at p. 170, expressing a captious doubt of the accuracy of a remark thrown out incidentally in a note on the *Phæn.* 1230. (*Neque enim diphthongus ante brevem vocalem elidi potest.* See Dawes's *Miscellanea Critica* p. 266. Ed. Ox.) Mr. Wakefield never omits an opportunity of aiming a blow at the Professor ; at p. 66, he tells Mr. Fox that Mr. Steevens, the editor of Shakespeare, had detected 900 errors in Heyne's *Virgil*, lately published in London,

and partly, perhaps, from the inconsistency and incorrectness of the writers themselves. That *hiatus* in the middle of the third foot I once mentioned to Dr. Parr, and desired his opinion on it; but, as he revolted at the very mention of it, and condemned it as a peculiarity unheard

and corrected by Porson." (' Mr. Steevens, editor of *Shakespeare*, who, though a friend of mine, can scarcely endure one of my opinions,—an excellent classical scholar, and a most severe censor,—who detected, I think, 900 errors in the Heyne's *Virgil*, lately published at London, and corrected by Porson, pronounced, in my hearing, at a bookseller's last week, my large-paper *Lucretius* to be the most magnificent and correct work of its kind, that had yet appeared.') "The intent of this observation is too obvious to be mistaken; but, if we are rightly informed, whatever might be the number of errors, no blame attached to Mr. Porson; he has been heard to declare that the booksellers, after they had obtained permission to use his name, never paid the slightest attention to his corrections.

" But it is not only against the Professor's reputation as a critic and a scholar that Mr. Wakefield's attacks are directed; at p. 99, he draws a picture of the Professor's moral character, and that Mr. Fox may entertain no doubt of the accuracy of the resemblance, he begins by stating that he had been furnished with many opportunities of observing Porson by near inspection. That Mr. Porson was guilty of two of the faults, which Mr. Wakefield lays to his charge, cannot be denied; ' he was extremely inattentive to times and seasons, and was addicted to immoderate drinking.' But when Mr. Wakefield goes on to state that ' he had been debarred of a comprehensive intercourse with Greek and Roman authors by his excesses,' we begin almost to suspect that the author of the *Diatriba* had not perused the works, which he undertook to review (p. 177.) Not to mention his other writings, do the notes on the two Plays, which Mr. Porson had then published, bespeak a partial intercourse with Greek and Roman authors? We know indeed that many persons, who appear to estimate the

of, and inadmissible, I made no reply, but concluded it to have been unobserved by all readers but myself."

In a pamphlet, (about the existence of which some doubt was expressed in the first volume of the *Parriana*,) entitled *Porsonianæ, Τεμάχη τῶν*

merits of an author by the bulk of his works, are disposed to accuse Mr. Porson of indolence, and to complain that the memorials, which he has left of his talents, bear no proportion to the extraordinary reputation, which he enjoyed. But we would beg such persons to consider that the works, which he has left, though few in number, are almost perfect in their kind. We would also suggest to them that the true mode of estimating a writer's merits is to enquire how far he has contributed to the advancement of that particular science, to which his studies have been directed; and, if the question be regarded in this point of view, we think that no name will occupy a more conspicuous place in the annals of criticism than that of Professor Porson.

"To two of Mr. Wakefield's assertions we think it our duty to give a peremptory contradiction. It is not true 'that Mr. Porson 'had in his treasury satirical verses for all his most intimate associates.' It is not true 'that it was impossible to procure his 'opinion on any author, or on any passage of an author.' We have ourselves applied to him for his opinion on various passages, and he always communicated it with the utmost readiness and good-humour. But on this point we can adduce better authority than our own declarations. Scarcely a work on subjects connected with Greek criticism has appeared since his death, in which we do not find some observation or conjecture, that had been communicated by him in the course of conversation. That he might not be very willing to enter into critical discussions with Mr. Wakefield we can readily conceive. He certainly did not entertain a very high idea of Mr. Wakefield's qualifications as a scholar; he knew him to be at once precipitate and dogmatical in his decisions; he thought too that his critical notions were fundamentally erroneous, and he was aware how much more

Πόρσωνος Μεγάλων Δείπνων, or Scraps from PORSON'S Rich Feast, Lond. published by Robert Baldwin, 47 Paternoster-Row, 1814. 8vo. p. 23, lent to me by my amiable and enlightened friend, Dawson Turner, Esq., of Yarmouth, and received

reluctant the generality of mankind are to unlearn than to learn; he was not, therefore, very solicitous to engage in disquisitions, that could lead only to interminable dispute. Mr. Wakefield probably concluded from the reserve, which he had himself remarked in the Professor, that he was equally reserved in his intercourse with others, and thus was induced to give a very inaccurate representation of his character.

“ It is not our intention to compose a panegyric on Mr. Porson; but as the effect of the present publication has been to draw the attention of the world to his failings, common justice requires that some mention should also be made of his virtues. We shall observe, then, that he possessed two qualities, which, though they are not the sole, are yet very essential requisites in the formation of a great character;—an utter contempt for money, and a religious attachment to truth. It is from this latter quality that his writings derive their peculiar excellence. He is one of those few authors, on whom the reader may rely with implicit confidence, who think it no less culpable to advance what they do not know to be true, than what they know to be false. So determined is he to be accurate, that he never relaxes his vigilance for a moment; he withholds no arguments, because they are at variance with his own opinions; he deduces no conclusions, which the facts themselves will not strictly warrant; he makes no assertions, which he has not duly weighed, and of the correctness of which he is not fully convinced. Had he undertaken to describe the moral character of another, the same regard for truth, which prevented him in the case of Mr. Wakefield from bestowing praise against his belief, would also have prevented him from throwing out rash and ill-grounded accusations. He would not have pronounced upon Mr. Wakefield's temper and disposition with the same precipitate con-

by him in 1823, from the author, the Rev. Stephen Weston, I find the following notices of Wakefield and Parr : —

P. iii. " Porson's character by an *Occasional Writer*, (Parr,) in the *British Critic*, 1795. p. 13 :
' Mr. Porson, the republisher of Heyne's *Virgil*,

fidence, with which Mr. Wakefield has decided upon his. For, though Mr. Wakefield states that he had been furnished with many opportunities of observing Porson by near inspection, yet that those opportunities had not enabled him to form a just estimate of Porson's character, is evident from the following paragraph (p. 114.) ' Owners of MSS. have perpetually corrected ' them, as we see at this day, according to their own fancy ; and ' if Porson, for example, had them all, in time he would put in ' the *ν* throughout, and these MSS. might go down as vouchers ' for the practice of antiquity.' We are not quite certain of the meaning of this paragraph ; but, if Mr. Wakefield intended to insinuate that Mr. Porson would have altered a MS. by inserting the final *ν* in places, where it was wanting, we reply that no insinuation could be more unfounded. He considered a manuscript as a species of literary evidence, which the possessor was bound to preserve exactly in the state, in which he received it, without addition or diminution, and would have looked upon the alteration of a single letter as a moral offence under any circumstances, but especially when made with the view of supporting a particular opinion."

Review of the Correspondence of Wakefield and Fox, inserted in the *Museum Criticum, or, Cambridge Classical Researches*, No. 3. March 1814. pp. 391-6.

The *Reviewer*, (whom we may well suppose to be Dr. Blomfield, the present learned Bishop of London,) here justly, but incautiously represents " two qualities, though they are not the sole," to be " yet very essential requisites in the formation of a great character, — an utter contempt for money, and a religious attachment to truth." Now this is really passing strange in the *Re-*

‘is a giant in literature, a prodigy in intellect.’ Upon which Porson said—*What right has any one to tell the height of a man he cannot measure?*”

viewer; for, if this is to be the main test of “a great character,” Gilbert Wakefield stands on the same level with Porson himself, as *these* are two distinguishing qualities observable in the mind of Mr. Wakefield! It would have been but an act of “common justice” in the *Reviewer*, if, while he was commenting on what he thought, in Mr. Wakefield, harsh censure of Porson’s moral character, he had quoted Wakefield’s liberal and cordial commendation of Porson’s scholarship,—so liberal, as almost to atone for the very harshness in the other respect, of which the *Reviewer* complains;—it would have been well too, if he had noticed the panegyric on Porson, which forms the introduction to the *Diatribæ* in question. This omission, in justice to the memory of Mr. Wakefield, I will supply:—

“Quamvis necessitudine LUCRETII mei dies distinear ac noctes, et hujusce operis sumptuosissimi molestiis angoribusque tantum non succumbam; haud potui tamen a memet inpetrare, quin dieculam unam atque alteram de negotiis gravissimis suffurarer, ut *Hecubam Euripidis* evolverem, quam nuper publici juris fecit RICARDUS PORSON, Græcæ linguæ in Academia nostra Cantabrigiensi prælector meritissimus; cui *Appendiculam Notarum* in miscellanea *Toupiana* exquisite doctam debemus, et *Photium*, curis sagacibus expolitum, mox sumus debitori: neque enim tali critico inglorium *Maronis Heyniani* laborem, quod facinus nuper vir quidam eruditissimus in summa laudum posuit, ego libenter imputaverim. Sane in usum studiosæ juventutis V. D. se proficitur opellam suam concinnavisse: nihilo minus nullus dubitabam, me multa esse inventurum, quæ vel doctissimos et jucunde morari possent, et insigniter erudire. Neque me prorsus falsum habuit ea expectatio; licet, ut verum fatear, nonnihil *humani sanguinis* in hoc corpore compererim, nec omnia pro spe præcepta merum *ichora* statim deprehenderim,

————— οἷός πέρ τε ῥέει μακάρεσσι θεοῖσι.

“ When Wakefield published his *Hecuba*, Porson said,

‘ What’s *Hecuba* to him, or he to *Hecuba*,

‘ That he should publish her ? ’

Cæterum, quum vero sit simillimum, fabulas Græcas, V. D. publicandas, qua propter sua merita, qua cæcam *Etonensium* in suos propensionem, viam sibi facturam esse in scholas Angliæ celeberrimas ; nos non indignam rem aggressuros existimavimus, si efficeremus quo hæc pretiosissima veterum monumenta aliquantulo castigatiora in manus juvenum venirent. Paucula igitur de multis super hanc fabulam ad Professoris editionem deproperato calamo commentabimur ; candidum literatæ reipublicæ judicium libenter periclitati, et animo a spe, metu, atque affectibus quibuslibet iniquis, absolutissime defæcato.”

The *Reviewer* was well aware that a contemptuous silence, whether observed by *Porson* or by a *Porsonian*, is more injurious to the cause of letters than excessive praise. The latter may swell the feeling of vanity, or it may stimulate further exertion ; but the former may rouse the desire of revenge, and the revenge may not be confined to the pen. To me, as a biographer of Dr. Parr, it is delightful to reflect that Dr. Parr’s kind and generous and just treatment of Wakefield, in the elaborate Notice of his *Horace*, when it is contrasted with Porson’s contemptuous treatment of Wakefield, which is sufficiently indicated by the silence approved by the *Reviewer* in the *Museum Criticum*, shews the difference between an amiable and unamiable critic. When I was resident in the University of Cambridge, I was informed that Porson had said of Wakefield, (applying the words attributed to Bentley, when he was speaking of Moore, Bp. of Ely, but more probably, of Joshua Barnes,) *I have forgotten more Greek than he ever knew !*’

The passage in the *Correspondence* p. 177, to which the *Reviewer* adverts, is the following : — “ At the desire of the Editor, I have reviewed, in the *Critical Review*, two months ago, Porson’s *Hecuba* and his *Orestes*, for the coming month,” (Febr. 1801.) “ Porson

“ Wakefield’s character of Porson, in a *Letter to Mr. Fox*, is perhaps the most striking passage in the *Correspondence*. Could the Professor have seen this picture of himself, he would probably

will know the author ; but I never yet did anything in this way, which I wished to be concealed, though not ambitious to divulge it ; nor am I at all fond of the reviewer’s employment, nor engage in it but on particular solicitation. If I live to see London again, I shall take great pleasure in mentioning your difficulty on *Lycophron* to a gentleman, who has studied him more than any man living, I suppose. He is Vicar or Rector of some Parish in Bread-Street : his name is *Meek*, and he is rightly so called ; for a more pacific, gentle, unassuming, human creature never did exist. He was somewhat senior to me at Cambridge.”

The latter part of this quotation calls for more than one remark.

1. Dr. Parr and Mr. Fox met at a Lord Mayor’s Feast, I believe during the Mayoralty of Harvey Christian Combe. The conversation between them, in spite of the occasion and the place, took a classical turn. Mr. Fox observed to Dr. Parr that there was a peculiarity in the structure of *Lycophro*’s iambics ; Parr, with all his acuteness and all his diligence, had not remarked this peculiarity, and he very naturally expressed his doubt about the accuracy of Mr. Fox’s observation, but promised to inquire into the fact ; the next morning he sent to his friend, Mr. Payne, to borrow a copy of *Lycophro* ; he soon discovered the correctness of Mr. Fox, and he immediately wrote to him the result of his examination. Dr. Parr candidly told this story to me as a proof of Mr. Fox’s learning and sagacity, and diligence, and research.
2. Mr. Wakefield has made a curious mistake of *Meek* for *Meen*, and his commenting pun on the name gives a ludicrous turn to the mistake. Mr. Meen was one of those scholars, who, according to “ the forcible and fine expression of Pope’s *Scriblerus*, in the *Dunciad* Bk. 4, v. 6. ‘ have chosen rather to turn the dark lantern of *Lycophron*, than to trim the everlasting lamp of *Homer*.’ ” (*Extracts from the Dairy of a Lover of Literature*, by T. Green, p. 64.)

have been more bitter against *Micromegas*, than the *Monthly Review* against his *Diatribē*. Mr. Wakefield deserves the name of *Micromegas* from a note of his on St. Matth. 26, 7. where, in speaking of the influence of custom on language, he says :—‘ The Greek word μέγεθος, (which means ‘ properly *greatness of dimensions*, in opposition ‘ to μικρότης, *smallness*,) so far divaricated by de-

Since the publication of the first volume of the *Parriana*, I have met with a copy of the following pamphlet, mentioned in the *Addenda* p. xxxi.:—*Succisivæ Operæ, or, Selections from Ancient Writers, Sacred and Profane, with Translations and Notes*, by the Rev. H. MEEN B.D., Lond. 1815. 8vo. pp. 124. The *Advertisement* prefixed by way of *Preface*, is this :—“ In the year 1800, was published a small pamphlet, entitled *Remarks on the Cassandra of Lycophron*. It was recommended to the author of these *Remarks* to complete the entire Poem on the same plan. With this view, materials for a new edition have been collected. New names, in addition to those already known, have enlarged the list of annotators. MS. notes by Milton hitherto unpublished, have found a place for insertion. But among the difficulties, attendant on the publication of larger works, the advanced price of every article, with which printing is concerned, is not the least. Let this circumstance serve as an apology for the present publication, composed of literary scraps, and soliciting the reader’s indulgence in the humble form of a pamphlet.”

“ *St. Olave’s Church-yard, Bread-Street Hill, London.*
March 1, 1815.”

The pamphlet contains notices of 1. *Lycophro* p. 1-10. 51. 76. 79. 81. 83. 86. 94. 106. 108. 109. 123.; *Nicander*, 13. *Milton* and *Nicander*, 89.; *Pindar*, 15. 35. 55. 112.; *de Religione Tractatus*, with J. Barnes’s *Ode*, 69.; *Paul’s* 1 *Ep. to Cor.* c. ii. p. 72. 101. 102.; *Luke’s Gospel* c. 12. and 16. p. 92. 99.; *James’s Ep.* c. 1. p. 104.

‘grees from its original sense, as to denote only ‘size in general. Hence, we find in Herodotus ‘an apparent inconsistency, when he says of a ‘man in some passage, which my memory cannot ‘refer to, that he was μικρὸς τὸ μέγεθος, *little in ‘greatness or in size.*’ To vindicate Herodotus from inconsistency, it is merely necessary to translate the passage right, and say, ‘the man was short for his bulk,’ as μικρὸς can mean *short*, and μέγας *tall* : also in a modern language, *grand* is *haut* ; *un homme bien grand*, signifies ‘a very tall man,’ *un petit* ‘a short man.’ *Vide Soph. Trach.* 1225. Eton.=1217. Br.

“The Professor, it appears, did not like that everybody should praise him, as we have seen in his treatment of an *Occasional Writer*,” (Parr ;) “and in this he only copied Bentley, who said of a Dutch commentator, that spoke highly of the English critic, and called him *egregius* and ὁ πᾶνν, ‘What right has that fellow to quote me, does he think that I will set my pearls in his dung-heap?’ — Sterquilinio. — See Phædri *Fab.* 3, 12. But it was not always so, since the Doctor never forgot his remembrance to Mr. Cole of Magdalen College, Oxford, and constantly inquired after him, whenever an occasion offered, on account of a remark on Boyle’s *Phalaris*, which Cole said was like a Cheddar-cheese, made of all the milk of the parish.”

P. vii. "Somebody," (Parr,) "fond of discussion, and dexterous in inventing *media* of argumentation, asked the Professor what he thought of the *origin of evil*? 'Hold, Sir,' answered Porson, 'I see no good in it.'

P. ix. "The Professor said on a string of questions being sent to him, by certain great men of his own calibre:— 'I have answered them 'all off-hand; school-masters ought to know a 'great deal before they begin to teach, as they 'never learn anything afterwards. When I was '17, I thought I knew everything; as soon as I 'was 24, and had read Bentley, I found I knew 'nothing. Now I have challenged the great 'scholars of the age to find five faults to their one, 'in any work, ancient or modern, and they decline 'it.'" Whether Parr was included in this list, I know not.

P. x. "The Professor was silent and cold in presence of any one, that had affronted him. Mr. H. T." (Horne Tooke,) "once said to Porson that he was fearful the Professor had taken something he had said to him amiss, and hoped if it should be so, that it would not make a breach in their friendship. Porson made no reply, but on H. T.'s criticising a passage of *Junius* on the suspicion of treachery, the Professor said he knew a sort of treachery, which could not be guarded against." The first sentence in this quotation is

perhaps applicable to the treatment, which Gilbert Wakefield, according to his own account, experienced from Porson ; for he might be equally silent, when he did not *like* the person, whom he addressed.

P. 13. “ Of the *Virgil*, of which it is said he superintended the edition, I believe it utterly impossible that he should ever have corrected a sheet ; as I have often heard Mr. Cracherode, (one of his best patrons of the third subscription,) say that he had the most critical eye in the world, and yet in this very edition the late Mr. Steevens counted 480 *errors*, one of which was *gravibus* for *gruibus*. I make no doubt the printer was left to correct and revise the whole of it, and of course spoilt the edition, of which the loss fell upon the bookseller.”

P. vi.

“ *C. B. E. loquitur :*

Paginibus nostris dicitis mihi menda quod insunt ;

At non in recto vos puto esse, viri.

Nam dicit ipse, alia ut testimonia omitto,

Milnerus, quod sum doctus ego et sapiens.

Classicus haud es, aiunt ; quid si non sum ? in sacro sancto

Non ullo vertam terga theologiæ.

Ad C. B. E. :

Orthodoxy's staunch adherent,

Dr. Watson's great vicegerent,

Learned Doctor [Kipling,]

Leave your Yorkshire-trick of [tippling ;]
For while your *Beza* is in hand,
'The world's foundation's at a stand.

The occasion of these witty verses was as follows. The author had written *pagin* :^{is} thus, and the Devil of a printer, supposing a contraction, made it *paginibus*, which the author suffered by neglect to pass unnoticed.

Non semper omnes vidimus omnia,

as the Professor might have remarked, when he found he had left *gravibus* for *gruibus*, in the *Heyne-Virgil*. As to the advice in the English, *Leave*, etc., it reminds us of the pot and kettle, which Dr. Shaw with great decency used to say reproached each other for their mutual fuliginosities."

P. 6. "The same spirit of independence, so strongly discernible in his moral character, was also visible in his literary; and he never appeared so sore and so irritable, as when a Wakefield or a Hermann offered to set him right, or hold their tapers to light him on his way. He considered them and others, on such occasions, as four-footed animals, and used to say that in future whatever he wrote, he would take care they should not reach with their paws, though they stood on their hind legs to get at it." Mr. Weston is *over-charitable* to refer this feeling in the mind of Porson to the spirit of independence, when it is more referable to Porsonian pride, arrogance, and contemptuousness.

P. 15. "The following Epitaph was much admired by the Professor, and by him translated into Greek iambs with peculiar felicity :—

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2 T

STRANGER ! whoe'er thou art, that view'st this tomb,
 Know that here lies, in the cold arms of death,
 The young Alexis — Gentle was his soul
 As softest music — to the 'charms of love
 Not cold, nor to the social charities
 Of mild humanity. In yonder grove
 He woo'd the willing Muse : Simplicity
 Stood by and smil'd. Here ev'ry night they come,
 And, with the Virtues and the Graces, tune
 The note of woe, weeping their favourite
 Slain in his bloom, in the fair prime of life !
 ' Would he had liv'd !' Alas, in vain that wish
 Escapes thee ! Never, Stranger, shalt thou see
 The youth ;— he's dead : — the virtuous soonest die !
 [Anonymous.]

Mr. Porson's translation, *Dec.* [2,] 1781. :

ὦ ξεῖνε, τοῦτον ὅστις εἰσορᾷς τάφον,
 Ἴσθ' ὡς ὃδ' ἔνδον σῶμ' Ἀλεξίδος νέου,
 (Ψυχρὸν παραγκάλισμα ταρτάρου,) στέγει.
 Μολπῆς γλυκυτάτης αἰμυλώτερος φρένας.
 Οὐδ' ἦν ἀθαλπτος Κύπριδος τερπνῷ βέλει,
 Οὐδ' αὖ πάρωσε τὸν φιλάνθρωπον τρόπον,
 Ἀρθμόν θ' ἐταίρων ἀλλ' ἐκεῖν' ἄλσος κάτα
 Ἐκοῦσαν ἐζήτησε Μοῦσαν, Χρηστότης τ'
 Ἐγέλα παραστᾶσ' αἶν ἐκάστης ἐνθάδε
 Νυκτὸς παροῦσαι, αἱ ῥεταί τε καὶ καλαὶ
 Χάριτες συνωμίλησαν, εἶτα τὸν φίλον
 Ποθοῦσ' ἐραστὴν δυσθρόφ μελῳδίᾳ,
 Ὅν ἄρτι θάλλοντ' ἡρινῷ καιρῷ βίου
 Ἐδρέψατ' Αἰδης· εἶθ' ἔτ' ἐν ζωοῖσιν ἦν.
 Εὐχὴ μάτην ἄρ', ὦ ξέν', ἦδε τὸ στόμα

Πέφενγεν· οὐ γὰρ μηπὶ εἰσόψει νέον.

Τέθνηχ' ὁ δὴ· τάχιστα πάσχουσ' οἱ ἄγαθοί.*

A rival nibbled a little at one or two places in these verses, upon which the Professor challenged him to single combat, and offered to tie up a leg, and an arm, and swim across the Hellespont with him for any sum he should propose, and to contend in any mood, Dorian or Lesbian, grave or gay, Pindaric or Anacreontic, in prose or verse, *quovis pignore*. The challenge was not accepted."

The *rival* was, I take for granted, Dr. Parr; he was, however, no *rival* of Porson, (who was a Turk, and could bear no *rival* near the throne,) but, according to the various lights of his mental and literary character, the inferior, the equal, the superior.

In the *Facetiæ Cantabrigienses, consisting of Anecdotes, Smart Sayings, Satires, Retorts, etc. by or relating to Celebrated Cantabs, dedicated to the Students of Lincoln's Inn* by SOCIUS, Lond. 1825. 12mo. p. 8. we read thus:— "On a time, a certain personage, enjoying his afternoon's pipe with the late Professor Porson, turned triumphantly to the Greek Professor and said:— 'Porson, with all your learning, I do not think you well versed in metaphysics.' 'I presume you mean *your* metaphysics,' was the reply. At another time, when something, which the same gentleman had written and published, much interested the public attention, and occasioned many squibs, paragraphs, and controversial letters in the Newspapers, Porson wrote the following *Epigram*:

Perturbed spirits, spare your ink,
And heat your stupid brains no longer;

* [I have corrected these inscriptions from the more correct copies in my worthy and learned friend, the Rev. T. Kidd's *Tracts and Misc. Criticisms of the late R. Porson Esq.* p. 2. E. H. B.]

Then to oblivion soon will sink
Your persecuted — monger."

The notices of Porson, which occur in the *Bibliotheca Parriana*, are these: —

P. 86. "*The Pillars of Priestcraft and Orthodoxy Shaken*, 4 vols. 1768. 12mo." (2nd edn.) "a collection made by Richard Baron. A favourite work of Professor Porson's. S. P."

P. 520. "TH. GORDON'S *Cordial for Low Spirits, being a Collection of curious Tracts*, 3 vols. 1765. 12mo. A favourite work of Porson's. S. P." Thomas Gordon was the translator of *Tacitus* (1728-31. fol.) and *Sallust*, (1744. 4to.) "once distinguished for his religious and political writings, was born at Kirkcudbright in Galloway, about the end of the 17th century, died 1750." Dr. Watt's *Bibl. Brit.* These publications were sent forth in association with John Trenchard, Esq. There is a third work, (*Bibl. Parr.* 530.,) of which I possess Dr. Parr's copy, entitled *A collection of Tracts by the late JOHN TRENCHARD, Esq. and THOMAS GORDON, Esq.* 2 vols. Lond. 1751. 12mo.* From the same

* In the *Learned Dissertation upon Old Women*, (i. 251.) occur the following words: — "There is a waggish acquaintance of mine, who carries the analogy between old women and grave barristers, further than, in my judgment, need requires he should. 'Don't you observe,' says he, 'that they have the same enmity to silence, and possess the same eternal wetness of beard? Pray distinguish, if you can, between pleading and scolding; and, whatever you do, mark that hobbling amble in the gate; that involuntary nod of the head; that contracted plodding forehead; that wise unmeaning face, and these desolate gums! and then, confess the invincible likeness—I would furthermore put you in mind of their equal taste in dress, and their equal resemblance

quarter emanated *Cato's Letters or Essays on Liberty, Civil and Religious, and other important Subjects*, 4 vols. Lond. 1748. 12mo. John Trenchard was born in 1669, and died in 1723.; and Richard Baron was a dissenting Minister, born at Leeds, and died in 1768. Such a triumvirate of literary republicans, and anti-sacerdotal de-

therein—black gowns and red petticoats! two colours in which it is hard to say, whether my Lord *J*——*e* mimicks *granny*, or *granny* my Lord *J*——*e*! *Granny* moreover wears forward night-cloaths, and ties her pinners before to hide a bald pate; and Mr. Serjeant, and his betters, bury their faces in mighty periwigs, which environ either chap, and lie, like comely mares' tails, on either breast—for why, they are only hairy machines to conceal long ears!' At the Assizes in *Carmarthenshire*, some years ago, a *Welshman*, who had never seen so fine a shew before, asked a neighbour of his, who was knowing in these matters, 'What shentleman was that upon the pench in hur cown, and hur pelt, 'and hur plack cap? *Why marry*, quoth Morgan, *hur is an old 'woman, that takes her nap upon her cushion, and then hur tells the 'shewery her tream.*" Now the fit of pleasant quotation is on me, I must needs cite a facetious passage from the *Pillars of Priestcraft and Orthodoxy Shaken* p. 66.:—

"*D. A bishop must be apt to teach.*

"*E. They must be qualified, by their study of the scriptures, and their great skill in explaining them, to instruct and feed the flock committed to their charge. And how can they be otherwise, when the whole business of their lives has been to turn over and meditate upon those sacred pages? when they have the bible ad unguem, and have spent the choicest of their time, their breath and strength in catechising, in expounding, and preaching? They unravel all difficult places, all the similes, types, parables, examples, allegories; they reconcile seeming contradictions, and can repeat you all the parallel texts from the beginning to the end. They are no obscure persons, that the world never heard of till they were called to the chair; they are no novices, or, (as the old translation*

mocrats, as Thomas Gordon, John Trenchard, and Richard Baron, associated on the firm principle of *idem velle atque idem nolle*, has perhaps never before or since been witnessed !

P. 121. “*The Argument of the ‘ Divine Legation’ fairly stated and returned to the Deists, to whom it was original-*

has it,) no *young scholars*, lest they swell and fall into the judgment of the evil speaker ; they are no *fresh men*, no raw, unfledged, pen-feathered divines, but ripe and in full plumage, the most staunch and celebrated doctors of the first class, the admired orators and preachers of the age. They have taken their degrees, regularly, in our universities, where their names will be immortal ; they performed their exercises with applause, and the schools rung with the acclamations of the audience ; they preached *Latin* sermons, read *lectures*, were solid and acute in *disputations*, famous for defending the primitive and pure doctrines of Christianity, against *Athiests, Deists, Socinians, Papists, Fanatics, Enthusiasts, Methodists, Turks, Jews, and Heathens* ; their doctrinal and controversial writings are admired, and almost adored all *Europe* over ; their sound is gone out into all lands, and their names and their *fumes* too, unto the ends of the world. How can they be but *apt to teach*, when they have read over all the expositors, the commentators in all languages, all the doctors of the *eastern* and *western* churches ? There is not a man of them, but may safely say of himself, what the *Oxford* Muse so sweetly warbles :

Notior at nulli vox est sua quam mihi quicquid
Graius, Arabs, Italus, Chaldaeus, Hebraeus et Assur,
Æthiopesve sonant sacrum aut Memphitica Coptos,
Is sum qui latices ex ipso fonte petitos
Malim, quam longo circum deducere rivo.
Hinc, ut me laudem, legi Targumque, Masoranique,
Onkelon et Kimchi, quæ te vel nomina terrent,
Commentatorum Rabbinos, Kabbala quicquid
Implicuit nodis, etæquoque ænigmate texit.

ly addressed: to which is added an Appendix, containing Letters between DR. MIDDLETON and MR. WARBURTON, on the Characters of MOSES and CICERO, 1751. 8vo. The foregoing is a very curious and scarce book, and was given to me by Professor Porson."

P. 174. "My copy of the *Roman Eustathius* belonged

I was exercising my poetic fancy, sometime ago, in translating these lines into *English* verse; you know I have a pretty *knack* at poetry, though I do not make it my profession: but,

Dignum laude virum Musa vetat mori.

My Muse forbids the worthy man to die.

I am glad I can repeat them; for, I am sure you will be pleased.

There's no man's voice is to himself more known

Than is to me the holy religion

Of Grecian, Arabian and Italian,

Chaldean, Hebrew and Assyrian,

What the Æthiopians teach, and what the Copti,

I am the man; with bucket and a rope I

Chuse to draw water from the fountain-head,

Than from the wand'ring streams the rivers shed;

And tho' I praise myself, I have read the Targum,

The Masora, Onkelos and Kimchi's jargon,

Whose very names would fright thee, and the devil into the bargain,

The Rabbins' comments, and the Kabbala,

That foldeth up its meaning, I do say,

In twisted knots and dark ænigmata.

What think you of that, my boy! but if you chuse to have it rather in scripture-phrases, it will run thus: *Parthians and Moabites, and Elamites, and the dwellers of Mesopotamia, and in Judæa and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, strangers of Rome, Jews and Proselytes, Cretes and Arabians,* we do all hear them speak in our own tongue the ———. The world would not be surprised to see a new translation of the bible from the present bench of bishops; there is not one of them but is capable to exe-

to Professor Porson, and it was bought by me at a very high price from Messrs. Payne and Mackinlay." It is now in the possession of Dr. Williamson, Head-Master of Westminster School.

P. 301. "J. F. GRONOVII *Observationum Libri* iv. curante PLATNERO, Lips. 1755. 8vo. Some years ago

cute the whole, had he but time and ———. They can repeat you every syllable of *More Nevoch, Medrosheoth, Prike Avoth, Kether Malcuth*———. And yet to look them in the face, you would not think it, such is the seeming *simplicity* of their venerable aspects; but *fronti nulla fides* — *O librorum helluones!* O gormandisers of books! they have swallowed and digested all the *Fathers*, the *codes*, *provincials*, *decretals*, *pundects*, *councils*, *canons*; are masters of all the *schoolmen*, not to fill their heads, and stuff their writings with *quiddities* and *quoddities*, and far-fetched unintelligible distinctions, but to be able to reason closely, to argue solidly, to rebuke, to confute, to reply, to rejoin, to syllogize, to criticize, to apologize, to advertise, to sermonize, to decypherize, to ———

"D. Heyday! the doctor is in a rapture.

"E. They pass to the *episcopal* chair through all the *lower* ecclesiastical offices, they do not, as a learned writer observes, commence *divines* and *bishops* the same moment; nor are they like the *dragon's* teeth, that *Cadmus* sowed at *Thebes*, which immediately sprung up giants out of the earth armed *cap-a-pee*, perfect men and perfect warriors in one day ———. Look into the *acta eruditiorum* there you will see their names mentioned with honour, and their worthy labours recommended to posterity.——— O Mr. *Dobson*, could you but peep into a *bishop's* library, and see the holy man sitting in his *purple-cap* and *slippers*, with his table covered with books in all the learned languages, and like *Julius Caesar*, dictating to two or three *amanuenses* at the same time, and directing a correspondence among the *literati* over the known world——. Their *Latin* is neat, chaste, elegant, and terse, and so is their *Welsh*. They are *classical* to the back-bone. The *British* bishops are better known abroad than they are at

this book had become very scarce. The contents of it were well known to Professor Porson and Dr. Parr."

P. 388. "JO. SCHRADERI *Liber Emendationum*, Leo-

home: but a prophet has no honour in his own country. *Illustrissimi Angliæ præsules, doctissimi literarum fautores Britanniae episcopi, or indefatigabilissimi*, as they are called by the learned *Siberians*. These and such are the compellations used to our *prelates*, when they are addressed by *foreigners*. And then, as to that solemn injunction of the *archbishop* to the *bishop elect*;

Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine, and both privately and openly to call upon, and encourage others to do the same?

In this case, I say, they are the *mallei Hæreticorum, Papistarum, Paganorum, the mauls, the beetles and wedges of Heretics, Papists, and Infidels*; if a blasphemous or wicked book creeps out, one or other of them soon cuts it to pieces, to the utter shame and confusion of the gainsayer. They have an antidote ready to expel the poison; they pray against it, preach against it, write against it, and encourage and solicit their clergy to do the same. Such reverend champions they favour and distinguish, and prefer them before all the relations in the world. They buy and disperse their books, they assist them in their studies, and warm them in their bosoms. They do not as the great *donz*, in other professions, neglect, depreciate, and browbeat writers of their own order out of a spirit of *party*, or from a principle of *envy*, as if they obscured their own characters, or — in short, *Heresy* and *Infidelity* never had fewer friends and followers than in these *blessed times*, and all owing to the unwearied industry and vigilance of these shepherds, these watchmen of *Israel*. I will tell you what, I was at church in the city about three *Sundays* ago, where two great *prelates* were in the same pew, and at the repeating of the *Athanasian* creed, they both reverently stood up, and made their responses aloud with their eyes towards heaven, to the great comfort of myself and all the congregation: neither of them took *snuff*, or *lollèd* saunteringly over the pew, or talked to any body near him all the while."

vardiæ 1776. 4to. This work of Schrader was highly valued by Professor Porson and Dr. Parr."

P. 388. "TH. TAYLOR's *Dissertation on the Eleusinian and Bacchic Mysteries*, 1790. 8vo. By Mr. Taylor, the learned mystic, whom Porson and his tribe most unjustly derided. S. P."

P. 601. "*Letters to GIBBON by G. TRAVIS, with an Appendix*, 1784. 8vo. Travis was a superficial and arrogant declaimer, and his *Letters to GIBBON* brought down upon him the just and heavy displeasure of an assailant equally irresistible from his wit, his learning, and his erudition; I mean the immortal Richard Porson."

P. 87. and 688. "R. PORSON's *Letters to Archdeacon TRAVIS, in Answer to his Defence of the Three Heavenly Witnesses*, 1 John 5, 7. 1790. "Inimitable and invincible." "The gift of the fearless author. S. P." "By the learned author I was presented with this book, and let who will answer it, I shall exclaim, Μετὰ Λέσβιον ποιητήν.* The copy, containing these last words, is now in my possession.

* ["April 12, 1800. Finished Porson's *Letters to Travis*, on the disputed passage in John, displaying uncommon robustness of judgment, keenness of perspicuity, and vigour of argumentation. In the consciousness of transcendent superiority, he dandles Travis as a tyger would a fawn; and appears only to reserve him alive, for a time, that he may gratify his appetite for sport, before he consigns his feeble prey, by a rougher squeeze, to destruction. The whole argument is ably summed up at the close of the last Letter." *Extracts from the Diary of a Lover of Literature*, by T. Green, Esq. of Ipswich, p. 213.

"I consider Mr. Porson's answer to Archdeacon Travis, as the most acute and accurate piece of criticism, which has ap-

As the subject of Porson's treatment of Parr, and of Parr's treatment of Porson has been started, it will be a suitable occasion for introducing a quotation from my excellent friend, Dr. John Johnstone's *Memoirs of Dr. Parr*, p. 378-86. more particularly as that volume accompanies the *Works of Dr. Parr*, which on account of their

'peared since the days of Bentley. His strictures are founded in 'argument, enriched with learning, and enlivened with wit; and 'his adversary neither deserves nor finds any quarter at his hands.' Gibbon's *Misc. Works* 1, 159. See also G. Steevens on *Shakespeare* 3, 68. This is the meed of well-earned fame; it is, however, doubted whether this could have been extorted from Mr. Gibbon's *candour*, if he had not felt himself defended by accident in this reply." [Why should my friend *doubt* at all? For, when a Porson *shakes the pillars of priestcraft and orthodoxy*, will not a Gibbon with Neronic satisfaction smile at the contemplated ruin? Gibbon's language about *Heretic v. Orthodox* must necessarily be different from his language about *Orthodox v. Heretic*.] "Of Dr. Bentley's *Remarks upon Collins*, which from 'the many just 'observations they contain, the ready and clear solution they give 'of several difficulties of great moment, and the spirit of sound 'criticism and true learning, which pervades the whole,' (the late deeply regretted Bishop of London's *Enchir. Theol.* p. ix.) are entitled to a place on the same shelf as R. P.'s *Letters*, Mr. Gibbon very coolly observes (2,123.) they are 'full of learning and scurrility.' With as little precision might a reader say, '*The History of the Decline and Fall of the Roman Empire* abounds in eloquence and indecency.' Indeed the sly way of insinuating objections in the room of fair reasoning, when Christianity is concerned, and the confounding of the *different ages and merits* of the ancient Fathers render the caution once given by a great statesman, 'Never to believe Mr. Gibbon when, he speaks about priests,' necessary to all his readers. I will add another remark of that great orator, and acute discernor of literary merit. 'Gibbon,' says Mr. Fox, 'has quoted many books as authority, of which he had

price are inaccessible to many readers, who are interested in his biography, and in the vindication of him from unjust and calumnious charges wantonly hurled at his memory:—

“In the winter, 1790-91, I passed some weeks at Hatton, when Mr Richard Porson was one of the guests.”

only read the preface. He produced a singular instance of this, where Gibbon had quoted a passage as being in the *third* book of a writer, whose work is divided into *two* books only. Gibbon was led into this error by the translator of the preface of the book quoted, who, in transcribing the passage, had made the same mistake.’ In this quotation I am obliged to trust to memory. As to his style, much as he sometimes admired it, R. P. was wont to remark that it would be a good exercise for a schoolboy to translate occasionally a page of Gibbon into English.” The Rev. T. Kidd’s *Tracts and Miscellaneous Criticisms of the late RICHARD PORSON, Esq.* p. xlv.

The Greek Proverb, to which Dr. Parr alludes, is thus explained by Erasmus in his *Adagiorum Opus*, Basil. 1533. p. 211.:—
 “*Μετὰ Λέσβιον ᾠδὸν*, i. e. *Post Lesbium cantorem*. Hoc adagio significabant aliquem non primas, sed secundas tenere partes. Finitimum illi, *Οὐδὲν πρὸς τὴν Παρμένοντος ὕν*, i. e. *Nihil ad Parmenonis suum*. Lacedæmonicum Proverbium hac natum occasione, quemadmodum narrat Suidas. Cum Lacedæmoniorum resseditionibus tumultuarentur, consultum oraculum jussit, uti Lesbium cantorem accerserent. Accersitus itaque Terpander Lesbius, nimirum Antisseus, et ad Lacedæmonios missus. Is canendo sic illorum animos delinivit, ut seditionem omnem sedaret, redactis in concordiam civibus. Qua ex re factum est, ut Lacedæmonii Lesbiis cantoribus primas in arte musica partes tribuerent, et si quem alium canentem audissent, protinus dicerent, *Μετὰ Λέσβιον ᾠδὸν*, id est *Post Lesbium musicum*. Zenodotus Proverbium hoc citat ex Cratini Fabula, cui titulus *Chiron*. Meminit hujus Adagii Plutarchus in commentario, quem inscripsit *περὶ τῶν ὑπὸ τοῦ Θείου βραδέως Τιμωρουμέ-*

"Mr. Richard Porson remained at Hatton in the winter, 1790-91, collecting materials for future works, and enriching his mind with the stores of Parr's library, and of his conversation. He rose late, seldom walked out, and was employed in the library till dinner, reading and taking notes from books, but chiefly the latter. His

νων," (2,558.) "quanquam mihi quidem stilus non redolet Plutarchum. Nihil autem vetuerit, quo minus Proverbium etiam ad rem deflectatur, veluti si quis affirmans quaerendam eruditionem, sed post paratam pecuniam dicat, *Μετὰ Λέσβιον ῥῶδόν.*"

This Proverb is mentioned in M. Apostolius 12, 70. Zenobius 5, 9. (where it is *Μετὰ Λέσβιον ῥῶδην*, incorrectly,) Diogenianus 6, 36. (where it is concisely explained in these words, *ἐπὶ τῶν τὰ δεύτερα φερομένων*,) Suidas 9, 86. where Schottus has the following note: — "Habet historiam eandem ex Diodoro Tzetzes *Chil.* 1. *Hist.* 16.; diversam Hesychius attingit his verbis: *Λέσβιος ῥῶδος· οἱ μὲν τὸν Εὐνετίδην, (f. l. Τέρπανδρον,) ἀκούουσι, τὸν ἀπὸ Ἀντίσσης· οἱ δὲ Φρύνιν, ὃ καὶ μᾶλλον, (Vide hic Suid. in Terpanthro,) ὑπὸ πολλῶν γὰρ κεκωμῶδηται οὗτος, ὡς διαφθείρων τὴν μουσικὴν, καὶ πρὸς τὸ βωμολοχεύειν τρέπων, καὶ παροιμία δὲ ἐντεῦθεν ἐλέχθη, Μετὰ Λέσβιον ῥῶδόν· οἱ δὲ, μετὰ τὸν Τέρπανδρον. Μέμνηται καὶ Ἀριστοφάνης ἐν Νεφέλαις."* Photius: *Λέσβιον ῥῶδόν· τὸν Φρύνιχον. Οἱ δὲ Εὐαίνετον.* "Tentabam Εὐτονίδην, vel Τπερτονίδην. Hypertonides urbe Lesbi Antissa oriundus." Valesius. Eustath. 741, 13. "Ὁς (ὁ Αἴλιος Διονύσιος) καὶ τὸν τῆς παροιμίας Λέσβιον ῥῶδόν, τὸν Τέρπανδρόν φησι δηλοῦν· ἐκαλοῦντο δὲ φασὶ καὶ ὕστερον εἰς τὴν ἐκείνου τιμὴν, πρῶτον μὲν ἀπόγονοι αὐτοῦ, εἴτα εἴ τις ἄλλος παρείη Λέσβιος, εἴθ' οὕτως οἱ λοιποὶ, μετὰ Λέσβιον ῥῶδόν, τὸν ἀπλῶς δηλαδὴ Λέσβιον. Εὐαίνετιδην is

notes were made in a small distinct text of the most exquisitely neat writing I have ever beheld. He was very silent; and except to Dr. Parr, whom he often consulted, and to whose opinions he seemed to defer, he seldom spoke a word. His manners, in a morning indeed, were rather sullen, and his countenance gloomy. After dinner he began to relax, but was always under restraint with Parr and the ladies. At night, when he could collect the young men of the family together, and especially if Parr was absent from home, he was in his glory. The charms of his society were then irresistible. Many a midnight-hour did I spend with him, listening with delight, while he poured out torrents of various literature,—the best sentences of the best writers, and sometimes the ludicrous beyond the gay,—pages of Barrow, whole letters of Richardson, whole scenes of Foote, favourite pieces from the periodical press, and among them I have heard recited *The Orgies of Bacchus*. His abode in the house became at last so tiresome to Mrs. Parr, that she insulted him in a manner, which I shall not record. From this time the visits of Porson were not repeated at

undoubtedly the right reading in Hesychius. Heraclides in *Rep. Laced.* 504. *Crag.*: Λακεδαιμόνιοι δὲ τὸν Λέσβιον ᾠδὸν ἐτίμησαν· τούτου γὰρ ἀκούειν ὁ θεὸς χρησμοφδομένους ἐκέλευε. Hesych.: Μετὰ Λέσβιον ᾠδόν· τοὺς ἀπογόνους τοῦ Τερπάνδρου ἀγαθοὺς ἡγουμένους εἶναι κιθαρωδοὺς, πρῶτους εἰς τὸν ἀγῶνα προσκαλεῖσθαι, εἴ τις εἴη Λέσβιος ᾠδός.

Dr. Parr was, it seems, better acquainted with the Proverb than with its explanation; for he has without authority substituted ποιητὴν for ᾠδόν. E. H. B.]

Hatton, and though there was no open breach of friendship *on his part*, there was no continuance of kindness, notwithstanding Dr. Parr's strenuous endeavours to secure his comforts and independence, by combining with other scholars, and using every effort of his interest to obtain an annuity for him. The following Letters will demonstrate how zealously affected he was to the cause.

" From the Rev. John Cleaver Banks to the Rev. Dr. Parr : —

West-Wickham, near Croydon.

DEAR SIR,

On my return to this place yesterday, I was favoured with your Letter of the 6th, containing a draft upon Messrs. Down and Thornton for £50, which should be placed to the account of Mr. Coke's liberality, and £31. 10s. to that of Mr. Dewes, the Rev. Mr. Willes, and Dr. Johnstone ; the receipt of which I hereby acknowledge, (£10. 10s. for the Bishop of Cork, and a draft for £25. 10s. on account of Dr. Routh and Lord Ferrers, that is, £15. for Dr. Routh, and £10. 10s. for Lord Ferrers. Raine received £15. on your own account.) Many thanks are due to you for your unremitting zeal in the cause of our worthy friend, which I am persuaded no one has more at heart than yourself. We have received the most encouraging professions from all quarters ; and I believe if we were to cast up the sums already secured, they would exceed £1,500. When they verge upon £2,000, we shall stop. Lambton wrote a very handsome Letter to Raine upon the subject, which seems to have excited in him the most lively interest, as it will do in every lover of learning and strict integrity. On Saturday last I was at Windsor, and, during my stay

there, took an opportunity of calling upon Goodall. I am sorry to say his health is not so well as all his friends must wish. We conversed sometime upon the subject of our friend's case. It appears that he has many zealous friends at Eton, who are warmly disposed to countenance our plan with all its imperfections. He, as well as many other of his acquaintance, seemed to think we had been too indiscriminate in our applications ; which should have been regulated by the known dispositions and wishes of the object and friends of this contribution. I was exceedingly pleased with an instance of candour and liberality, which, as times go, are articles of rare occurrence in Bishops. Jacob Bryant takes every opportunity of shewing his resentment against Porson, and was one day proceeding in his usual invectives, when the *present* Bishop of Salisbury checked him with a severe rebuke for his want of charity. Such things are not to be expected from Bishops now-a-days. Your account of the Bishop of C——'s behaviour amazes me. I was indeed aware of the intemperance of his politics, and the austerity of his religion, but I never before had reason to doubt his sense of decency and propriety. His behaviour in a former instance might have awakened my suspicion, but I was willing at that time to impute it to carelessness, and want of leisure ; or, in short, any other cause rather than the true one. But surely such a flagrant breach of decorum cannot be ascribed to any other motive than a rudeness of disposition, which, in this instance, seems to have been irritated by some wound or assault on his orthodoxy. Believe me, Sir, your faithful and sincere humble Servant,

JOHN CLEAVER BANKS.

“ There are other Letters to the same effect from Dr. C. Burney.

“ Extract of a Letter from T. W. Coke, Esq. dated *Holkham, June 23, 1792.* to Dr. Parr :

‘ DEAR SIR,

Less said by you in behalf of Mr. Porson’s
‘ great mind would have been sufficient, without referring
‘ me to a second person to induce me to contribute by a
‘ small gift of £50. to his future comfort, (which I send
‘ a draft for.)’

“ The Bishop of Cork says :

‘ *Dublin, Oct. 27, 1792.*

‘ My dear Doctor,

With this you will receive a note payable
‘ at sight for my Porson-account,’ etc.

“ So active was Parr in Porson’s behalf ! Notwithstanding these endeavours, Porson privately sneered and jeered, and even once lampooned him under the name of *Dr. Bellenden*.*

“ Parr, however, always did justice to the accomplishments of this wonderful man. In his copy of Porson’s *Letters to Archdeacon Travis* are these words: ‘ By the
‘ learned Author I was presented with this book, and let
‘ who will answer it, I shall exclaim, *Μετὰ Δέσβιον*
‘ *ποιητήν.*’

“ And in the *Remarks on Combe’s Statement* p. 13, he says : —

‘ But Mr. Porson, the republisher of Heyne’s *Virgil*,†

* [This appellation is referred to in Wakefield’s *Correspondence with Fox*, already quoted. E. H. B.]

† “ In this republication there are many errors of the press ;

‘ is a giant in literature,—a prodigy in intellect,—a critic,
 ‘ whose mighty achievements leave imitation panting at
 ‘ a distance behind them, and whose stupendous powers
 ‘ strike down all the restless and aspiring suggestions of
 ‘ rivalry into silent admiration and passive awe. He,
 ‘ that excels in great things, so as not to be himself ex-

but Porson is not to be blamed for them. They arose from the negligence of a stupid corrector. The book was published professedly as Porson’s—in fact, he furnished a few meagre notes only, and had nothing to do with the printing.”

[See in my friend, Mr. Kidd’s *Tracts and Miscellaneous Criticisms of the late R. Porson, Esq.* p. 103-7. an article entitled *Corrector Lectori Virgilii Londiniensis cura* HEYNI.

“A very learned and perspicacious scholar,” says Mr. Kidd in the *Preface* p. lxx, “had undertaken to correct the press; after the third or fourth sheet of the *Index*, which was printed first, the office devolved upon R. P. (For these particulars I am indebted to my friend, E. M.) The booksellers were Messrs. Payne, (a name to be praised, as often as it is mentioned,) White, Faulder, and Edwards. In ‘*A Short*,’ and offensively inaccurate, ‘*Account of the late Mr. P.*,’ (to this tissue of falsehoods and trash, published in 1808, a new title-page and preface pp. i-xii. were attached in 1814. I am, I hope, misinformed that this is the production of a dignitary of our Church,) it is stated that ‘in this edition the late Mr. Steevens counted 480 *errata*,’—G. Wakefield told Mr. Fox p. 66, that Mr. S. had detected, he thought, ‘900 errors.’ Mr. S., whose eye was uncommonly nice and faithful, and who has registered with a pencil in the margins of a copy of Warton’s *Pope*, formerly in his collection, many hundred typographical errors, said, if I mistake not, in an auction-room, that he had reckoned up 600 errors, more or less. ‘But,’ says an excellent scholar (*Mus. Crit.* 3, 395.) ‘whatever might be the number of ‘errors, no blame attached to Mr. Porson; he has been heard to ‘declare that the booksellers, after they had obtained permission ‘to use his name, never paid the slightest attention to his correc-

‘celled, shall readily have pardon from me, if he errs in
 ‘little matters better adapted to little minds. But I
 ‘should expect to see the indignant shades of Bentley,
 ‘Hemsterhuis, and Valckenaer rise from their grave,*
 ‘and rescue their illustrious successor from the grasp of
 ‘his persecutors, if any attempt were made to immolate
 ‘him on the altars of dulness and avarice, for his sins of
 ‘omission, or his sins of commission, as a corrector of
 ‘the press. Enough, and more than enough, have I
 ‘heard of his little oversights, in the hum of those busy

‘tions.’ See also *Remarks on Dr. Combe’s Statement* p. 13, by a friend,” (Parr,) “who has often repressed pert pretence, and magnanimously stood forth the eloquent advocate of depreciated merit. It is to be regretted that R. P. did not subjoin to this republication those short notes, which he had formerly meditated on Heyne’s *Virgil*.” The true history of the London-edn. of Heyne’s *Virgil* is still incomplete. Mr. Kidd adds the following note about Parr: —“This encourager of rising genius first mentioned with honest pride the name of *Parson* in the *Monthly Review*, Jan. 1785. p. 68. This slight aberration was perhaps occasioned by the cramp-hand of that great scholar; but the same misnomer occurs in the *Confession of Mr. Ireland*, Jun., a copy of which R. P. used to carry about with him, observing to his friends that he had been appealed to by a person, who could not spell his name. It may be added that R. P. was wont to ridicule the apologies of certain believers in those forged papers, who contended that, though Shakespeare *did not* write them, yet he *might* have written them! In the *Dedication* prefixed to Warburton’s *Two Tracts*, 1789. p. 156. n. i., in *Brit. Crit.* Jan. 1794. p. 49., Febr. pp. 123. 137. April p. 424., and Aug. 1796. p. 102. n. Dr. Parr has applauded R. P.’s matchless attainments.” E. H. B.]

* [I am doubtful about the propriety of Dr. Parr’s phraseology in this instance, “Shades rising from their grave.” If *shades* are not *buried*, can they be said to “rise from their grave?” E. H. B.]

‘inspectors, who peep and pry after one class of defects only, in the prattle of finical collectors, and the prattle of unlearned and half-learned gossips. But I know that spots of this kind are lost in the splendour of this great man’s excellencies. I know that his character towers far above the reach of such puny objectors. I think that his claims to public veneration are too vast to be measured by their short and crooked rules, — too massy to be lifted by their feeble efforts, — and even too sacred to be touched by their unhallowed hands. Be it granted, then, that the difference between the critiques is great; but I contend that the difference between the works themselves is *more* great, and I add, that the difference between the artists is *greater still*.’*

* [I remember at the moment of transcription two or three other passages, in which Parr has made most honourable mention of, or allusion to Porson:—

1. “I am told by one, whom I esteem the best Greek scholar in this kingdom, and to whom the hat of Bentley would have ‘vailed.’” *Dedication of the Two Tracts of a Warburtonian, addressed by the Editor to a learned Critic*, p. 156. (1789.)

2. “Once I was so *hardy* as to accompany my friend, Mr. Porson, for the purpose of meeting the very learned Mr. Berington at Dr. Priestley’s house; and when four such men as Dr. Priestley, Mr. Berington, Mr. Porson, and myself ate together, drank together, and chatted together at such a place as Fair-Hill, and in such a month as November, *REAL* incendiaries may, for aught I know, be taught to suppose that some attempts were made towards a second Gunpowder-plot. Unfortunately, however, for our design, neither Mr. Porson, I believe, nor myself, have seen our other two associates from that time to the present.” *A Sequel to the Printed Paper*, 2d. Edn. 1792. p. 101.

3. “Mr. Porson, the Greek Professor, has not read more than one *Lecture*, but that one was *πίδακος ἐξ ἱερῆς ὀλίγη λιβάς*.

"His metrical conundrums* he was wont to smile at, and in the correspondence with Archdeacon Butler this phrase is used more than once. There is only one short note of compliment from Porson among Parr's correspondence, the rest having been purloined. There is one from Porson's brother, the schoolmaster. There are many

He has written, however, *books* of utility far more extensive than *Lectures* could be; and I speak from my own actual observation, when I state, that the Greek Plays edited by this wonderful man, have turned the attention of several academics towards philological learning, which, it must be confessed, has few and feeble attractions to the eagerness of curiosity, or the sprightliness of youth." *Notes to the Spital Sermon*, 1801. p. 124. E. H. B.]

* "Archdeacon Butler will not allow this term to be applicable to Porson:—'Porson's metrical canons are perfectly just, and infallible, and clear, and therefore *not* conundrums. *Burney's* 'are mere conundrums' in many cases. I think I was the first to 'give them that name, and that Parr adopted it, thinking it just.' Dr. Maltby entirely agrees with Archdeacon Butler about the soundness of Porson's metrical canons, and thinks that the term *conundrum* might be applied with far more justice to some of the *fiats* of foreign scholars, whom Parr, in the decline of his life, was wont to praise for their metrical knowledge above that of Porson."

[I will dispose the reader to listen with good-humour to my comments on this note, by telling to him a pleasant story connected with the word *conundrum*, and related to me by Dr. Parr. A dispute, about a mythological passage in Pindar, had, before a mixed company, occurred between two scholars; one of the disputants, the enlightened and liberal, the elegant and eloquent Bishop Shipley, at length said—'If Jacob Bryant were here with 'his *conundrums*, he might help us out of our difficulty?' 'I am 'here,' exclaimed Jacob Bryant, to the great amusement of the company, 'and I cannot help you out.'

other of Dr. Parr's remarks on the character of Porson interspersed throughout the correspondence. I shall close this account with an extract of a Letter from Mr. Cleaver Banks to Dr. Parr, as it throws light on the theological opinions of Professor Porson : —

1. I entirely agree with the acute and learned Mr. Archdeacon Butler, and with the enlightened, liberal, and learned Dr. Maltby, in rejecting the application of the word *conundrum* to Porson's metrical canons, which are indisputably true and certain; and I agree with the former in thinking it applicable to those propounded by Dr. Burney in the *Teutamen de Metris*.

2. I think it probable that my excellent friend, Dr. John Johnstone, is mistaken in the fact that Parr has applied the word *conundrum* to Porson's metrical canons; nay, I regard it as a moral impossibility for Dr. Parr to have written slightly of Porson's metrical canons in his correspondence with Dr. Butler; and I can fearlessly assert that during my long residence at Hatton, I never heard Dr. Parr so speak of them, but on the contrary he always spoke of them as perfectly sound and just canons. He knew too that Porson had not betrayed any disposition to pursue metrical studies to *wanton* excess, as others have done, and he could not but regard him as a sober thinker and fair reasoner about such questions. He always seemed to me duly to appreciate his metrical science and skill. If he has anywhere used the language imputed to him, he undoubtedly designed to speak, not of *Porson* himself, but of certain *Porsonians*, who, as I have often heard him say, attached far too much importance to metrical studies, and prided themselves immoderately on their metrical abilities, (περὶ ὃ δὴ μάλιστα κορυβαντιῶσιν οἱ νῦν,) while they were comparatively deficient in many requisites of true scholarship, and at the same time were disposed to under-rate the talents and attainments of many scholars, who, though ignorant of metre, were very superior to themselves in the most essential points of scholarship. He certainly spoke, in one of our pleasant colloquies, with vehement and honourable indignation, of Porson's

‘ *West-Wickham, near Croydon, Surrey,*

‘ My dear Sir,

Our correspondence has been so long interrupted, that I scarcely remember how the account stands, but in either case I am resolved not to remain

conduct on a particular occasion, when the modern Aristarchus *obelised*, with an air of insolent triumph, a false quantity made by a very distinguished scholar, and a most virtuous and unassuming man, the great ornament of Oxford, as he was reciting some Greek in the presence of Parr and Porson.

3. Dr. Parr probably might have been very willing to apply the term *conundrum* to “the *fiats* of” some “foreign scholars,” if he had been sounded about the opinions of those scholars as promulgated in their writings; but for my own part, I never heard him contrast their metrical attainments with those of Porson, and I do not know any foreign scholars except my admirable friend, Professor Hermann, with whom Parr could have contrasted Porson; and even then the comparison would have been hardly fair, because Hermann had written an elaborate treatise on *Greek and Latin Metre*, extending his researches, in his philosophical way, infinitely farther than Porson had done, who merely confined his attention to one important branch of the question, viz. the metres used in Greek Tragedy. If, then, Porson was in this respect the scientific, and skilful, and matchless *boxer*, Hermann is the incomparable *pentathlete*, and merits all the praise, which Parr liberally bestowed on him. If any person had asked Dr. Parr the simple question, Whether he thought Hermann superior to Porson? he would or might have replied:—‘In knowledge of Attic Greek, Sir, Porson excelled all scholars, living or dead, and in the *critical* art he was equally unrivalled; but in compass of mind, in general knowledge, in ability to discuss the numberless questions of *philology*, in the spirit of philosophical investigation, Hermann is enthroned far above Porson,—he is, Sir, the God of my idolatry. I have thus spoken of him in the *Bibliotheca Parriana*:’—

'long in arrear, and therefore acquaint you that I went
'to Cambridge on Tuesday last with Porson, who has
'offered himself a candidate for the Greek Professorship.
'Dr. Postlethwaite had written a Letter to apprise him
'of the vacancy some time before it happened, — on

P. 167. "EURIPIDIS *Bacchæ*. Recensuit G. HERMANNUS. Lips. 1823. 8. Presentation-copy from the author. S. P." P. 191. "ORPHICA, Gr. et Lat. cum Notis H. STEPHANI, ESCHENBACHII, J. M. GERNERI, TH. TYRWHITTI. Recensuit G. HERMANNUS. Lips. 1805. 8vo. The value of this book is beyond calculation heightened by the acute and exquisitely learned Dissertation of Hermann '*de Aetate Scriptoris Argonauticorum*' and his criticisms '*de Cæsura Trochaica in quarto Pede*,' '*de Productionibus ob Cæsuram*,' '*de Hiatu*,' '*de Atticis Correctionibus*,'— '*de Pronominibus οἱ et σφίς*,' et '*de Dictione Orphei*.'" P. 210. "SOPHOCLES *Tragædiæ*, Gr. Recensuit et brevibus ERFURDTII Notis instruxit HERMANNUS. Lips. 1809-17. 12mo. The gift of the peerless editor, Hermann. S. P." "SOPHOCLES *Ajax*, Gr. Recensuit et brevibus Notis instruxit ERFURDT. Lips. 1817. 12mo. *Samueli Parrio, viro summe reverendo*, G. HERMANNUS." "SOPHOCLES *Antigona*, Gr. Recensuit et brevibus Notis instruxit ERFURDT. Ed. 2., cum Adnotatione G. HERMANNI. Lips. 1823. 12mo. Given to me by Hermann, whose autograph is prefixed. S. P." "SOPHOCLES *ELECTRA*, Gr. Recensuit et brevibus Notis instruxit G. HERMANNUS. 1819. 12mo. *D. SAMUELI PARRIO, viro summe reverendo*, G. HERMANNUS." "SOPHOCLES *Oedipus Rex*, Gr. Recensuit et illustravit ERFURDT. cum Adnotatione HERMANNI. Lips. 1823. The gift of Hermann. S. P." P. 211. "SOPHOCLES *Philoctetes*, Gr. Recensuit et brevibus Notis instruxit G. HERMANNUS. Altonæ 1824. 12mo. The gift of Hermann. S. P." P. 304. "G. HERMANNI *Dissertationes Variæ*. Mr. Barker, having duplicates, gave me this copy, sent at the time when Mr. Hermann sent me a Latin Letter, and presented me with the enlarged and improved edition of his admirable book *de Metris*. S. P. Dec. 1816." "G. HERMANNI *Dissertationes Variæ*. A most precious volume. S. P." "G. HERMANNI

' Monday, if I am not mistaken ; but he was told that
' some subscription, either to the 39 *Articles*, or the 36th
' *Canon*, is required. He, therefore, gave his negative
' in his answer to Dr. P., who upon that acquainted him
' that his objections were unfounded, and likewise that

de SOGENIS ÆGINETÆ *Victoria Quinquertii Dissertatio*, Lips. 1822. 4to. *Intelligentissimo harum litterarum arbitro*, Rev. S. PARRIO, G. HERMANNUS." " G. HERMANNI *Observationes Criticæ in Æschylum et Euripidem*, Lips. 1798. 8vo. Dr. Parr's opinion of Hermann, communicated in a Letter to Mr. Bohn, Sept. 14, 1820. deserves to be here recorded. After desiring to have all the works on metrical subjects sent to him as soon as they appeared, he proceeds : — ' My hero is HERMANN. He is not only a scholar, but a philosopher of the highest order ; and he smiles probably, as I do, at the petty criticisms of puny scholiasts, who in fact do not understand what is written by this great critic.' " P. 699. " *PINDARUS Heynii*. Every scholar should read the commentary of HERMANN *de Metris Pindaricis*, inserted in volume 3d of *PINDAR*, the *Libri tres de Metris PINDARI* by BOECKHIUS, the admirable observations of HERMANN, ' *de Cæsura Trochaica in quarto Pede*, ' — ' *de Productionibus ob Cæsuram*, ' — and ' *de Hiatu*, ' in the *Orphica* edited by HERMANN, and the *Scholia in Batrachomyomachiam* by Ilgen, who has fully explained the principles of the *versus politici*. S. P."

If any man doubts whether HERMANN, in point of general intellect and knowledge and scholarship, is not to be placed above PORSON, I would entreat him to peruse the various tracts of the former, which have been collected into three handsome octavo-volumes, of which the first appeared at Leipsic in 1827, under the title of *Opuscula*. I should not *censure* any man, who, being vaguely asked whether he considered HEMSTERHUIS or BENTLEY to be the greater scholar, should decide in favour of the latter, but I should *commend* the soundness and independence of judgment, which would lead any man to give the palm to the former, who was undoubtedly the greater scholar, but the inferior critic.

E. H. B.]

‘the day appointed for his examination is Tuesday, *if any one will have the courage to attempt it*, to use the Doctor’s words. The offer looks very much like an atonement for past injuries, and I am afraid the Doctor would have us construe it into a compensation. Porson talked of writing to acquaint you with the issue of this business, as soon as it is determined.’

“It has been not uncommon to compare Parr and Porson together as Greek scholars.* Perhaps in some niceties of metrical arrangement, Porson might be styled τῆς Ἑλλάδος πρόμαχος, and on conjectural criticism and verbal emendation he had so much more time to bestow, that he probably excelled Parr in skill and accomplishment.†

* [I have made this comparison, though too briefly and loosely perhaps, in the *Parriana* vol. 1. E. H. B.]

† [“Uno de versiculo, in quo, contra legem quandam metricam, a Dawesio positam atque illustratam, imprudenter peccassem, peropportune me perque officiose monuit ὁ πᾶν Burneius. Illum ego canonem, etsi Bentleio parum cognitus fuerit, itemque a cel. Brunkio nusquam quod sciam, memoratus sit, statuo tamen verissimum esse. Nec vero, quæ ei repugnantia primo aspectu, sed mendis, ni fallor, laborantia, e Menandro, Aristophane, Damoxeno, Antiphane, aliisque scriptoribus, collegi loca, unquam me moverint, quo minus credam, poetas, cum Græcos, tum Latinos, qui iambos scripserint, ‘accentum cadere non pati in vocis hyperdissyllabæ ultimam correptam.’ Vide Dawes. *Misc. Cr.* 190. 211. 300. Burgess. Atqui crediderim verba, αὐτίκα μάλα, et alias, si quæ sint, istiusmodi formulas, excipi oportere; qua de re, cum ea Dawesium fefellisse videatur, monitos lectores velim. Pace doctorum virorum dixerim me, ad hæc grammaticorum argutias, rei que metricæ paulo subtiliores rationes, posse aures afferre, quæ arte et usu aliquantulum tritæ sint. Illam vero ipsam regulam, quam Dawesii quedam admirabilis ἀκρίβεια olim extuderat,

But with these exceptions Parr's name may be fearlessly advanced as that of the superior scholar, *ultimus ille ἐκ τῶν μακαριτῶν*, (*parco enim viventium nominibus*,) *Anglorum ΠΑΕΙΑΔΙ—Magnanimi heroes! en* RICARDUS BENTLEIUS,—RICARDUS DAWESIUS,—JEREMIAS MARKLANDUS,—JOANNES TAYLORUS,—JOANNES TOUPIUS,—CAROLUS BURNEIUS,—THOMAS TYRWHITTUS,—RICARDUS PORSONUS,—SAMUEL PARRIUS, *meo periculo*. Vide Dr. C. Burney's *Tentamen de Metris*.

"Let me hope for forgiveness, when I add that in the *Imperfect Outline of the Life of R. Porson* by the Rev. Thos. Kidd, 'the illustrious scholar, who knows when to doubt, and when to decide,' is not once mentioned by the Professor,* and 'that with him true criticism expired,

summa cum voluptate bis terve legi, aliisque, ut eandem legerent, lectamque religiose in scribendo servarent, identidem præcepi. Hocce igitur quicquid est peccati, profluxit, vel a nimia festinatione, vel a vitio aliquo memoriæ, 'quæ perquam labilis esse solet' et infidelis, unde non inscite Arabes ductum ab oblivione nomen 'homini indiderunt.' Vide T. Hemsterhuis, in Addend. ad J. Poll. Sed manum, quod aiunt, de tabula." Dr. Parr in the Proæmium, prefixed to the second edition of the Prefatio ad tres Gul. Bellendeni de Statu, Lond. 1788. p. ii. E. H. B.]

* [This is a mistake of my friend; Mr. Kidd, however worthy of the Greek Professorship, has never held the office.

Though Mr. Kidd has not mentioned Dr. Parr in the *Imperfect Outline of the Life of R. Porson*, yet he has made honourable mention of him in other parts of the volume. One passage has been already cited, and another will be cited towards the end of this Article; and two other passages I shall now quote.

P. lxxxvii. "I beg leave to tender my grateful acknowledgments to the Rev. Dr. S. Parr, the champion of ancient literature and humanity, who honoured me with a copy of emendations, for which I had languished more than 18 years:

‘and that the stars, which adorn our hemisphere in his ‘absence, shine with those rays, which have been principally borrowed from him,’ (Kidd p. xvii,) is more true of Parr than of Porson. The Rev. Thos. Kidd was praised and patronised by Dr. Parr as one of the living

“Ὡσπερ γὰρ ἵππος εὐγενὴς, κὰν ᾗ γέρων,
 Ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
 Ἀλλ’ ὀρθὸν οὖς ἴστησιν ὡσαύτως δὲ σὺ
 Ἡμᾶς τ’ ὀτρύνεις, καὐτὸς ἐν πρώτοις πάρει.”

These “emendations” were those made by Bentley on the margin of a copy of *Sophocles*, which I, with Dr. Parr’s permission, transcribed for Mr. Kidd, during my residence at Hatton. The book is thus noticed in the *Bibl. Parr.* 209.: — “*SOPHOCLES Tragediæ, Gr. (et Ajax atque Electra Latine,) una cum Omnibus Græcis Scholiis, et cum Latinis* JOACH. CAMERARIJ. H. STEPH. 1568. 4to. Stephens’s edition of *Sophocles* belonged to Dr. Bentley. It was given to me by the learned Professor WHITE, 1791. S. P.” Again, p. 694.: — “This valuable book was given to Dr. Parr by the learned Professor WHITE, of Oxford, 1791. It once belonged to Dr. Bentley, and contains one or two verbal alterations, and two pages of an inchoate *Index of Words found in the Scholiast*, in Bentley’s own hand-writing.” But the book contains more than “one or two verbal alterations.” The “emendations” form a *Supplement* to Dr. Maltby’s edition of the *Lexicon Græco-Prozodiacum* of Morell p. 965. ed. 2. and are introduced with these words: — “Notavit olim BENTLEIUS, (ut memoratum sub v. *Καινοπαθής*;) varias quasdam lectiones et conjecturas in Sophoclem, ad oram editionis H. STEPHANI, 1568. Ceteras viri magni conjecturas, PARRII benevolentia mecum communicatas, libet hic subjungere: nonnullas etiam, quas ad *Theocriti*, *Bionis*, et *Moschi* duo exemplaria vir idem alleverat; unum in *Museo Britannico* conservatum, alterum apud quendam e KIDDII amicis. Horum enim notitiam atque usum KIDDIO me debere gratus agnosco.” Dr. Maltby seems to distinguish between what he had received from Parr, and what he had received from Mr. Kidd;

Pleiad of Greek scholars. I shall insert in the *Appendix* two of his Letters, not without the hope of being enabled to insert some of Dr. Parr's to this eminent scholar.*

I remember to have heard Dr. Parr remark in 1814, that of all the scholars, whom he had known, Sir Wm.

but the emendations were drawn from the very same source, viz. Bentley's *Sophocles*, which was in Parr's library.

P. 402. "What would be our gratitude to this patriarch of literature," (Parr,) "if he would favour us with a *Life of Dr. Conyers Middleton*! See Dr. P.'s character of Barrow in *Crit. Rev.* June 1808. p. 118-9."

Mr. Kidd, at the close of his long, but learned, and interesting *Preface* to the *Opuscula Ruhnkeniana*, Lond. 1807. 8vo. p. lx., writes thus:—"Monimentis hisce Ruhnkenianæ eruditionis recensendis præfatione defungemur, ne aliquid sordium ad illius sacraria adferamus. Superest ut hanc collectionem in tutela virorum, in eodem laudis genere sociorum, summo studio summaque reverentia reponamus. Si meam in hac re opellam summe reverendo EPISCOPO LONDINIENSI, mihi numquam satis colendo, approbare possim,—si apud BURNEIUM RAINIUMQUE, in quos adolescentiam nostram feliciter literæ Græcæ inclinatæ recumbunt, gratiam me initurum sperem,—si PARRIO, viro gravissimo, omni doctrina ornatissimo, et antiquæ venustatis vindici acerrimo, hoc, qualecunque sit, haud inutile videatur,—si NAIRRESIO, viro humanissimo, et mihi ob beneficiorum præstantiam devinctissimo, aliquid voluptatis præbeat,—si COLLEGIUM, cui sanctissimis pietatis vinculis me obstrictum esse gratus profiteor, conatus pertenuēs haud aspernetur,—et tu, *Graice gentis decus*, tractatus prodeuntes lumine benigno aspicias, *ecquis me hodie viveret fortunatior?*"

* [As this Article relates so much to Gilbert Wakefield, I will add what my friend, Dr. J. Johnstone, says in pp. 379. 399.:—"The mention of a certain Greek Scholar, and the desire expressed in the 13th extract, that copies of the *Irenopolis* be sent

Jones and Porson were alone equally ready and correct in accentuating Greek words without the aid of books. This remark gave to me a high opinion of Sir Wm. Jones's profound and general knowledge of the Greek tongue. About the same time he observed to me that

In the *Preface* to the second edition of R. Dawesii *Miscellanea Critica*, Lond. 1827. Mr. Kidd writes p. ii.:—"Eodem anno (1736.) *Specimen Libri primi Paradisi Aniasi* Græca versione donati edidit, quod in hoc volumen, tanquam *Appendicem* quandam, contuli. Exemplar hujus opusculi mihi concessum fuit e locupletissima bibliotheca viri reverendi et eruditissimi, Martini Josephi Routh, S. T. P. et Collegii S. Magdalene apud Oxonienses Præsidis, rogatu viri summi et singularis, Samuelis Parrii, 'qui quamquam matura et ætate et gloria decessit, tamen a nobis, velut 'ante diem raptus, lugetur.'"

P. 67. "Horat. *A. P.* 127.

— *secretur ad inum*
Qualis ab incepto processerit, et sibi constat.

Aut conjecit Hurd. ad l. p. 104., probante viro eruditissimo, S. Parrio ad Horat. Londini edit. 1793. p. 77. et alibi; vulgatam defendit homo in omni judicio elegantissimus, T. Twining, ad Aristot. *Poet.* 335-8. Aristot. *Poet.* s. 28. Proclus ap. Tyrwhitt. ad l. Cf. Aelian. ap. R. P. in *Pr. ad Hec.* xxii-iii. Virg. *G.* 1, 419. Den-

to Mr. J. Tweddell, Mr. Mackintosh, and Mr. Wakefield, naturally introduce some account of Parr's connection with these celebrated men." "The Rev. Gilbert Wakefield was another of Parr's friends, who became a victim to his own indiscretion, and the proscription of the Government, during the French war. He had introduced himself early in life to Parr's acquaintance as a young scholar seeking preferment, and talks in that Letter of Mr. Bennet, (late Bp. of Cloyne,) as their common friend. The correspondence with Mr. Beloe, long afterwards, unfolds Parr's kindness to him in influencing the Editor of the *British Critic* to

Sir. Wm. Jones, Dr. Johnson, and Bishops Warburton and Lowth were all free from literary envy. Now that I have got into the narrative mood, I must needs relate another story, communicated to me by Dr. Parr, and suggested to my recollection by the mention of Porson.

set, erant quæ rara modo, et, quæ densa, relaxat. Aut, Edv. King. Cic. *de Off* 1, 40, 6. *Talis est igitur ordo actionum adhibendus, ut, quemadmodum in oratione constanti, sic in vita omnia sint apta inter se et convenientia.* ‘*Lege constantia, i. e. congruentia, 3, 8, 2. Recta enim et convenientia, et constantia natura, desiderat, aspernaturque contraria.*’ Toup.”

On the Dawesian canon p. 393. “*Severiores Musas coluisse video poetas Atticos quam quæ in vocis hyperdisglabæ ultimam correptam accentum cadere puterentur,*” M. Kidd has a long note, in the course of which he writes: — “‘*Atqui crediderim verba αὐτίκα μάλα*, et alias, si quæ sint, istiusmodi formulas excipi oportere; quæ de re, cum ea Dawesium fecellisse videatur, monitos lectores velim.’ S. Parr. in *Pr. ad Bellenden.* (Proœm. p. ii.) quem confer in *Censura Horat. Comb.*, et ap E. Maltby in *Obs. ad Morell.* xlv. Mihi innuit vir amicissimus Porsonum uno in loco, (nimirum *Plut.* 432.) αὐτίκάμαλα tanquam unam vocem exarasse; sed v. 1192. αὐτίκα μάλ’ intactum reliquit vir præstantissimus: vide P. P. D. *Præfatio ad Aristoph.* P. iv, Coll. at *Nub.* 161. *Eccl.* 1228. et *Addend. ad Plut. p.* (112.)” E. H. B.]

admit a favourable criticism of one of Wakefield’s works,” (his edition of *Horace*, on which the critique has been reprinted in this volume of the *Parriana*,) “into his *Review*, and the Letter of Mr. Wakefield in the *Appendix*, and those of Mr. Beloe, which will be published hereafter, will luminously display the feeling of the parties towards each other. The Letters from Dorchester-Gaol refer to a part of Mr. Wakefield’s life, which can only be contemplated with sorrow; and that of Dr. Parr, on the death of Mr. Wakefield,” (reprinted in this volume,) “will say all the

Archdeacon Travis meant to revise certain obsolete Acts of Parliament against the Roman Catholics, and accordingly proceeded against some of them for non-compliance with the law. The late Lord Kenyon was urgent with the Archdeacon to drop the prosecution;

rest, which his friends can desire. Had Parr even only expressed the sentiment in the *Remarks*, it would have been enough to stamp his reputation,—‘a man, whose virtue I so much love, and whose talents and learning I so highly admire.’”

The following notices of Gilbert Wakefield occur in the *Bibliotheca Parriana*: 1. In his copy of Wakefield's *Lucretius* Dr. Parr (p. 185,) had written the words, “The gift of the very learned editor, S. P.” 2. In the 4th Part of his copy of the *Silva Critica*, which is now in my possession, Dr. Parr (p. 330,) has written, “Gift of the pious, learned, and injured author.” 3. Wakefield's *Remarks on the Internal Evidences of the Christian Religion*, Warrington 1789, Dr. Parr (p. 549,) calls “wise and important.” 4. Of Wakefield's unpublished *Noctes Carcerariae* Dr. Parr says (p. 634,) “The last gift of the much beloved and much respected author.” 5. Wakefield's *Remarks on Horsley's Ordination-Sermon*, Dr. Parr (p. 689,) characterises as “pungent.”

It may be well to add the notices of Wakefield, which are scattered in the *Extracts from the Diary of a Lover of Literature*, by T. Green of Ipswich.

P. 59. “Jan. 24, 1798. Finished Warton's *Life of Pope*, prefixed to his edition of Pope's *Works*; and compared Wakefield's *Preface* to his *Observations on Pope*. These two critics differ essentially in their judgment of Pope. Wakefield ascribes to him, in a transcendent, and, it should seem, an equal degree, all the superior qualifications of a consummate poet, while Warton regards him as deficient in the characteristic one,—imagination. Jan. 26. Looked over Warton's *Notes* on the two first Volumes of Pope's *Works*, comparing occasionally Wakefield's *Observations*. With Wakefield he sometimes exactly coincides, but cautiously

but he refused. On the eve of the trial his Lordship sent for him, and informed him that he knew 39 ways of plaguing an orthodox Clergyman, and assured him that he should revive some obsolete laws against the clerical body, if the Archdeacon persisted in prosecuting the Ro-

abstains from anything like allusion to his labours in the same vineyard. Warton has one felicitous expression, with which even the exuberant luxuriance of Mr. Wakefield's style would have been enriched,—‘Prose *fringed* with rhyme.’”

P. 63. “Febr. 8. Pursued Wakefield's *Observations on Pope*. I exactly agree with him in the species of preference, which he gives to Pope's over Boileau's *Imitation of Horace*, in the account of the *Visionary*, (*Epist.* 2, 2, 192. and *Sat.* 4, 103.) but do not see how he mends the matter in his proposed improvement of verses 74 and 75, in the second *Dialogue* by way of *Epilogue to the Satires*. Wakefield possesses exquisite taste, and a most luxuriant fancy, as a critic; and one grieves that he should ever have misapplied his powers to politics and religion. Febr. 11. Read the *Dunciad* with Warton's and Wakefield's *Annotations*. Wakefield's attempts at humour, under the character of Scriblerus to the *Dunciad*, are very frigid and uncouth; he seems to have caught the grossness of Pope without his spirit, and occasionally displays the bigot.”

P. 68. “March 12. Read Watson's *Address* and Wakefield's *Answer*. The Bishop is certainly wrong in supposing that an equal depression of all ranks would be a matter of no concern, as each individual would preserve his relative place in society; since, though the rich would in consequence suffer only a positive privation of superfluities, this privation, with the poor, would extend to the necessities of life. He is equally wrong in supposing it possible to discharge the national debt by deducting a proportionate *quantum* of property from each individual, since a vast class of individuals have no property besides their annual, monthly, weekly, or even daily income; but I cannot forgive Wakefield's attempt, in his reply, to depreciate the national character; nor

man Catholics. But he wisely, though reluctantly, gave up the business.

The name of Lord Kenyon reminds me of another story. Dr. Parr once went into court, when Lord Kenyon was sitting in judgment; some law-Latin was quoted;

his ill-concealed complacency at our subjugation by France. I have no opinion of the man, who has lost the love of his country in more remote regards."

In consulting the *Tracts and Miscellaneous Criticisms of the late R. Porson, Esq.* by my friend, Mr. Kidd, great vigilance is necessary, lest something to the purpose of your enquiry should be omitted, because you have to refer to so many different parts of the volume. I find that I have inadvertently omitted to notice what Mr. Kidd says about Wakefield's *Diatribes* in his *Preface* p. lxx, and justice requires that it should not be omitted, though it will extend my note:—

"EURIPIDIS *Hecuba*, 1797. This edition, in every respect worthy of the other hope of criticism, did not escape the carping reprehensions of ill-advised and unworthy resentment. A scholar, (*Tanta in eo mutandi libido fuit, ut hoc ipsum eum delectaret, mutare, etiamsi causa non esset,*) whom R. P. sincerely esteemed for his domestic virtues and independent spirit," (if Porson had said as much *in print*, perhaps the *Diatribes* would never have been published, and no unpleasant feeling might have possessed the mind of G. W. about critical matters,) "but to whom he was not ready to impute the gift of divination, felt indignant that his name was not recorded in the *Preface* and *Notes on Hecuba*, as it had been once in the *Appendix to Toup*. This is the fountain, from which all these waters of bitterness flowed. Whatever Mr. W. might think, it was, on R. P.'s part, an earnest of tenderness:

Bella geri placuit nullos habitura triumphos?

Besides,

λοιδορεῖσθαι δ' οὐ πρόπει

"Ἄνδρας ποιητὰς, ὥσπερ ἄρτοπωλίδας.

Ran. 837.

and the nicety of Parr's Roman ear might have been offended at the harsh sounds, had not his Lordship with great readiness said to the learned Serjeant, who was in possession of the court, at the same time significantly glancing at Dr. Parr, — ' You know, brother, the courts

R. P. seldom condescends to elucidate, (*Præf.* xvii. ed. 1.) where the text was sound ; when he did, like the immortal Scaliger, he was rigidly faithful — 'surely no man ever construed like Porson, ' πολλῆς ἐστὶ πείρας τελευταίου ἐπιγένημα.' Here existed no ground for complaint. *Quid sodes tu de me ? nisi ipsum de te et tuis silentium in criminis speciem trahatur, quod non extra oleas et operis fines vagarer, te et tua citaturus. Sunt enim qui hoc indignantur, se in cujusvis scriptis suas laudes non reperire.* (R. B. Clerico p. 209.) A few days before this extemporaneous effort appeared, R. P. met the author at the shop of his friend and bookseller, Mr. Payne, (at this shop, which is the conflux of learning, R. P. formerly discussed with G. W. a passage in Eur. *Ion.* 1198. see *Crit. Rev.* June 1803. p. 126.) They conversed together very amicably on literary matters. They afterwards sauntered down to Egerton's ; thence back to Charing-Cross, where they parted as friendly as possible, each to his business or amusement. Shortly after this R. P. left Town for the country-house of a friend, where he was informed that W. was ' coming out with something against him.' At this news R. P. was surprised ; though not afraid, he was curious. He returned to Town immediately, where he found all the world, that is, about twenty or thirty individuals, open-mouthed about this eagerly expected pamphlet. At length the awful moment arrived ; and the *Diatriba Extemporalis* was ushered into public notice, as if it were destined to succour a sinking age, and to annihilate the dearly-earned reputation of R. P. A copy was immediately forwarded to our Professor, who at this time was in a very languid state, owing to the oppressive heat of the atmosphere. He, however, talked it over, and proved that there was as little skill in the execution, as prudence in the design ; and intimated that a column

of law are not famous for good Latinity.' The Doctor was much pleased with the *delicacy* of the compliment.

In 1814, Dr. Parr sent to Lord Wentworth a long paper about Porson's compliment to Lady Tamworth: 'Thou art fairer than the daughters of the children of

or more in a morning-paper would be amply sufficient to show, that in all the parade of critical sagacity there was scarcely one grain of solidity." (It should be recollected that the *Diatribes* contains only *forty octavo* pages.) "A sincere and able friend answered Mr. W. more to his conviction than his satisfaction, (*Monthly Rev. Jan. Febr. April, July, Aug. 1799. Feb. 1800.* 'Sed apud 'insanos, et in eo, quod semel dixerunt, obstinatos, nihil momenta 'rationum valent.') Mr. W., fully predetermined in his mind to urge on his own strictures without the least regard to the answers of others, attempted to renew the attack in a contemporary journal, (*Crit. Rev. Nov. 1800. Jan. Febr. April 1801. Letters to Mr. Fox p. 177.*) But 'anger has some claim to indulgence, and railing is usually a relief to the mind.' R. P. belonged to a club consisting of seven and a president;—their regulation was *to have no regulation*. On the eve of this stupendous tract making its appearance, the members happened to meet, and in the course of the evening the president proposed that every member should give a friend, and accompany it with a suitable passage or sentiment from Shakespeare; which was agreed upon. When it came to R. P.'s turn, 'I'll give you,' said he, 'my friend Gilbert 'Wakefield;—*What is HECUBA to him, or he to HECUBA?*'"

The brief and wary notice of the *Diatribes* in the *Memoirs of the Life of G. WAKEFIELD, B. A. 2, 100.* is this:—

"While Mr. Wakefield was employed in the completion of his *Lucretius*, he devoted a few hours to the composition of an Essay, entitled, *In Euripidis Hecubam, Londini nuper publicatam, Diatribe Extemporalis*. It is well known that the work, to which he refers, was edited by Professor Porson. Of the talents and acquisitions of this eminent scholar, perhaps, no man had formed a higher or more just estimate than Mr. Wakefield, and from no

men, whose food was lentiles and wild herbs,' (*Ps.* 45, 2.) *To eat the fruits of the earth*, is an Homeric phrase used to denote a degrading characteristic of man. See the speeches of Glaucus and Ulysses in Homer, and Horace in (*Ode* 2, 14, 10.)

Quicunque terræ munere * vescimur,

and (*Epist.* 1, 2, 27.)

Nos numerus sumus, et fruges consumere nati,

quarter would he have been more truly gratified by an acknowledgment of his own exertions in the same province. The motives, which in part dictated this publication, are announced, without disguise, in the Essay itself, and are such as, under the influence of candid judgment, cannot possibly be regarded as dishonourable to the author."

It will be not improper to allow G. W. to tell his own tale: he thus concludes the *Diatrise*:—"Jam vero tempus est ut huic σχεδιάσµατι finem imponamus; quod pro meorum morum simplicitate, libere fateor atque ingenue,

Οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ,

"Ὡς περ δίκαιον πρὸς φίλους ὀΐγειν στόμα,

me hac de caussa potissimum, properanter conscripsisse, ut ii, qui literas humaniores colant, harum literarum humanitatem moribus expressam efficacius ac vita nobis præsent. Voluntarium inter eruditos commercium beneficiorum, sibi invicem favendo, collaudando, monendo, juvando denique, non ut alienorum meritorum obtrectatores, sed laborum potius haud ignobilium socii participesque, semper exoptatissimis miseræ mortalitatis commodis mihi

* "Pro munere. Wakefieldius dedit munera: non raro certe casus quartus τῶν vesci jungi solet: vide Broukhus. ad Tibull. 2, 5, 64. nec negari potest, pluralem sententiæ accommodatiorem esse singulari," Doering.

which Dr. Parr translated, 'We serve to fill up only the number of the human species.' The Doctor had previously sent to the Rev John Lynes, at Kirkby-Malery, a paper shewing that lentiles were considered among the Greeks as food only for the poor, and in the second paper

videbatur annumerandum. Certe egomet, quæcunque aliorum sit sententia, si honestæ famæ palpationibus,

— quæ, carmine, gratior, aurem
Occupat humanam,

intactile cor gererem; nobilissimos una opera naturæ communis affectus me crederem exuisse; neque interpellarem profecto, quin probis omnibus et ingenuis haberer prorsus, ad Pylii senis mentem,

'Αφρήτωρ, ἀθεμίστιος, ἀνέστιος.

Igitur, meliore luto ficti, et affectibus melioribus emolliti, qui verus fructus est doctrinæ, sententiam ferant velim, an vir, nusquam non a me plausibus exceptus, atque habitus amice, excusandus sit, qui in simili materia versatus, datam occasionem mei cohonestandi non modo non arripuerit, (neque enim id fuisset questus,) sed tali negligentia præterierit, qualis haud innuat obscure, verum contra palam promulget, legentibus universis, mea in literas Græcas merita nullius esse prorsus pretii; et memet insuper indignum utique, de sua saltem opinione, qui doctorum cœtibus inscribar. Sin autem hic cessarem, neque acriter calumniam, silentem quidem, sed, (ut ille ait,) παντὸς ὑψηλοτέραν λόγον, propulsarem, gnavi hominis officium per vecordiam pudibundam mihi viderer prodere, et ἀναλγησίας turpissimæ jure postulandus. Sed nec vecors sum, neque ἀνάλγητος: et militiæ meæ signum, quod prius, (ut qui per omnem vitam tot incommoditatibus impeditus fuerim, nedum Etonensium disciplinarum, quas in summa felicitate posuisssem, fructus,) formidavisssem protulisse, certe Hecuba facit publicata, ut audacter proferam, *Spectemur agendo.*"

he shewed that they were much used by Stoic philosophers as plain food, and he quoted Athenæus and Aulus Gellius 17, 8. but added that in Scripture they are not spoken of so degradingly as among the Greek writers. I observed to the Doctor that from one passage of Athe-

The defence of Porson, as urged by my worthy friend, Mr. Kidd, and by Bishop Blomfield, is this, — that as the Professor did not approve of G. W.'s criticisms, he did not choose to censure them, and that the silence complained of "originated in feelings of kindness and civility." But, 1. no person has discerned in Porson any *backwardness* to censure critical errors; 2. if "kindness and civility" produce angry feelings, unkindness and incivility could not have done more; 3. there were occasions, on which Porson could have noticed G. W. without censure, and even with approbation; but the Professor was *still* silent. Take for example what G. W. says in p. 8. : — "V. D. recte monet ad v. 22.

πατρῴα θ' ἐστία κατεσκάφη,

Αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πιτνεῖ,

'In adjectivo πατρῴα contineri substantivum πατήρ, quo refertur αὐτὸς,' et hujusce schematis tria protulit exempla, e quibus unum est Soph. *Trach.* 259., ubi nosmet dudum plura et reconditiora, huc spectantia, contulimus; uti nuperrimme denuo ad Lucr. 1, 353. et alibi: non digna tamen, ut videtur, quæ tempus V. D. pretiosissimum morentur, ac lectoribus ejus ἐν παρόδῳ subnotentur. Infelix ego studiorum!"

G. W. is also quite correct in the following stricture on v. 32.

Τριταῖον ἤδη φέγγος αἰωρούμενος.

"Hæc V. D.: — 'Mira locutio, τριταῖον φέγγος, pro simplici τρίτον. Uno tamen exemplo se ipse Euripides defendit, *Hipp.* 215.

Πῶς δ' οὐ τριταῖαν γ' οὖσ' ἄσιτος ἡμεράν;'

Incogitantiam equidem V. D. satis mirari nequeo. Nimirum,

næus, it was plain that all the praise bestowed on lentiles, φακὸς, φακῇ, by Greek writers came from the Stoics and other philosophers, and that Porson's expression was deficient in taste by confounding heathenish ideas and words with scriptural terms. The Doctor admitted the propriety of the remarks, and noticed both.

"The mention of Porson introduces us to a Letter of the Rev. Dr. Parr's, which Dr. Burney subjoins to his *Preface*, an extract from which we are induced to present our readers with, as being curious in more respects than one: —

quisquis αἰωρεῖται τριταίαν ἡμέραν, *per tres dies, αἰωρεῖται*, qui vero τρίτην ἡμέραν, *per unum solummodo ex tribus*. Optime et Græcissime D. Joannes 11, 39. Κύριε, ἤδη ὄζει τεταρταῖος γάρ ἐστι. Age vero substitue τέταρτος, et omnia corrumpes ac pessum dabis; nec τρίτον tamen minus Euripidis menti disconveniret, nisi verborum tenorem mutes, et ingenium constructionis. Hoc autem, sit licet non nihil inconstantiae scriptoribus, generaliter verum est et rectum. Ut quid velim, breviter definiam, τριταῖας ἡμέρα in eadem re *successionem* indicat; τρίτη non item." Porson afterwards corrected his note thus: — "Pro verbo *mira* melius fortasse dixissem *insolita*. Sed quis non jure miretur, hanc ipsam locutionem, τριταίαν ἡμέραν, usurpasse Schol. Arat. *Dios. 57. p. 99?*" But the *locutio* is neither *mira* nor *insolita*. Τρίτος is *tertius*; τριταῖος, *tertianus*: so Schleusner rightly interprets τέταρτος by *quartus*, τεταρταῖος by *quatruiduanus*, "qui quarto die seu per quatuor dies aliquid agit aut patitur." See many examples quoted by him. "Τεταρταῖος, *this is the fourth day*. Numerals in αἰὼς are used to signify the interval of days since anything has happened; and the place and circumstance, says Hermann on Viger 3, 2, 15. will supply the proper periphrasis, by which they are to be rendered."—The Rev. E. Valpy on John ii, 39.

“ ‘ Nos autem, qui de postumis, ut dicitur, Porsoni
 ‘ operibus tandem aliquando edendis bona, fausta, felicia,
 ‘ fortunata augurabamur, spes omnino omnis fefellit.
 ‘ Nam in scriniis ejus, ut ab hæredibus et cognatis accepi,
 ‘ scripta reperta sunt perpauca: ne unum quidem opus
 ‘ ad umbilicum videtur esse ductum. Res denique huc
 ‘ rediit, ut Porsoni nec præstantis ingenii, nec litterarum,
 ‘ quæ in eo non vulgares, sed interiores et reconditæ
 ‘ erant, ulla in *κειμηλίοις* ejus restent vestigia, notulis
 ‘ et conjecturis quibusdam exceptis, quas librorum non-
 ‘ nullorum marginibus *αὐτοσχεδιαστὶ καὶ παρέργως*
 ‘ alleverat.’

“ What connexion this piece of information has with the *Tentamen*; what could have induced Dr. Parr to send it, or Dr. Burney, (than whom no one had better opportunities of knowing the true state of the case,) to insert it, we are altogether at a loss to determine. To us there seems to be in it something of insinuation, which we will not undertake to explain; but at all events Dr. Burney should have taken some pains to ascertain the correctness of his learned correspondent's intelligence. Mr. Porson's *hæredes et cognati*, (who, if we are rightly informed, are persons in very respectable lines of business,) were, no doubt, quite competent to give Dr. Parr every information as to the treasures of Greek criticism, which that incomparable scholar left behind him at his death. But we suspect that they must have cast but a cursory eye over the *κειμήλια* in question, and looked at them rather *αὐτοσχεδιαστὶ καὶ παρέργως*: for in point of fact the case is quite the reverse of what the Doctor represents it to be. The matter appeared to us, as it did to Dr. Parr, of great importance to the literary world, and we augured, as he did, ‘ every thing good, lucky, happy, fortunate’

about the posthumous labours of Porson. We therefore inquired with some diligence into the true state of the case, not, indeed, of the respectable ‘*hæredes et cognati*,’ but of friends, who had seen these *κειμήλια*, and the result of our enquiry is that these ‘*notulæ quædam*,’ of which Dr. Parr speaks in such diminutive terms of disrespect, turn out to be a rich treasure of criticism in every branch of classical literature; that Porson has left behind him nothing done *αὐτοσχεδιαστὶ καὶ παρέργως*, but every thing carefully and correctly written, and sometimes re-written,—quite fit to meet the public eye, without any diminution or addition. We gladly embrace the present opportunity of correcting the mis-statement in question, and of giving to the literary world a piece of intelligence, which cannot be otherwise than highly welcome.”

Edinburgh Review of Dr. BURNEY’S ‘Tentamen de Metris,’ in No. xxxv.

1. For the *Review* of this work we are, I suppose, indebted to the present learned Bishop of London. 2. Dr. Burney thought the same as Dr. Parr, that what related to Porson’s papers, would not be uninteresting to the literary public; — Dr. Burney had better means of ascertaining the fact in question than Dr. Parr, but he did not employ those means, and very naturally acquiesced in the information communicated to him by Dr. Parr. 3. I am not *Lyncean* enough to perceive the “insinuation,” delicately pointed out by the *Reviewer*. This is an animal, which, as all authors know from experience, works under the ground, and throws up sometimes good soil, and sometimes common clay or even dirt. Dr. Parr took what he thought a *wary* method, (though it must be

confessed, the *Reviewer* took a *safer* method,) of obtaining the desired intelligence, and he fully relied on the truth of what he had obtained — Mr. Perry, the late Editor of the *Morning-Chronicle*, was his friend and correspondent; he applied to him, and Mr. Perry deceived him, not intentionally,—certainly not,—but because he was himself deceived, as to the value of the Mss. He might be, as the *Reviewer* states, in a “respectable line of business,” and yet might not be scholar enough to know the value of those Mss. They lay in a small compass from the smallness of Porson’s beautiful hand-writing; they were loose papers; they were books here and there *be-margined* with notes, generally short, and never long; and the Editor of a Newspaper, who was himself but a sorry classic, could be no fair judge of the papers; he might speak imperfectly or ambiguously, but from whatever cause the fact proceeded, the information communicated to Dr. Parr was most happily erroneous. No man rejoiced at it more than Dr. Parr did. I have frequently conversed with him on the subject of Porson’s Mss. He was very anxious for ample *Prolegomena* to the *Adversaria*, when the latter book was announced as shortly to be published by Bishop Blomfield and Dean Monk. Though he disliked the supercilious spirit, which too often betrayed itself in the movements of certain leading Porsonians, yet he felt so much interested in this work, that he was quite ready to take on himself any labour in composing such *Prolegomena* as he coveted, if he had been asked, (and he would have written them in Ciceronian Latin;) but he determined not to volunteer his literary services, because he had too much pride to bear a refusal from such a quarter.

“ *Written on the Fly-leaf of a copy of the ‘ Tracts by WARBURTON and a WARBURTONIAN.’* ”

“ N. B. These two Tracts by WARBURTON, *Miscellaneous Translations* and *Critical Enquiry*, complete the edition of Bishop WARBURTON’s *Works* published by Bishop HURD. [L. I.]

[“ WARBURTON’S *Specimen** of a new Edition of VELLEIUS PATERCULUS, appeared in *Bibl. Britannique* 7, 264. ‘ which,’ adds his late biographer, ‘ was then communicated to his friend, Dr. MIDDLETON; who advised him *very properly* to drop the design, *as not worthy of his talents and industry*, which, he says ‘ instead of trifling ‘ on words, seems calculated rather to correct the opinions ‘ and manners of the world.’ If it be allowed that words, ‘ to all *moral* purposes,’ are equivalent to deeds, it will hardly be contested that they have considerable influence on the sentiments and habits of mankind. If verbal criticism ‘ embrace the whole circle of human knowledge,’ it cannot be contemptible; — and if it be calculated to give a proper bias to cultivated understandings, it might have conduced to tutor W.’s ‘ voracious appetite for knowledge,’ and to produce a better ‘ digestion,’ (*Memoirs of Cumberland* p. 28. ed. 1.) The unworthy antagonist of Bentley, however, had no predilection for an exercise, by which the native vigour of W.’s genius would have been trained and disciplined, and from which his friend and director might have profited largely.† In his

* “ This *Specimen* has been referred to with approbation by RUHNKENIUS, in his valuable edition of *V. Paterculus*, L. xvi. p. 65.”

† “ ‘ I ought to caution you against trusting to the translations of MIDDLETON; they are all vile, and many of them unfaithful.’ ”

two pamphlets, from which Dr. BENTLEY's *Proposals for Printing a new Edition of the Greek Testament and St. Hierom's Latin Version* 'received a great shock in the eye of the world,' (Dr. WILKINS's *Letter to Bishop Nicholson*, dated *Lambeth-Palace, Dec. 24, 1720.*) Dr. MIDDLETON was assisted by the learned Dr. ASHTON, then Master of Jesus-College, Cambridge. Indeed, our matchless critic might, with justice, have retorted upon his disingenuous adversary the sweeping assertion that he published 'other men's labours, and reserved the whole reputation of them to himself.'* It may appear a little extraordinary that Dr. M., who was at that time sinking to a degree of scepticism wholly inconsistent with revealed religion, should all at once start up, and with a grave countenance advocate the text of R. Stephens; but 'the musical Conyers' was a designation, which could not be pardoned; it must be resented at any rate; *si non nocuisset, mortuus esset*. Another facetious friend of Dr. BENTLEY, Mr. POPE, 'used to tell' WARBURTON 'that,

MR. FOX to TROTTER, 2, 492. Perhaps the memory of Dr. M.'s friend alone is concerned in this well-founded assertion."

* "I proceed not to higher matter at present. See the able, but lenient sentence passed upon another work, [the *Life of Cicero*,] by an illustrious scholar, who knows when to doubt, and when to decide, *Præf. ad Bellend.* p. iii-iv. The following lines are affixed as a motto to a pamphlet published in 1719, and purporting to be an answer to Mr. Miller; it was probably drawn up under Dr. BENTLEY's inspection, — at least, he was occasionally consulted:

Ἄνερι [Ἀνδρὶ μὲν] αὐλητῇρι θεοὶ νόον εἰσενέφυσαν,
Ἄλλ' ἅμα τῷ φυσῶν χῶ νόος ἐκπέτατο,

Athen. 337. *Anth. Gr.* 3, 234."

when he had anything better than ordinary to say, and yet too bold, he always reserved it for a second or third edition, and then *nobody took any notice of it*. Accordingly in the first edition of the *Dunciad*, P. tried the public taste for slander; and succeeding beyond his most sanguine hopes, he, diffident creature, added a fourth book,* in which he gratified the ignorant and malicious by assailing men of real learning and worth, amongst whom he very properly ranked Dr. BENTLEY. The Doctor being informed that Mr. P. had abused him, replied, — ‘ Ay, like enough; I spoke against his *Homer*, and the PORTENTOUS CUB never forgives.’†]”

The Rev. T. KIDD's Tracts and Miscellaneous Criticisms of the late R. PORSON, Esq. p. 320.

“ ‘ I have never yet seen a despiser of verbal criticism,’ says my learned and amiable friend, Dr. Edwards of Cambridge, in his edition of Plutarch's *Treatise on Education*, ‘ who was remarkable for strength of reasoning, for correctness of style, or for accuracy of erudition. When these scoffers favour the public with their own matchless productions, they excite in the readers the most lively sensations of disgust, either by the poverty of their conceptions and diction, or by an awkward affectation of sublimity and pathos, or by an unskilful selection and confused arrangement of their materials. I am so far from lamenting the years, which are usually passed in a grammar-school, that I consider them, if well employed, as the most important period of life. The peculiar exer-

* [“ See MR. POPE to WARBURTON, 9, 351.”]

† [“ ‘ MR. POPE's verses are pretty; they are not the translation of Homer, but of Spondanus.’ ”]

cise of the understanding, which is requisite to investigate and ascertain the precise meaning of an ancient author, 'is the best, if not the only method of training up the 'juvenile mind to form just conclusions on more momentous subjects. If, on the other hand, boys are permitted 'or encouraged to wander from one pursuit to another, 'and to remain satisfied with a superficial knowledge of 'each, we shall in vain look forward to those mature 'fruits, without which it will be impossible to establish 'a character. When I have once found a sciolist, who, 'on any topic whatever, can manifest the same cogency 'of argument, which Dr. Bentley displayed in his *Dissertation on Phalaris*; or the same energy of language, 'which Dr. Parr has lately exhibited in his republication of the *Tracts of a Warburtonian*;' (or, let me add, the same comprehension and sagacity in adjusting evidence and detecting ignorance and imposture discovered by Professor Porson in his *Letters to Archdeacon Travis*),* 'then, and not till then, I will relinquish verbal criticism as pedantic and useless.' "

Memoirs of the Life of G. WAKEFIELD, B. A. 1,350.

* ["Two *Tracts* are added to the second part of the *Horæ Biblicæ*; one, *A Dissertation on a supposed General Council of Jews, held at Ageda in Germany in 1650*; the other, *An Historical Account of the Controversy respecting the 1 JOHN 5, 7. commonly called the Verse of the Three Heavenly Witnesses*. The Reminiscent believes he has shewn the fabulousness of the Council, and given an impartial account of the *Controversy*. The arguments against the authenticity of the verse are very strong; but the admission of it into the Confession of Faith presented by the Catholic Bishops to Hunneric, the Vandal King, is an argument of weight in its favour. The statement of it by the Reminiscent, was allowed by Mr. Porson, the late learned adversary of the verse, to deserve attention: he promised the writer to reply to it." *Reminiscences of CHARLES BUTLER, Esq. of Lincoln's Inn, 4th Edn. 1824. V. 1. p. 211.* (In respect to the

“ Indeed the school itself at large cannot boast many of *distinguished eminence* in their own branch of knowledge; and Mr. Porson, Fellow of Trinity-College, and Greek Professor at Cambridge, shines both among his contemporary school-fellows, and all his predecessors at

Dissertation, I find in the *Phenix, or A Revival of Scarce and Valuable Pieces from the Remotest Antiquity down to the present Times*, Lond. 1707. 8vo. V. 1. pp. 543-53. an article entitled *A Narrative of the Proceedings of a Great Council of Jews, assembled in the Plain of Ageda in Hungary, about 30 Leagues from Buda, to examine the Scriptures concerning Christ, on Oct. 12, 1650, first printed in 1655.*)

“ It is most probable that the passage in 1 Tim. 3, 16. is corrupt in our version, and it is almost certain that the passage in 1 John 5, 7. is altogether spurious; but though *almost*, it is not *quite* certain. Though it is extremely improbable, it is still *possible* that it may be genuine. Several Trinitarians honestly give up the passage in 1 John. Dr. Dwight, a very eminent American divine, the celebrated Griesbach, Bishop Tomline, and I think the learned Marsh, give up the passage. Dr. Adam Clarke, who is as much distinguished for piety as for learning, after a profound investigation, gives it up.” H. S. Boyd’s *Catholic Faith, a Sermon by St. Basil, Translated from the Greek, to which is added a Brief Refutation of Popery from the Writings of the Fathers*, Lond. 1825. 8vo. p. 64.

I will collect a few other notices of Porson from Mr. Butler’s interesting work, p. 269. : — “ The profound and extensive classical knowledge of the late Mr. Porson is well known; his knowledge also of algebra and geometry was respectable. He had meditated a new edition of *Diophantus*, and an illustration of it by the modern discoveries. A short time before he died, he gave the Reminiscent an algebraic problem, which, though not of the highest order, is certainly curious. We suppose some of our readers may wish to see it; we therefore insert it, and our solution of it, in the *Appendix*.” See the *Classical Journal* T. 1. p. 736.; 5. p. 201. 222. 411.; 10. p. 401.

P. 169. “ Mr. Porson was not profuse of compliment. ‘ Sir,’ said a gentleman to him, at the dinner of the Literary Fund Society, ‘ I have the honour to present to you, Mr. Fitzgerald.’ A dead silence: ‘ Sir, I have the honour to present to you, Mr. Fitzgerald, who recited the verses, which you have just heard.’ A second dead silence. ‘ Sir,’ I ‘ have the honour to present to you, Mr. Fitzgerald, who himself com-

Eton, like the Moon among the lesser stars. Learning sends them forth, as Achilles sent Patroclus, well equipped for her warfare ; but is recompensed by no triumphs proportionate to her expectations, and their accomplishments :

' posed the verses, which you have just heard.' ' Sir,' said Mr. Porson, ' I am quite deaf.' "

P. 169. " Lord Thurlow is said to have remarked, that ' Burke would be remembered after Pitt and Fox were forgotten.' The meaning of Lord Thurlow is evident ; but the same phrase was used by the late Mr. Porson with a happy ambiguity. When Mr. Cumberland presented his poem, intitled *Calvary*, to that gentleman, ' Your poem,' said Mr. Porson, ' will certainly be read and admired, when Milton and Shakespeare shall ' be forgotten.' " Compare what is said in the *Tracts and Miscellaneous Criticisms of the late R. Porson, Esq.* p. lv. :—" In retailing the sallies of R. P.'s exquisite humour, great pains should be taken to give the truth, and the whole truth. In the *Monthly Review for May 1811.* p. 58., the following exertion of courtesy is attributed, and with truth, to R. P. :—" Mr. S. is indeed a wonderful writer ; his works will be read, when Homer and Virgil are forgotten : ' to which add, ' But not till then.' " Compare this with another specimen of undeserving praise from a different quarter :—" A Tragedy,' (*the Carmelite*,) ' the beauties of which we will ' venture confidently to assert, will be admired and felt, when those of ' Shakespeare, Dryden, Otway, Sontherne, and Rowe, shall be no longer ' held in estimation.' " Perhaps this was *not* original wit, but the mere adaptation of a witticism to his purpose, as was frequently the case with Porson. Whether the following witticism, mentioned by Mr. Kidd p. cii., was original or borrowed, its ingenuity, pertinency, and excellency, cannot be denied :—" R. P. being asked his opinion respecting a modern Latin poem, is said to have very pointedly replied, ' that there was in it a great deal from *Horace*, and a great deal from *Virgil*, but nothing *Horatian*, and nothing *Virgilian*.' *Class. Journ.* 22, 227." In p. xlii., Mr. Kidd mentions the following article among Porson's contributions to literature :—" *Notæ Breves ad XENOPHONTIS Anabasin*, 4to. et 8vo. 1786. pp. xli-lix. et ' *Lectori, si quis erit, S.* ' Notæ, quibus litera W. adscripta est, viro eruditissimo, Gualtero Whiter, Aulæ Clar. Cantabr. laud ita pridem Socio, et *Etymologici* conditori acerrimo debentur. VIVUS VALEAT, FELIX PERFICIAT. A copy of these *Notes* enriched with Ms. additions, is

Τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχρεσφιν
 Ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα,

'Him richly deck'd he sent with steeds and car,

'But saw no more returning from the war.'

*Memoirs of the Life of GILBERT WAKEFIELD, B. A. 1, 156.**

amongst the reserved books, which belonged to R. P." I have heard ill-informed scholars commend the singular modesty of Porson's address to the reader, *Lectori, si quis erit*; but the fact is, that this mode of address is not uncommon among scholars. In the *Syntagma Variarum Dissertationum Rariorum, quas Viri doctissimi superiore Seculo elucubrarunt, ex Museo J. G. GREVII*, Ultraj. 1702. 4to. the first article is THOMÆ REINESII *Ἱστορούμενα Linguae Punicae*, and the address to the reader is,

Lectori, si quis erit, Salus.

In his note on the *Medea* v. 1011. Porson writes:—"Hanc emendationem in textum intulit Brunckius. Et sane, quanquam ego literarum vestigiis propius paullo insistendum putavi, integram tamen laudem Musgravio tribui velim. *Habeat secum servetque sepulchro.*" But Ruhnken had preceded Porson in the similar application of this Virgilian line:—"Habeant igitur sibi grammatici suum *Λα* et *Λε*, secumque servant sepulchro." *Epist. Cr.* 1. p. 89. ed. 1782. Porson caroused with a friend one afternoon, and had no inclination to take his departure till all the Falernian was consumed. He then rose up, and, as he was putting on his hat, he espied in a corner a can of beer. He exclaimed, restoring his hat to its place,

'When wine is gone, and ale is spent,

'Then small beer is most excellent.'

* By accident I have met with the following note of Porson, and it is just for me to quote it: *Eur. Hec.* 150.:—"Sed longe aptissimus locus est Lycophronidis ap. Athen. 564., cujus indicium debemus Gilberto Wakefield *Diatr. Extemp. in Hec.* p. 14."

"Quem celato nomine perstringit R. P." (ad *Eur. Phœn.* 1521.) "G. Wakefieldius est, qui in sua *Alcestidis* editione Hesychii lectionem sequitur." Mr. Kidd's *Tracts and Misc. Criticisms of R. P.* p. 202. Among the *Addenda ad Eur. Med.* 5. Mr. Kidd, p. 203. records the following important and interesting note of

“ Perhaps the reason, or patience, or character, or dignity, of no civilized nation, was ever so outraged as Great Britain has recently been, by the clumsy, daring, and ignorant imposture relative to the Shakespeare Mss. in which one SAMUEL IRELAND, a Spitalfields weaver — his

He sat down, and emptied the can or *gotch* of beer. The *learned* reader will remember the old lines, which Porson so ingeniously applied on this occasion :

‘ When *house* and *land* are gone and spent,
 ‘ Then *learning* is most excellent.’

I must play the *commentator* on them by quoting the following passage from Dr. Thomas Fuller’s *Holy State* 2, 24. p. 150. : — “ At the University he ” (the true gentleman,) “ is so studious as if he intended learning for his profession. He knowes well that cunning is no burthen to carry, as paying neither portage by land, nor poundage by sea Yet though to have *land* be a good first, yet to have *learning* is the surest second, which may stand to it, when the other may chance to be taken away.”

P. 10. “ The Greek language appeared to be as familiar to this learned man, (the late Dr. Harwood,) as the English. An eminent Greek scholar,” (probably Porson,) “ once said, — ‘ I do not know why it is so, but I read no Greek author as familiarly as I do a Newspaper.’ Did even the Stephenses read Greek as familiarly as we read Newspapers ? ” In reply to this remark, I would observe, (though I rely entirely on recollection,) that the author of the *Confessions of an Opium-eater* speaks of his having accustomed himself to turn into Greek the paragraphs of a

Porson : — “ ‘ Hæc conjectura, nisi me memoria fallit, aliis in ‘ mentem venit, sed credo me eam pluribus et diversis argumentis ‘ exemplisque munivisse.’ In idem incidit vir optimus, cujus *παραδιορθώσεις* cum toties sæpiusque acerbius quam oportebat exagitaverim, ejusdem *κατορθώματα*, sicubi occasio feret, candide laudabo : si forte generosam animam mihi placare possim : — ‘ Ex consuetudine scriptorum, hanc rem tractantium, rescribendum ‘ dico *αριστεων*, non *αριστων*, et ægre negites, si consulas ‘ *Iph. Aut.* 28. Hom. *Od.* H. 218. Apoll. *Rh.* 2, 460. 960. Theocr,

son, whom he had been pleased to call SAMUEL WILLIAM HENRY — and a strolling Actor of the name of Talbot — appear to have been the more active agents : and to crown the solemn, but mischievous farce, the following persons have become immortally ridiculous, by egregiously signing

Newspaper, and add the following quotation from the *Life of JOSHUA BARNES* in Chalmers's *Biogr. Dict.* : — “ He was remarkable rather for the quickness of his wit, and the happiness of his memory, than for the solidity of his judgment ; upon which somebody recommended this *pun*, (which, by the way, Menage used in his satire upon Pierre Montmaur,) to be inscribed upon his monument :

JOSHUA BARNES

Felicitis Memoria, Judicium expectans.

He had a prodigious readiness in writing and speaking the Greek tongue ; and he himself tells us in the *Preface* to his *Esther* ‘ that he found ‘ it much easier to him to write in that language, than in Latin or even ‘ English, since the ornaments of poetry are almost peculiar to the Greeks, ‘ and since he had for many years been extremely conversant in Homer, ‘ the great father and source of the Greek poetry : however, that his ‘ verses were not mere *centos* from that poet, like Dr. Duport's, but ‘ formed, as far as he was able, upon his style and manner ; since he had ‘ no desire to be considered as a *rhapsodist of a rhapsody*, but was ambitious of the title of a poet.’ Dr. Bentley, we are told, used to say of Joshua Barnes that ‘ he understood as much Greek as a Greek cobbler.’

‘ 13, 17. 22, 99. cum Orph. Arg. 3, 563.’ G. Wakef. ad calcem *Lucretii*.” *E Margine Exemplaris, quod a Porsono acceptum cum Editore Lipsiensi benigne communicavit* FR. JACOBUS. Porson here frankly CONFESSES that he had treated G. W. with more bitterness than the occasions required ; — the CONFESSION does him immortal honour, and it is only to be lamented that it was not made during the life-time of G. W.

In the *Auctarium* to Mr. Kidd's work, p. 386, furnished by the late learned, enlightened, frank, honest, and amiable Professor Dobree, the latter writes thus : — “ Eur. *Phœn.* 560. malim cum Gilberto Wakefield, in *Censura Euripidis Porsoniani*, *Crit. Rev.*

their names for the furtherance of such an act of folly and shame, viz.

Samuel Parr.	Lauderdale.
John Tweddell.	Rev. J. Scott.
Thomas Burgess.	Kinnaird.
John Byng.	John Pinkerton.
James Bindley.	Thomas Hunt.
Herbert Croft.	Henry James Pye.
Somerset	Rev. N. Thornbury.
Is. Heard, Garter King of Arms.	J. Hewlett, Translator of old Records, Common Pleas Office, Temple
F. Webb.	Mat. Wyatt.
R. Valpy.	
James Boswell.	John Frank Newton.

This *bon mot*, which was first related by Dr. Salter of the Charter-House, has been explained by an ingenious writer, as not insinuating that Barnes had only *some* knowledge of the Greek language. Greek was so familiar to him that he could off-hand have turned a paragraph in a Newspaper, or a hawkers bill, into any kind of Greek metre, and has often been known to do so among his Cambridge-friends. But with this uncommon knowledge and facility in that language, being very deficient in taste and judgment, Bentley compared his attainments in Greek, not to the erudition of a scholar, but to the colloquial readiness of a vulgar mechanic."

April. 1801. p. 385. καὶ μέγ' ἡγήσαι τόδε, Περιβλέπεσθαι ; (*Andr.* 371. μεγάλα γὰρ κρίνω τάδε, Λέχους στέρεσθαι.) Vide T. H. ad Aristoph. *Plut.* 1151." And in p. 384, referring to Porson's note on the *Hec.* 1164. *Ac ne quis scurra aut sycophanta Piersoni manibus insultet*, Dobree says: — " Sc. Gilb. Wakefield *Diatr.* p. 36. Vide *Monthly Rev.* April 1799. p. 442." Dobree also quotes Porson's words on v. 800. *Neminem offendet nisi qui in Atticis poetis hospes sit*, and adds: — " Offendit Wakefieldium *Diatr.* p. 30." Again, on v. 288. he quotes Porson's words, *Insani esset sollicitare*, and adds, " *Sollicitat Wakefieldius Diatr.* p. 16."

“ It appears, according to the testimony of the elder SAMUEL IRELAND, that Mr. Boswell fell upon his knees previous to the enrolment of his name, and in a tone of enthusiasm and exultation thanked God that he had lived to witness this discovery, and exclaimed that he could

In an elaborate and able Notice of Markland's edition of the *Hippolytus* of Euripides, in the *Monthly Review*, March 1756. p. 201. the following words occur: — “ After so many critical animadversions upon Euripides, in which there are free censures of Mr. Joshua Barnes, our readers may not be displeased with us for communicating to them the following Letter, written by the most learned Dr. Bentley. Mr. Barnes had read a great many books, retained a great many words, and could write Greek in what is called the Anacreontic measure readily, but was very far from being a judicious or an able critic. If he had some enemies at first, his abuse and vanity did not afterwards lessen their number, though, it is probable, more men laughed at, than either envied or hated him. They said he was *ὄνος πρὸς λύραν*, *Asinus ad lyram*, and perhaps, it is not the worst thing Barnes ever said in reply, that they, who said this of him, had not understanding enough to be poets, or wanted the *ὁ νοῦς πρὸς λύραν*. Whoever reads his *Preface* etc. to his edition of *Homer*, will think Dr. Bentley had just occasion to treat him in the manner he has done in this Letter. And the most learned Dr. Clarke, though unprovoked by anything but the stupidity and arrogance of the man, does not treat him in more gentle terms, when he says in his note upon *Il. E.* 101.: ‘ Barnesius, intoleranda audacia atque inscitia, edidit de suo, *ἀντὰρ ἀποπτανέουσιν.*’ Dr. Sike, mentioned in this Letter, was a German from Hambourgh, and Professor of Hebrew in the University of Cambridge. He was very learned in all the oriental languages, and particularly in Arabic, as appears from his edition of the Gospel of the Infancy in that language. The characters of Dr. Davies, and Mr. William Baxter, as men of great erudition, are too well known to require any account from us at present. We shall, therefore, only add that, as a critical review of books is our business, this Letter falls directly within our scheme; and if it did not, the neat emendation of ‘*Ἡρώων* for *Τρώων*,’ (Schol. *Od. A.* 546. p. 307.) “ is what every good scholar

now die in peace! — To deceive such men as JEMMY BOSWELL and DR. PARR, would do but little credit to any species of impostor: I knew them both as ostentatious babblers, with this difference, that the first was an urbane merry zany, and the last a pompous dealer in the

will be pleased with, as well as with the amazing force and singularity of the stile of our great English critic."

This Letter is inserted in Dr. Burney's *BENTLEY et Doctorum Virorum Epistolæ partim Mutuæ. Accedit R. DAWESII ad JO. TAYLORUM Epistola Singularis*. Lond. 1807. 4to. reprinted at Leipsic, 1825. 8vo. by my learned and worthy friend, Dr. F. T. Friedemann, for whom I procured a copy of the work, p. 183. The Letter, as it stands in the *Monthly Review*, corresponds to the one in Dr. Burney's collection; but the same Letter is inserted in the following work, *Letters by several Eminent Persons Deceased, including the Correspondence of JOHN HUGHES, ESQ. (Author of the 'Siege of Damascus,') and several of his Friends, published from the Originals: with Notes Explanatory and Historical. By JOHN DUNCOMBE, M.A. one of the Six Preachers in Christ-Church, Canterbury. The Second Edition with Additions*. Lond. 1773. V. 3. p. 169. where the date of 1710. is given to the Bentleyan Letter by Mr. Duncombe, who has added the following notes:—

1. "Dr. BENTLEY, Master of Trin. Coll. Cam., Archdeacon of Ely, etc. This Letter to his brother critic seems truly characteristic of that great man and his little temper. 'Joshua Barnes,' he used to say, 'understood as much Greek as a Greek cobbler.'"
2. DR. DAVIES, a learned critic, well known by his editions of Cicero's philosophical works, Lactantius, Minucius, etc. He was at that time Fellow of Queen's Coll. Cam., of which he was afterwards Master, Prebendary of Ely, and D. L. and D. He died in 1731.
3. SUFFENUS, a silly poet, who censured the performances of others as much as he admired his own. See Catull. 1, 20. etc.
4. Soon after this, Mr. Baxter published a second edition of his *Anacreon*, in which he treated Mr. Barnes's with some contempt. It is observable also that in his second edition of *Horace*, finished by him but a few days before his death in 1725, 'Dr. Bentley,' he says, 'seems to him rather to have buried Horace under a heap of rubbish than to have illustrated him: *Scriptorem istum videtur magis oppressisse quam adornasse*. Such are the reciprocal civilities of critics.
5. That ἀποπαπτανέουσιν, the correction proposed by our critic, is the true reading, appears from the

names of things, with little knowledge of their nature, and less wit—a sulky, vulgar pedagogue, encumbered with a preponderance of belly, and a measureless periwig. But that the other personages should be induced to be crucified upon the altar of common Disdain, amazes me; and, as if it was the design of Fate to overwhelm them with contempt, in that inauspicious moment, while their signatures were dragged out reeking hot and warm from old IRELAND'S oven, the *young gentleman*, (for they both denominate themselves as gentlemen,) formally and proudly acknowledges the whole affair to have been an imposture of his own fabrication!—An honest man is so affected by such gross instances of cullibility and scoundrelism, that he cannot avoid turning to the Subscribers, and asking them, in a spirit of pity more than anger, if their love of life is not reduced by such a naked exposition of weakness?—This century has been polluted by the *Bottle-Conjurer*, *Elizabeth Canning*, and the *Cock-lane Ghost*—and it was miserably doomed in its old age to perish by this literary *fistula in ano*!—If I should survive its departure, I will chaunt an appropriate requiem to its memory, and evacuate upon its ashes!

Vatican and Florentine Mss., in both of which it was afterwards found by his son, Dr. Thomas Bentley. See Clarke's *Homer* 2, 63."

These notices of Bentley may be serviceable to Dr. Monk in his intended biography of this incomparable critic.

Of the anecdotes told of Porson in the course of this note, one mentioned by Mr. C. Butler and by Mr. Kidd, (though these two gentlemen do not *exactly agree* in their narratives,) is told by Mr. Weston in the *Porsoniana* p. ix. in the following manner:—"He also set his face against all those, who pretended to undervalue the ancients, and told one, *chi vorrebbe esser poeta senza l'ispirazione degli antichi*, 'Your works, Sir, will be remembered, when they are forgotten, but not before.'"

“When this *dirty affair* was in its first state of progress, the fabricators knew it would be necessary to have some credulous indorser involved, whose publicity might give a colouring to the measure, and whose awkward vanity might impel him to an eager participation in the serious cozenage: under such a persuasion, who could present himself so adequately as Dr. PARR? — Pregnant with the blubber of literature, and crammed with the thirty-nine articles of belief, the difficulty was so limited in persuading this rude priest of the authenticity of the Mss. that upon the younger IRELAND’S producing a loose prayer, which the subtle party attributed to *Shakespeare*, he loudly exclaimed, with the true *Johnsonian* surliness, ‘that he had never thought so cheaply of the Liturgy until that moment!’ — Yet this inflated animal is a teacher of youth, and is presumed by some to have the ability to teach them to think rightly;

“The vain rage among the little-minded to imitate the brutalities of the late Dr. JOHNSON is amazing to a rational observer. Some time since I was zealously invited to dinner by the sister of one of our Journalists, and when the cloth was removed, an awkward, slouching, ill-dressed figure, stalked into the room, with a black coat, a long beard, and blue stockings. — After bullying the lady of the house for not waiting dinner for him, (although he came an hour after the appointment,) he ordered in the meat, and began to eat without taking the least notice of any of the ladies or gentlemen, who were present — and as he mangled and devoured his food more like a savage than a man, we were all disgusted, and walked tittering into the garden. — ‘In the name of heaven,’ said one of the ladies, ‘who can

that brute be ?' — ' He is a Professor of Greek,' rejoined the hostess — ' I should like him better,' said the other, ' if he was a *Professor of Good Manners !*'

" I understand that DR. PARR is so infected with this rage of imitation, that he cannot avoid growling at the Altar. Yet what do these men know which cannot be taught to every plough-boy with a sound memory ?"

The Pin-Basket to the Children of Thespis, with Notes Historical, Critical, and Biographical, by JOHN WILLIAMS, whose public Appellation is ANTHONY PASQUIN, Lond. 1797. 12mo. p. 11.

I have elsewhere stated that the speech attributed to Dr. Parr, respecting the prayer fabricated for Shakespeare, was made by Dr. Joseph Warton.* Dr. Parr is

* " Amongst others, who paid their respects to the Mss. of Pseudo-Shakespeare, in Norfolk-street, R. P. was prevailed upon by a friend to visit them. After looking at them for a short time, R. P. turned aside to survey the window and the room. Astonished at this indifference, Mr. I. requested him to put down his name among those of believers in their genuineness. At first R. P. endeavoured to excuse himself, as not being an English antiquary : at length, being importuned in a most pressing manner, he said — ' Mr. Ireland, I detest from the very bottom of my heart, subscriptions of all kinds, but especially subscriptions ' to articles of faith.' R. P.'s friend, turning to him, said, ' Mr. Porson, you will always be an humourist.' Indeed in all matters R. P. shuddered at an oath ; he deemed it a wanton profanation of the name of our Creator ; he contended that his bare word was sufficient. And I would have taken *his* bare word in the most momentous concern. But, in these degenerate days, ' words are ' very rascals, since bonds disgraced them.' " The Rev. T. Kidd's *Tracts and Misc. Criticisms of the late R. Porson, Esq.* p. xviii.

here placed in pleasant juxta-position with Porson, and of this renowned libeller I shall content myself with quoting, by way of general reply, what the *British Critic* said of him: — “ To reprobate the injustice, and to expose the ignorance of Mr. Pasquin’s remarks, would be to comment on every paragraph; not to mention that it would be levelling our artillery, (to borrow an expression of this elegant author,) at that, which is ‘ scarce worth powder and shot.’ His praise and his censure indeed are equally misapplied, and remind us of that nation of savages, to whose optics, it is said, all straight things appear crooked, and crooked things straight.”

“ Anthony Pasquin has lately paid ‘ the last debt of nature’ in America. He fell a victim to the yellow fever; and died, we understand, in great distress.” *The Times*, Jan. 23, 1799.

Gilbert Wakefield states, as we have seen, his “ belief that Porson had satirical verses in his treasury for *Dr. Bellenden*, as he called him, (Parr,) and all his most intimate associates.” Dr. Blomfield, (as the Reviewer of the *Correspondence between Wakefield and Fox*,) declares that this “ is not true.” But Wakefield had not asserted it as a *fact*,—he had only given it as his own “ *belief*.” In strictness of speech, it was “ not true;” but in a fair construction of Wakefield’s words, it was most certainly true enough. Porson had lampooned *some* of his friends; he had manifested a disposition to lampoon some even of his *best* friends; he delighted in satirising men of eminence in many respects, though inferior to him in the art of criticism; any difference with him in opinion, whether slight or serious, whether with a friend or a foe, or any circumstance respecting a

brother scholar, in which he was not himself concerned, was too often the occasion of a lampoon, and his satirical effusions found easy access to the *Morning Chronicle*, which was then conducted by his brother-in-law, the late James Perry, Esq., and they were in many instances passed off as the productions of the *lesser wits*, who cater for the appetite of the unintellectual readers of newspapers. 'This satirical spirit was tolerable in respect to him, who was "a prodigy of intellect and a giant of literature;" but in respect to several of his younger associates, who were not formed of the same ethereal matter, the effects were most mischievous;— Porson was satirical, but not at all malignant, and these associates aimed, however unsuccessfully, at being equally satirical, but certainly succeeded in frequent displays of browbeating, insolence, contemptuousness, and venom.

"A friend observed to R. P.," says Mr. Kidd p. 403., "that Reiske was an indefatigable editor, 'yes,' replied R. P. with great sharpness, 'Ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος Ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα.' Reiske's father was a *tanner*." But a *tanner* is as respectable, (Reiske's ghost might have *shrieked*,) as the *weaver* and the *village-clerk*.*

"Mr. Porson," says Mr. Weston in the *Porsoniana* p. 14, "was a great master of iambic measure, as he has

* Sometimes Porson's satirical turn was not improperly employed. He was contemporary at Eton with the celebrated and worthy evangelical preacher, the Rev. C. S., who was in those ungodly days a bit of a dandy in dress. Porson resolved to administer some advice to him by means of satirical verses. He wrote them with his left hand; they had been thrown over the wall, and were found on the ground. S., to whom they were

shewn us in the *Preface* to the second edition of his *Hecuba*. The German critic, Hermann, whom he makes to say in his notes on the *Medea*, ‘We Germans understand quantity better than the English,’ accuses the Professor of being more dictatorial than explanatory, in his metrical decisions. Upon which the Professor fired an Epigram against the German :

Νήϊδες ἐστὲ μέτρων, ὧ Τεύτονες, οὐχ ὁ μὲν, ὃς δ’ οὐ,
Πάντες πλὴν Ἑρμαννος, ὃ δ’ Ἑρμαννος σφόδρα Τεύτων.

‘The Germans in Greek,
‘Are sadly to seek ;
‘Not five in five score,
‘But ninety-five more,
‘All, save only Herman,
‘And Herman’s a German.’ ”

The authenticity of this narrative is confirmed by the following extract from PORSON’S *Letter to A. DALZEL*, dated 5 *Essex Court*, Sept. 3, 1803. and inserted in the *Museum Criticum or Cambridge Classical Researches* 3, 331.:—“It may perhaps divert you to insert an Epigram, made by an Etonian, a friend of mine, upon the said Herman, in imitation of Phocylides’s saw, (Strabo x. p. 487. ed. Par.)*

soon handed, took infinite pains to detect the writer ; he examined the writing of all the boys in his class ; he sought aid in this way from the monitors ; his collations were profitless ; he could discover nothing, ‘nor was it likely he should,’ said Porson, (who never *directly* acknowledged such compositions,) ‘for it was written with the left hand.’

* Καὶ τόδε Φωκυλίδεω. Λέριοι κακοί, οὐχ ὁ μὲν,
ὃς δ’ οὐ.

Πάντες πλὴν Προκλέους· καὶ Προκλῆς Λέριος.

Νήϊδες ἐστὲ μέτρων, ὧ Τεύτονες· οὐχ ὁ μὲν, δς δ' οὐ,
 Πάντες πλὴν Ἑρμαννος· ὁ δ' Ἑρμαννος σφόδρα Τεύτων.

Which I thus endeavoured to do into English :

' The Germans in Greek
 ' Are sadly to seek ;
 ' Not five in five score,
 ' But ninety-five more :
 ' All save only Herman,
 ' And Herman's a German.' "

Porson here *confesses* the composition of the English lines, and there can be little or no doubt that he wrote the Greek lines also. But the wit is *not* original ; it came out of Bentley's workshop ; the ingenuity of the application, however, to his own purpose, belongs to Porson : —

" As we are now upon the subject of Horace's villa, I take the liberty of laying before you an admired criticism struck out by Mr. Nicholas Hardinge,* and adopted

* " I have lately made another discovery of greater value : it is that MARKLAND commends my father's critique upon the *Ne semper*, and that PARR countersigns him, as well as TAYLOR. The passages are short, but pithy ; and, if you love your father's memory, you will not be angry with me for loving that of mine. At this moment, I would give the eyes of *Argus*, (if I had them all,) to obtain the *Epistola Critica* of MARKLAND to HARE." G. H.

" In the publication, to which Mr. Hardinge alludes," says Mr. J. Nichols in a work with the following title, (which he very obligingly gave to me on Aug. 2, 1825.) *Poems, Latin, Greek, and English, to which is added an Historical Enquiry and Essay upon the Administration of Government in England during the King's Minority*, by NICHOLAS HARDINGE, Esq. M. A. F. R. S. and F. S. A., Lond. 1818. p. 223. " the *Quæstio Grammatica*, Mr. Markland, after several excellent remarks on the Greek writers, says : — ' *Transeo ad Latinos, et in primis ad delicias tuas, (et*

implicitly, as I happen to know, by the Patriarch of Commentators, Dr. Bentley himself, though not recorded. As it has been already mentioned in p. 654, I will now merely give the hint of it. The lines in Horace to Mæcenas are these :

‘cujus non, cui mens sana ?) Horatium,’ and soon after, p. 258, he thus introduces an emendation of *Carm.* 3, 29, 5. ‘Ita hunc locum legebat et distinguebat, ut pridem forte nosti, amicus ‘noster, capitalis ingenii vir, NICOLAUS HARDINGE, ὁ μακαρίτης, quo nihil verius puto.’ ” Mr. Nichols is here confounding two distinct tracts by Markland. The correction does not appear in the *Epistola Critica ad Eruditissimum Virum, FR. HARE, S. T. P. Decanum Vigorniensem, in qua HORATII Loca aliquot et aliorum Veterum Emendantur*, Cantabr. 1723. 8vo.

The “Critique on Horace by NICHOLAS HARDINGE, Esq. 1750,” is inserted in his *Poems* just mentioned, p. 222-36. This Essay of the father NICHOLAS was revised and enlarged by the son, GEORGE HARDINGE, who introduces it with the following note : — “Of the above Critique, and of the emendation, which is engrafted upon it, I am the filial heir, — that is, of the substance, which is rather asserted than argued, in a Letter, of the late Mr. HARDINGE to his brother-in-law, THOMAS LORD DACRE, then Mr. BARRETT. I have, since an accident a few days ago brought it before me, examined it, and feel myself convinced that it is no less correct and sound, than it is ingenious and perfectly original. The argument and the authorities are mine.” In connection with this Critique should be read, from G. HARDINGE’S *Biographical Memoirs of the REV. DR. SNEYD DAVIES*, what MR. RICHARD PHELPS writes to DR. S. D., and what MR. EUSTACE has written, with the comments of G. H., pp. 239-56. 262. In p. 256, Mr. G. H. observes : — “The construction *udum Tibur* is confirmed by all the preceding passages ; for it is clear that he invites Mæcenas to his villa as a guest :

‘Jamdudum apud ME est.’

‘PAUPERUM

‘Cœnæ’ etc.

*Eripe te moræ,
Ne semper udum TIBUR, et ÆSULÆ
Declive contempleris arvom, et
Telegoni juga parricidæ.
Fastidiosam desere copiam, et
Molem propinquam nubibus arduis:
Omitte mirari beatæ
Fumum et opes strepitumque Romæ.*

In p. 174, in a Poem written by NICHOLAS HARDINGE in 1735, entitled *Knoll-Hills*, occur these lines: —

I nor Albunea's echoing grove require,
Nor grots responsive to the Latian lyre,
Nor fam'd Præneste, nor the Baian coast,
Nor what sublimer scenes the Muse can boast.
Vies not that rising lawn with Tibur's hill,
This trembling brook with cool Degentia's rill?
To my pure stream Blandusia's mirror yields,
And all Campania to my velvet-fields.

The following note on Albunea is given: — “ In a Letter of the Author's to LORD DACRE, then MR. BARRETT, and making the tour of Italy, this and another emendation are explained a little more in detail. His words are: — ‘ I wish you would visit ‘ the famous Tivoli and the Anio, if it were only to settle the ‘ reading of two passages in Horace, where he delineates that ‘ scene:

‘ *Me nec tam patiens Lacedæmon,*
‘ *Nec tam LARISSÆ percussit campus opimæ*
‘ *Quam domus ALBUNÆ resonantis,*
‘ *Et præceps ANIO, ac Tiburni lucus, et uda*
‘ *Mobilibus pomaria rivis.*

* * * *

‘ *Eripe te moræ,*
‘ *Ne semper udum Tibur, et Æsulæ*
‘ *Declive contempleris arvom, et*
‘ *TELEGONI juga parricidæ.*

"The reader will be astonished when I tell him that, as the words now appear, accompanied by our knowledge of the scene, it is perfect ridicule and folly. To familiarize it, it is just as if I should say to some great man, who lived in town, or near it, 'Come to me, that you

'In the first of the passages I have had the boldness to read '*nemus* instead of *domus*, upon Virgil's authority :

'*Lucosque sub alta*

'*Consulit Albunea ; nemorum quæ maxima sacro*

'*Fonte sonat.*

Virg. *Æn.* 7, 82.

(Horace too himself appears to intend this word in that short picture of his villa, — *circa NEMUS uvidique Tiburis ripas.*) * * * '*Ne semper udum*, etc., I suspect this to be a false reading in all the editions and Mss. For, as Horace invites Mæcenas from Rome to his Tibur, it seems inconceivable that he should press him to make haste, *lest* he should be always taking a view of Tibur. How much properer would it have been, to recommend his departure from Rome, that he might enjoy the scenes of Tibur? I therefore change *Ne* to *ut*.' N. H. *Ut contempleris* may be rendered, 'that you may be able to take a nearer view of,' etc., which is the import of the word. MR. PHELPS had written upon this very passage a most ingenious *Essay*, which the reader will see in the *Appendix*, (p. 239-62.) as it forms part of his first Letter to DR. DAVIES."

MR. PHELPS, p. 262, writes thus : — "The other place I mean, is that mentioned by Horace : —

'*Domus ALBUNÆ resonantis,*

'*Et præceps ANIO, ac TIBURNI lucus,*' etc.

This is a most beautiful and romantic situation. *Præceps Anio* is a whole river, that falls down at once an awful depth, and then branches into cascades, of inferior size for two miles. Near the fall stands the *Temple of the Sibyls*. It is of a circular form, and of pretty architecture. I think it as beautiful a ruin of the size

‘may not always contemplate Esher, Hampton-Court, ‘and Richmond.’ The scenery, which the poet here describes, as that which he exhorts Mæcenas to contemplate no more for a time, is the very scene, for which he invites him to leave town, and visit him, who, (it

as I ever saw. But the *domus Albunæ resonantis*, in Horace, I had never seen till I was shewn the place, and even still I do not feel sure that I am right. The *Albunea* was formerly a grove, but is now only a barren waste, except what remains of the sulphureous lake, which is much decreased, and perhaps upon that account many little islands are formed by the weeds, and scum of the water. These not only are often consolidated, but from a long stagnation of the lake, join to the sides, and contract the margin. The lake has an outlet through a kind of subterraneous aqueduct, and it *now* makes a noise in running through it, so that when the body of water was more considerable, and the aqueduct stuffed up less, it must have been more noisy in proportion, which, added to the horror of a consecrated grove, made them stile it the *Albunea resonans*. There is a passage in Virgil, which confirms this interpretation :

‘*Lucosque sub alta*

‘*Consulit Albunea, nemorum quæ maxima sacro*

‘*Fonte sonat, sævamque exhalat opaca mephitim.*

As you have commentators of all sorts and sizes, I wish you would let me know what they mutter upon these passages.”

In a Letter from MR. GEORGE HARDINGE to JOHN NICHOLS, Esq., dated *Walton-Grove, March 26, 1816.* and inserted in p. 263. we read : — “But you owe to me some recompence for the heavy disappointment I have experienced from the delay of the publication of *Wray*,” (the *Memoirs of MR. WRAY*,) “and that recompence is, though it should produce more delay, that you should confer upon my *ambition* the honour of accompanying DR. PARR in the same volume. I will *bribe you*, if I can ; though I have been impudent enough to think our friendship ensured your coincidence in all my wishes, that are ingenuous — and *I think*, if

seems agreed,) had a villa in Tibur, unless this *Ode* is to deprive him of it. How, then, would Mæcenas cease to contemplate the *udum Tibur*, etc. by coming to it? My father proposed, (and Bentley approved,) instead of *ne* to read *ut*; and then to compress the *semper-udum* into a single word, marking the perennial streams of the Tiburine scene. The manner of Bentley's approbation was characteristic of his wit, his memory, and his familiar habits, which tempted him to put a modern thought into Latin or Greek, centuries old. Mr. Townshend, the first Viscount Sydney's father, and Mr. Hardinge's intimate friend, stated the remark and the correction to Dr. Bentley. 'Good,' said he, '*very good*, and *sound*;' 'but that Hardinge is a *King's-man*—is he not? Those '*King's-men* are bad fellows,—not one or another,—but 'all of them,—except Hardinge,—and Hardinge is a '*King's-man*!' He immediately recollected an Epigram of Phocylides, which he repeated, laughing all the time : *

I know myself, the *ambition*, to which I allude, is that of being accredited as an admirer of Genius and Virtue. My wish to accompany Dr. Parr, and you may tell him so, arises from the enthusiasm, which I entertain for his powerful intellect, for his classical taste, for his depth of learning, and for his eloquence." MR. NICHOLS adds the following note : — "That illustrious luminary of learning,' (PARR,) "has kindly undertaken to favour me with what I shall consider as the brightest ornament of these volumes," (of *Literary Anecdotes*;) "and I still flatter myself that MR. HARDINGE's wishes may be indulged, by the appearance

* [I give the Græek exactly as it is printed in the book, and, the printer, as is apparent from the English lines, is evidently not the person who is to be blamed for all the errors. E. H. B.]

‘Ως επε Φουκυλιδης· ουκ ὁ μιν ὅς τε
 Πάντες πλην Προκλεους. και Προκλης Λυριος.

I have attempted the image in English rhyme :

I hate those *Lyrics*, — they are trump’ry men, —
 It is not one or two, or nine in ten, —
 I hate ‘em all, Phucylides exclaim’d,
 Except that Procles, whom you just have nam’d :
 He’s an exception to the worthless crew ;
 And yet that Procles is a Lyric too.

G. H.”

Biographical Memoirs of the REV. DR. SNEYD DAVIES
 by GEORGE HARDINGE Esq. p. 248.

The same anecdote is related in the *Critique on HORACE*, by NICHOLAS HARDINGE, Esq. 1750., which is inserted in his *Poems, Latin, Greek, and English*, edited in 1818, by his son, George Hardinge, Esq., p. 235.: — “ My father’s emendation *looks* better than it *sounds*. He changes *ne* into *ut*, the negative into the affirmative; and he adapts the *semper* to *udum*, as the epithet of Tibur. But, if you *look* at the change, it offends you less (NE, UT;) and one can easily conceive that in the ancient Ms. the mistake of the letters may have arisen. It is impossible to describe Tivoli, (the modern Tibur,) better than by calling it *semper-udum*, and opposing it in that feature to the *campagna* of Rome, which, though watered by the Tibur, is remarkably burnt up and dry in a hot summer; whereas Tivoli has an eternal, though genial and refreshing moisture, in its meadows and groves. To this emendation there is an

of DR. PARR’s very interesting communication in the same volume with MR. HARDINGE’s *Memoirs of SIR JOHN PRATT, EARL CAMDEN*, and MR. NICHOLAS HARDINGE.” The communication was designed to be a Memoir of DR. ROBERT SUMNER.

anecdote annexed. The late Mr. Thomas Townshend, father of the late Viscount Sydney, told me he was present, when this emendation was proposed to Bentley. My father was then of King's-College in Cambridge. Bentley hated King's-College men. He said: — I have heard of him; he is a *King's-man*; and it reminds me of an Epigram written by Phocylides:

————— Δύριοι κακοὶ, οὐχ ὁ μὲν, ὃς δ' οὐ.

Πάντες πλὴν Προκλέους· καὶ Προκλῆς Δύριος.

‘The *King's-men* are puppies; not one or another; all of them except Hardinge; and Hardinge is a *King's-man*.’”

The story is also told in Latin, in the *Fragmentum de Vita NICOLAI HARDINGE*, auctore G. HARDINGE, A. D. 1803. p. viii., which is prefixed to this work: — “Cum Jeremia Markland, critico sagaci, homine optimo, communia literarum studia libentissime prosecutus est. Nec ipsi defuit acumen in criticis egregium. Testor locum Horatii, quem felicitate singulari primus et solus, tactique literarum levissimo, emendavit,

Ne semper udum Tibur, etc.

Od. 3, 29.

Hæc, a patre, ut sequitur, emendata sunt,

Ut semper-udum Tibur, etc.

Horatius Mæcenatem ad se vocat, rus illi commendat, in quo Tibura contemplaretur, omittens mirari fumum et opes strepitumque Romæ. Roma Tiburi opposita fuit, sicut rus urbi:

‘Romæ Tibur amem ventosus, Tibure Romam.’

Memini jucundæ de illa emendatione historiæ, quam ex dulcissimo in colloquiis Thoma Townshend ipse audivi. Bentleius, emendatione delectatus, rogavit cui debitum

erat," (esset.) "Relatum est Nicolaum Hardinge,* socium Collegii Regalis, proposuisse emendationem. Ridens inter severitatis ostentationem facetam, hæc, velut ex adytis, promulgavit: *Regii mali sunt, non unus vel alter, omnes excepto Hardinge, et Hardinge regius est. Subito in Græca oraculum convertens, hæc adjecit:*

Ἦς επε Φουκυλιδης· Λυριοι κακοι, ουχ ὁ μεν, ὅς δ' οὐ Παντες πλην Προκληους, καὶ Προκληης Λυριος."

These lines by one of our *most renowned* poets were thus translated by Porson:

And when the pie was open'd,
The birds began to sing;
And is not this a dainty dish
To set before a king?

Τετρώβολόν τι μέλπω
Κριθῶν τε πλήρη σάκκον,
Καὶ κοτύλους δις δώδεκα
Ἵπποὺς στέγει ἔν σιτεντῷ·
Στέγους δ' ἀναπτυχθέντος
Ὀρνιθες ἐξεφώνευν·
Ὁ δὲ δοκεῖ τι λαμπρὸν
Εἰ προσφέροιτ' ἄνακτι.

* [In p. 185, in a Letter from Mr. Nicholas Hardinge to Mr. Barrett, dated 1750, the former says:—"We returned, and loitered agreeably; the murmur of the Darwent, and of the many limpid streams, that fall into it,—the mixture of rock and verdure,—of the habitable, and of the solitary,—*the echoes of human voices*, and the diversified change of romantic prospects, enchanted us all, even me, for I am not easily tired of pleasures renewed." On the italicised words there is the following note:—"Virgil's

Hinc alta sub rupe canet frondator ad AURES;

for so, with my wand of criticism, I command you to read the last word, not *auras*." E. H. B.]

Porson, in his Review of R. P. Knight's *Essay on the Greek Alphabet*, p. 120. of Mr. Kidd's reprint, writes thus:—" Mr. Knight examines the declinations of many other words, with a view to his system of Homeric prosody. It would be too tedious to give all his instances in detail. The participles he supposes to have originally ended in *avs*, *evs*, and *ovs*. He dissents, therefore, from Dawes, (and, as it should seem, from Markland,) who believed that all these words once had τ in the nominative." Mr. Kidd p. liv, presents us with the following learned and entertaining note:—
 " ' But then, whether, as I said, *I was mistaken in the nature and force of my proofs*, or rather in the nature and force of my adversary, I leave that to the judgment of others.' Bentley on *Pseudo-Phal.* p. 27. Permit me to observe that R. P. sometimes falls into the strain of his great model, and has unintentionally ensnared certain contemporaries by allusions to passages, which, he took for granted, were well known to his readers. *Ad Or.* R. P. adds:— ' Ceterum verissime observat Reiskius Euripidem facile potuisse solæcismum et sibila Comicorum effugere, versum sic concinnando,

'Εκ κυμάτων γὰρ ὁρῶ γαλήνην αὐθις αὖ.

' Certe Aristophanis, Sannyrionis, Strattidis, aculeos ' potuit contemnere, si sic omnia dixisset.' His friend, (See G. W.'s *Letters to Mr. Fox* p. 177,) in *Crit. Rev.* for Nov. 1800. p. 244, affected to think R. P. had, in good earnest, sanctioned this transposition ! After giving vent to his critical acrimony, he has added a saving clause, of which he might avail himself, if hard pressed. Would any scholar resolve R. B.'s opinion of Joseph Scaliger's alteration *ad Manil.* 4, 901. into an approbation of the

suggestion of that Prince of Critics, *Contemnere potuisset Scioppios, Titios, et Petavios, si omnia sic dixisset?* Or understand Juvenal's *Sat.* 14, 123.

*Antoni gladios potuit contemnere, si sic
Omnia dixisset,*

as a rapturous panegyric of Cicero's

O fortunatam natam, me consule, Romanam?

When Mr. Foote observed to a gentleman, who had been enlarging upon the numerous domestic virtues, which served to compensate for the homely appearance of his consort, — 'What a thousand pities it is that the 'Grecian Helen was not more like her! For, if she had' (*been,*) 'Troy most certainly would never have been 'burnt;'—the good man, doubtless, did not construe this into a flattering opinion of his lady's personal attractions. Permit me to proceed a little farther. From the stricture upon Mr. Brunck's note *ad Bacch.* 1123., which appears in R. P.'s *Appendix to Toup's Emendations*, no competent judge could collect that R. P. considered the two verses either as anapaestic, or as allied to the melic systems. R. P. also designates Ammonius, *vir metri callentissimus*, *ad Hec.* 269. ed. 1., and, from Longinus, or his interpolator, ἀνὴρ οὐχ ὁ τυχὼν, 671. No person, however, who has waded through that gentleman's notes, can mistake the main drift of these compliments. In the *Letters to Mr. Travis* p. 223, 'Having been extremely fond of Gregory,' and p. 172, 'my favourite Gregory,' the allusion to, *Hæc ex Gregorio Nazianzeno, quem semper in deliciis habui*, is obvious to every resident member of our University."

The story alluded to was thus related to me by a friend: — “ Though Dr. Parr thought very highly of Watson’s natural abilities, he thought but little of his real learning, and once gave me the following proof of his charlatanery. Watson was riding out a few days prior to the delivery of a Latin oration before the University of Cambridge. He happened to meet with a learned friend, who began talking with him on that subject, and told him that there was a famous passage in the works of Gregory Nazianzen, which he might introduce with effect. ‘ But,’ said the Professor, ‘ I never read a page of his works.’ ‘ Why then,’ said the other, ‘ I will send you the volume with the passage marked out in it. This was done, and the passage introduced accordingly, and Watson quoted Gregory in these terms, *Quem semper in deliciis habui.*”*

My learned and worthy friend, H. S. Boyd, Esq. has been deceived by Porson’s allusion to Gregory: — “ I feel considerable regret in stating that Hooker, even the judicious Hooker, has stolen from this *Prooemium to the Psalms* the most splendid part of it, and published it as his own in his *Eccl. Pol.* 5. When I first discovered this fact, which was not till after I had sent to the press my own translation, I felt inclined to conceal my knowledge of it; but mature reflection whispered to me that no truth whatever should be concealed. On the fol-

* To the same friend I am indebted for the following story. “ Soon after the publication of Dr. Parr’s *Sequel to a Printed Paper*, he accidentally met Dr. Watson *en passant* in London, who without asking him how he did, accosted him thus — ‘ Oh, Dr. Parr, how could you throw away such a mass of learning upon ‘ such a mooncalf?’ and then went on.”

lowing page he translates a passage from St. Basil, giving the Greek upon the margin, and printing his own version in *italics*. As, however, in this place he makes no reference on the margin, and prints the plundered passage in the same character with the rest of his work, every reader must suppose that the whole of it is his own. Shall I stop here? or shall I add that the concluding sentences of his first book, (than which nothing can be conceived more grand or noble,) are little else than a collection of spoils taken from Gregory Nazianzen? The fate of the Fathers, (I mean their literary fate,) has been indeed a hard one. How many hundreds have read Hooker with delight and admiration,"

[*the deficiency will be supplied in the ADDENDA.*]

"by pre-eminent, and *first-rate* scholars, however unregarded by those of a *secondary* class. I have been informed that in the school of Dr. Charles Burney, the friend and rival of the illustrious Porson, St. Chrysostom's *Treatise on the Priesthood* is read as a classic, by the boys in the first form; and Porson himself declares, (see his *Letters to Travis*, p. 223,) that Gregory is an author, of whom he was always *extremely fond*. To be cherished by such men as them, (by men, οἱ ἐπρώτευσαν, καὶ ταῖς ἐαυτῶν περιέλαβον εὐκλείαις τὸν αἰῶνα,) more than compensates for all the neglect and the oblivion, to which they have been consigned." *Select Passages of the Writings of* ST. CHRYSOSTOM, ST. GREGORY NAZIANZEN, and ST. BASIL, *Ed. 3.* Lond. 1813. p. 293.*

* "England has many great writers, Rome has many; but languages do not retain their purity in the hands even of these. Whenever I think of Greece, I think with astonishment and awe; for the language and the nation seem indestructible. Long before

“ His (Porson’s) readers have complained, and with reason, on the conciseness of his notes. He ‘ seldom ‘ explains his own canons so copiously as might have ‘ been expected, but studies brevity too much, and does ‘ not sufficiently consult the apprehension of common ‘ readers.’ (*Letters to Travis* p. 37-8.) *Hec.* 347—342. He alludes to an accurate and refined application of a canon to the Tragedies, which, about fourteen years before this period, he had investigated and *tried* by facts, and not by the illusive and baseless fabric of metaphysical speculations. The authorities, which were supposed to militate against it, were numerous and unmanageable, (in *Brit. Cr. Dec.* 1797. *Aesch. Pers.* 321. *Suppl.* 206. were cited, and properly, as exceptions. See *Suppl.* xxxv, vi. ed. 1.) *Ni vis boni In ipsa inesset forma, hæc formam extinguerent.* He received abundance of letters concerning it: one accused him of plagiarism, see p. xxxiv. (‘ It would be highly ungenerous to point ‘ out the Homeric metre of one word,’ in the translation

Homer, and from Homer to Epictetus, there must have been an uninterrupted series of admirable authors, although we have lost the earliest of them, both before the poet and after. For no language can hold its breath one whole century: it becomes, if not extinct, very defective and corrupted, if no great writer fosters it, and gives it exercise in that period. What a variety of beauty, and what a prodigality and exuberance of it in the Greek! Even in its last it exists in all its freshness. The Letter, which the mother of St. Chrysostom addressed to that enthusiast in his youth, is far more eloquent, far more powerful in thought and sentiment, than anything in Xenophon or Plato. That it is genuine, cannot be doubted; for it abounds in tenderness, which saints never do; and is concise, which Chrysostom is not.” W. S. Lander’s *Imaginary Conversations* 2, 222.

of the *Epitaph on Alexis*, ‘those niceties of Attic orthography, which he had not then attained, and the violation of a recondite property of iambic metre, which R. P. discovered about three years afterwards. He communicated it with his oldest and most intimate friend, the Rev. Dr. Goodall, who, in mentioning it to his pupils, never omitted to attribute it to its rightful owner, *Mus. Crit.* 3, 330.’) Another did him the honour to be his antagonist in print,” (G. W.) “but R. P. would not do him the honour to be his,

Ut cum victus erit, TECUM certasse feratur.

At length a German critic of great acuteness and metrical subtlety, (*Homo neque meo judicio stultus, et suo valde sapiens*, *Cic. de Orat.* 1, 39.—indeed R. P. had no great opinion of the metrical science of the German Editors—he once closed an interesting conversation about them with the line of Cratinus, which he recited with particular emphasis,

Οὔτοι δ' εἰσὶν Συνοβιωτοὶ, κρουπεζοφόρον γένος
ἀνδρῶν,)

extorted from him that portion of the *Supplement*, which in exactness of research, nice perception of wrong, and clearness of induction, is almost without a parallel. The generous Hermann was wont to do it justice in his lecture-room; it has been hinted that this indefatigable Editor had in contemplation a defence of the anapæst in the third place.” The Rev. T. Kidd’s *Tracts and Misc. Criticisms of the late R. PORSON*, Esq. p. lxxii.

Notwithstanding these epithets, ironical or serious, the justice of which at that time was questionable, and the justice of which Hermann has at all events long survived,

he is indisputably *now* the first of European scholars, the coryphæus of Greek literature !

In the *Addenda* to Porson's *Med.* 675. Mr. Kidd p. 205, writes thus : — “ Oppido, quam opportune, licet obiter, de impotente Hermanni ambitione edisserit Porsonus, et Comici textum e maculis mutitandi libidine inspersis semel atque iterum vendicat ; deinde Attico lepore verba tribuit Germaniæ Prisciano rei metricæ peritissimos spolianti, mutilanti, laceranti, qualia eum secum loqui fingeremus. Auctoritatibus porro errabundum et sine diploide a recta grassantem via, tanquam fuste, verberat. Veruntamen quam illæ Hermanni metris ab uno et altero mirifice commendatis sint utiles, sua verba p. 152, commonent : — ‘ Nostra numerorum doctrina, quum non sit ‘ e poëtarum exemplis hausta, ne refelli quidem exemplis ‘ poterit.’ At tandem Hermannum quantum hic operis fiat, pœnitet ; et, re perspecta, ‘ Quæ tum feci piacula, ‘ data opportunitate expiabo, sed sic ut neminem domi ‘ suæ secum loquentem introducam. DOMUM REVERTAR ‘ MIMUS?’ *De Productionibus ob Cæsurum* p. 698. (Versu primo prologi Laberiani ap. Macrob. *Sat.* 2, 7. Bentleius corrigit,

Necessitas, cujus CURRUS transversus impetum.)

Præclara vero vox, et magno viro digna ; quæ maximam lætitiā nec opinanti lectori objicit, et quam summa cum voluptate recitare solebat vir præstantissimus.”

I know not how it has happened that my friend, Mr. Kidd, who is a most accurate and faithful quoter, has in the present instance garbled the passage, which he cites. Hermann's words are these : — “ Atque omnino hæc pro additamento haberi velim ad ea, quæ olim *de Metris* scripsi. De quo libro quoniam diversissime viros doctos

sentire cognovi, *semel ad hæc respondebo, sed sic ut neminem domi suæ secum loquentem introducam. DOMUM REVERTAR MIMUS?* Igitur quum illum librum scriberem, fieri non potuit, quin in infinita materia, nullo duce, non idoneis præsiidiis instructus, timidior ob consensum omnium, qui plurimas licentias veteribus poëtis concedebant, audacior alibi, ut in re desperata, in plerisque versuum generibus etiam ea sibi indulsisse poëtas putarem, quæ eos diligenter cavissee postea intellexi. Sed quæ tum posui doctrinæ metricæ fundamenta, quasque his fundamentis superstruxi singulorum metrorum descriptiones, tantum abest, ut labefactatas a quoquam viderim, ut magis vel aliorum vel meis ipsius observationibus confirmatas esse læter. *His ego fretus, quæ tum feci piacula, data opportunitate expiabo.* Et si in Tragicorum iambis et anapæstis, de quibus unus omnium optime meritus est RICHARDUS PORSONUS, si in his igitur severi et pæne morosi sumus, cur eandem diligentiam non transferamus etiam ad cætera antiquorum metra?" *

* The first edition of Hermann's book *de Metris* was published in 1796.; and the second edition in 1816. 8vo., which fills 813 pages. In 1818. 8vo. he published an *Epitome Doctrinæ Metricæ, in Usum Scholarum*, pp. 312. with an excellent *Preface* containing pp. xxi. The student will find his interest in consulting both works. From the larger work I shall introduce the following quotation, p. xiv. : —

" Post, quum Græcis litteris imbui cœpissem, præceptoresque, quos habebam, Reuchlinianam pronunciationem, qua nihil numeris infestius cogitari potest, sequerentur, ipse mihi aliam, quæ fere ad Erasmicam accederet, ex iis, quæ conquirere poteram, vestigiis concinnavi, eaque extra scholas, quo numeros legendo exprimerem, usus sum. Ita quum neque Græcum ullum, neque Romanam poetam aliter, quam ad numeros versuum, legere consuevissem, eaque ex re multum voluptatis perciperem, paullatim doctrina

Porson's "remains," says Mr. Kidd p. xxiv, "were removed from the *London-Institution*, then in the Old Jewry, to be interred in the Anti-Chapel of Trinity-

quædam numerorum mihi subnata est, sed ea talis, ut nullas ejus causas rationesque, præter sensum quemdam atque usum, in promptu haberem. Ac diu fortasse hæ rationes me latuissent, nisi casu, qui dominari in rebus humanis solet, lux mihi affluisset. Obambulabam forte in hortis cum Eichstaedtio, quumque narra-rem ei, velle me libellum edere, quo rem metricam aliter, atque antehac solitum esset, pertractassem, rationes ille interrogavit hujus novæ doctrinæ. Ibi repente advertit me illa causarum atque effectuum cohærentia. Itaque jam quidem respondere me non posse dixi, sed brevi non esse defuturam responsionem. Ita domum reversus, rationem illam omnem enodare institui: quod quum multa diuturnaue cogitatione tandem effecisse me animad-verterem, neque quidquam, quod adversaretur, invenirem, tanto magis mihi visus sum verum vidisse, quod, quæ ex his principiis deducerentur, plane consentirent cum illis, quæ antea solo aurium monitu non modo a me essent, sed ab ipso etiam Bentleio depre- hensa. Ita quum brevis iste libellus, quem scriptum habebam, ad satis magnum volumen increvisset, edidi tres illos *de Metris Poetarum Græcorum et Romanorum* libros, melius ab numerorum pervestigatione, quam vel a scientia aliarum rerum, quibus in hoc genere opus est, vel a necessariis librorum præsiidiis instructus. Paulo post, quum lectionum Academicarum causa Germanice brevior de re metrica librum emitterem, quædam clarius, alia rectius exposui. Evenit vero, quod solet in tali causa. Nam quum plerique, qui litteras antiquas tractant, a philosophicarum disputationum subtilitate alieni sint, plures reperti sunt, qui fidem dictis meis haberent, quam qui rationes eorum intelligerent, qui perpauci fuere: plerique rem in medio positam reliquerunt: quidam, mea partim, partim sua culpa, multa male interpretati, etiam contradixere. Omnium tamen studia commota sunt: ut, si nihil aliud effecerim, certe me non pœniteat, neglectioni rem metricam eripuisse. Postea apud Britannos metra attigit R. Porsonus, vir magnæ accuratæque doctrinæ, qui, quantum dili-

College, Cambridge. The Inscription engraved in brass on his coffin :

RICARDUS PORSON,
Apud Cantabrigienses,
Linguae Græcæ Professor
Et
Coll. Trin. S.S. et Ind. olim Socius
Apud Londinenses
Institutionis Litterariæ
Bibliothecarius Princeps,
Natus viii. Cal. Jan. MDCCLIX
Obiit vii. Cal. Oct. MDCCCVIII."

genti exemplorum comparatione effici poterat, in iis, quæ nota habebat, metris ita præstitit, ut et observationes quasdam egregias, et non paucas præclaras emendationes attulerit. Omninoque dici vix potest, quantum hic vir exemplo suo studiis Græcarum litterarum profuerit. Idem si etiam aliquid obfuit, non id ipsi, sed aliis tribuendum est. Magnorum enim virorum est, reserare claustra, et monstrare viam, non quo pone quis sequatur, magna impari passu vestigia legens, aut ad summum ibidem, ubi ipsi, consistat, sed ut longius alii procedant. Porsonus quidem, vir errandi tam parcus, quam Bentleius prodigus fuerat : audentissimus enim ille, quod periculum non formidaret, sæpe, sed *κεῖτο μέγας μεγαλωστί* : Porsonus igitur, sive non habens parem, seu ratus ita, quum id non celaret, hoc est a popularibus suis consequutus, ut, fassi, dissentire ab eo nefas ducant ; non æquum neque e re sua facientes, quum externos quoque idem servitium subire volunt, siquidem eorum demum justa est atque honesta admiratio, qui mortalem nullum erroris immunem esse memores, ut libere dissentiant ab aliis, ita ipsi modestiores sunt. Post Porsonum plerique Britannorum nihil ultra audentes, ad grammaticos relapsi sunt. Dignus est tamen, qui multa cum laude commemoretur Gaisfordius, vir doctissimus, qui etsi raro suum interposuit iudicium, tamen et probe se didicisse has res, et libere posse ac sine cupiditate judicare ostendit. Hæc præclara editio Hephæstionis

Dr. Parr smiled at the jejune simplicity of this Inscription, which he attributed, most probably on correct information, to the learned Dr. Charles Burney. He remarked that he himself ought to have been asked to write the Inscription, and the fullest confidence should have been placed in his ability to write it well, and in his judgment to discriminate clearly, and his integrity to record faithfully, the peculiar qualities of Porson's great mind, and the exact nature of his wonderful acquirements. He said that he should prepare a suitable Inscription in his own way, and leave it for publication on his decease. The Inscription, so just and appropriate in matter, and so classical and elegant in style,—a *Parrian* Inscription,—worthy of *Parian* marble,—is inserted in his *Works*, and I shall copy it here for the inspection of my readers, who may not have access to the *Works*:—

RICHARD PORSON, A. M.
Bastonæ in Agro Norfolciensi oriundo*
Et in Schola Etonensi
Optimis Disciplinis instituto
Collegii hujusce quondam Socio

nuper demum, impressa jam parte aliqua libri, quem nunc accipis, Blümnere, ad me perlata est. Apud nostrates, quorum hæc singularis virtus est, quod colligendo non contenti, etiam in causas rerum inquirere amant, Aug. Seidlerus versibus dochmiacis, re difficillima, explicandis plus quam quisquam alius ad metrorum scientiam contulit. Qui etsi eo in libro videtur aliquanto, quam debebat, audacior fuisse, tamen intelligentes harum rerum judices non solum quam difficile sit sciunt, modum, ubi

* [This is a mistake ; he was born at *East-Ruston*, in Norfolk ; there is no such village as *Baston*, but his mother was the daughter of Thomas Palmer of *Bacton*. E. H. B.]

Et Linguae Græcæ Academia Cantabrigiensi

Per Annos xv Professori

Qui accessit vii Kal. Octobr.

Anno Domini MDCCCVIII

Ætat. XLIX

Et in hoc Sacello conditus est

Mugister Sociique prædicti Collegii

Una cum ejusdem Alumnis

Omnium Generum atque Ordinum

H. M. Pecunia collata

P. CC.

Inerant in hoc Viro

Multæ et reconditæ Litteræ

Egregia jam inde a Pueritia Indoles Ingeniis

Summa in omnibus Studiis ad quæ incubuit

Diligentia et singulare Acumen

Firma et prope incredibilis

Rerum ac Verborum Memoria

Facietiarum quidam Lepos

Non modo ad superbum Judicium

Intelligentium et Doctorum

Verum etiam ad Popularem Sensum

Mirifice accommodatus

In eruendo et identidem instaurando

Quicquid vel Situ Vetustatis obrutum

Vel deformatum Incuria Librariorum

Diu in Codicibus Manu exaratis delituisset

Acerrima et Animi et Oculorum Acies

In Proprietatibus

Tum Pedestris tum Poëtici Sermonis

Exquisite cogitateque enodandis

Et Versibus

nova proferas, tenere, sed illud etiam cogitant, præstare utilibus admiscuisse aliquid falsi, quam vacua errore, sed inutilia attulisse. Verumtamen quum ille Porsoni quosdam errores notavisset, contumeliis ab hujus secta et conviciis, extremo inermium perfugio, exceptus est: qualia quis non æquo animo ferat quando neque a quovis, neque quavis conditione laudari jucundum est."

*Qui in Dramaticis Veterum Operibus reperiuntur
Ad certam Rationis
Atque Usus Normam dirigendis
Teretes et religiosæ Aures
Tanta denique in Græcis et Latinis Scriptoribus
Subtilitas et Elegantia
Ut Bentleio in Re Critica Primas tenente
Porsonus Jure ac Merito videretur
In Secundis præclare consistere.*

We have now seen that Dr. Parr was at every period of his existence,—in the heat of youth, in the vigour of manhood, and in the sunset of life,—alike the warm admirer of Porson, and the just appreciator of his wonderful genius and talents, that he omitted no opportunity of marking his deep sense of his merits, whether he were invited to contribute, or requested to solicit, money towards an annuity,—whether he were writing a book, or a review, or furnishing the notes to a sermon; and that the language, which he always employs, has in it the *glow* of enthusiasm, attesting the sincerity of the writer. Having offered these remarks, I shall proceed to transcribe a passage from the narrow-minded critique on the *Bibliotheca Parriana*, which appeared in the *British Critic*, Jan. 1828. p. 126. :—

“ Many years ago he, (Parr,) was reported to have said that ‘ Porson was the first scholar in England, and ‘ Burney the third; he need not say who was the second.’ It is quite surprising, therefore, to observe the tone of contempt, in which he speaks of Porson, and his absurd attempts to exalt ‘ Hermann the GERMAN’ at his expense. The affected sneer, with which he talks p. 388, of ‘ *Porson and his tribe*,’ is not less amusing than his admiration p. 210, of that ‘ *peerless editor*,’

Hermann : p. 305. : — ‘ Dr. Parr’s opinion of Hermann, communicated in a letter to Mr. Bohn, *Sept.* 14, 1820, deserves to be here recorded. After desiring to have all the works on metrical subjects sent to him as soon as they appeared, he proceeds:—*My hero is Hermann. He is not only a scholar, but a philosopher of the highest order ; and he smiles probably, as I do, at the petty criticisms of puny scholiasts, who in fact do not understand what is written by this great critic.*’ There is, however, one instance, in which he gives Porson his full measure of praise. Of his celebrated *Letters to Archdeacon Travis*, he says, p. 601., — ‘ Travis was a superficial and arrogant declaimer, and his Letters to Gibbon brought down upon him the just and heavy displeasure of an assailant equally irresistible from his wit, his reasoning, and his erudition ; I mean the immortal Richard Porson.’ ”

These observations well merit animadversion, and the reader cannot fail to have remarked that I have some pleasure in detecting the fallacies, in exposing the ignorance, and in repressing the flippancy of this *Reviewer*. 1. He states that there is ‘ one instance, in which he, (Parr,) gives Porson the full measure of praise.’ I have in a former page enumerated, I believe, every notice of Porson, which occurs in the *Bibl. Parr.*, and the enumeration will serve to shew the unfairness of the insinuation against Parr. 2. The remark of the *Reviewer*, however, proves his profound ignorance of Dr. Parr’s writings, which contain frequent, and just, and cordial panegyrics on Porson. 3. If Parr exalted Hermann above his merits, (which I do not consider to have been the case,) it is quite certain that Porson depreciated them too much, and that Porson’s followers have, on too many occasions, traduced

Hermann, and have nowhere done him strict justice. 4. If the *Reviewer* wishes to have a proof that Dr. Parr was, in his commendation of Hermann, actuated by right motives, I would refer him to the *Memoirs of the Life of Gilbert Wakefield* 2, 439. where he thus addresses Arnold Wainwright, Esq.:—“No man admires more sincerely than I do the genius and learning of Hermann. But I can never read without indignation the arrogant and contemptuous terms, in which he speaks of the late Mr. Heath,—a man, whose good sense, good manners, and most meritorious labours ought to have protected him from such indignities. Vide Hermann. *Obs. Cr.* 59. (*‘Heathius enim, si quisquam alius, immerito hanc auctoritatem consecutus est, ut metrorum peritus haberetur, quorum ille juxta cum ignarissimis ignarus est,’*) and his note on the *Hec.* p. 153.” Now at the date of this Letter, June 1, 1804. which was written for *Publication*, Dr. Parr evidently entertained the same high opinion of Hermann, as he manifests in the *private* Letter to Mr. Bohn, *Sept.* 14, 1820. Dr. Parr, then, continued to hold the same high opinion of Hermann for this long interval of 16 years. The first Letter was written during the life-time of Porson, who died *Sept.* 25, 1808; and, as during this said long interval from 1804-1820, Dr. Parr also continued to speak, *publicly and privately*, in enthusiastic and lofty terms, of Porson, and actually wrote the elaborate Inscription, which contains a faithful portrait of him, IT IS IN EVIDENCE that Parr did not, as the *Reviewer* declares, “speak of Porson in” a “tone of perfect contempt,” and that he *never* made “absurd attempts to exalt ‘Hermann the GERMAN’ at his expense.” Aye but, retorts the *Reviewer*, how do you account for his contemptuous mention of ‘Porson and his tribe.’ *Bibl.*

Parr. 388.? A discriminating mind, and a heart replete with charitable constructions, (of which the *Reviewer* betrays a deplorable want,) can always easily reconcile such contradictions. Whenever Dr. Parr speaks of ‘ Porson and his tribe,’ or of the ‘ Porsonian sect,’ or of the ‘ malignant and slanderous Porsonians,’ etc. he does not mean to reflect *at all* on the general scholarship and the criticalabilities of Porson, or of the Porsonians; he acknowledged the transcendental talents of Porson, and was not disposed to depreciate the very respectable, but very inferior acquirements of the latter: in many and striking characteristics of the Porsonian school, Dr. Parr himself resembled the founder, and would, therefore, have gladly and proudly ranked himself in the number of Porsonians; he did not dislike the *school*, for it is the school of sound criticism, but he disliked the *sectarian*, exclusive, narrow-minded, ungenerous, and traducing spirit of the disciples; he could tolerate in Porson less agreeable qualities accompanied with great merits, while he would scarcely pardon in Porsonians the same bad properties, unredeemed by similar excellencies; he discriminated between Porson the *critic*, and Porson the *satirist*,—between Porsonian sagacity and Porsonian acerbity,—between the imitators of Porsonian virtues, and the caricaturists of Porsonian faults,—between legitimate and spurious Porsonians,—between the sincere and unpretending and amiable followers, and the self-styled and arrogant and contemptuous disciples, between the true admirers of this divine genius, and the servile worshippers of the defied hero.*

* In making the quotations from the *Extracts from the Diary of a Lover of Literature*, I believe that I neglected to quote what Mr. Green says in p. 172.: — “ I am told from the best authority

In James Savage's *Memorabilia, or Recollections Historical, Biographical, and Antiquarian*, Taunton, 1820. 8vo. p. 288. I find the following notices of Porson:—

“PROFESSOR PORSON. This eminent scholar and acute critic was born at East-Ruston, in the county of Norfolk, on the 25th of December. 1759. At a very early period he displayed talents, which gave promise of future excellence, and some gentlemen, who admired his acquirements in learning, sent him to Eton, from whence he was afterwards entered of Trinity College, Cambridge. The following account of Mr. Porson, when an Eton-boy, is extracted from the evidence of Dr. Goodall, the present Provost of Eton, given before the Education-Committee of the House of Commons.

that Porson considers Wakefield as a man of no judgment.” In the same place Mr. Green terms Parr's praise of Porson, in the *Remarks on Dr. Combe's Statement of Facts* p. 13, “transcendental.”

In p. 156, Mr. Green describes a living character, whom I confess myself quite unable to name, and I have applied to two Oxonians without success; perhaps some of my readers can solve the difficulty:—“Aug. 18, 1799. Still at Dolgelle. Our table, here, has become a sort of ordinary to the Inn; and we have been infinitely entertained to-day with a very extraordinary character under a most unpromising aspect,—the Rev. Mr. T., once the Porson of Oxford for genius, eccentricity, and erudition. He has visited Germany, France, Switzerland, Italy, and Sicily; conversed with Voltaire, had an interview with Rousseau, and was acquainted with Johnson. Scarce a place could be mentioned, or a character named, with which, from personal knowledge or exact information, he was not perfectly conversant, and though positive, captious, irritable, and impatient of contradiction, he amply atoned for all the rubs he gave us, by the acuteness of his remarks, the originality of his sallies, the vivacity of his anecdotes and descriptions, and the promptness and depth he evinced on every topic, that was started, however remote from the ordinary

“ Dr. Goodall being asked if he was acquainted with what happened to the late Professor Porson to prevent his election to King’s College, replied as follows :

“ ‘ Every account that I have read about him, in relation to that circumstance, is incorrect. When he came to the school, he was placed rather higher by the reputation of his abilities, than perhaps he ought to have been, in consequence of his actual attainments; and I can only say that many of the statements in the *Life of Porson* are not founded in truth. With respect to prosody, he knew but little, and as to Greek, he had made comparatively but little progress, when he came to Eton. The very ingenious and learned editor of one account of him,* has been misinformed in most

track of conversation. Such a companion would be an acquisition anywhere, but was inestimable here. Had spent an evening with Lavater, who pronounced him flatly, at first view, an incorrigible rogue; Lavater himself something more than an enthusiast, and very near mad, fancying that he resembles Jesus Christ in the countenance, with many other such preposterous whimsies. Represented the King of Naples, with whom he had frequently conversed, as perfectly stupid, sottish, and ignorant, literally scarcely able to write. Had twice attempted *Ætna*; the second time successful, and saw from its summit the sun rise in all its glory:—affirmed Brydone’s glowing description of this gorgeous scene, however carped at, to be very correct, and not more than just. Described with great force his having heard a religious enthusiast preach his own funeral sermon, with the ghastly horrors of the *facies Hippocratica* depicted in his aspect,—a thrilling spectacle.”

* [The Rev. T. Kidd’s *Imperfect Outline of the Life of R. P.* It would be very desirable to know in what particular respects Mr. Kidd’s statements are incorrect; for, if we have any, ever so few, passages in the life of so eminent a man as Porson, we should at least have truth and fact set before us. E. H. B.]

‘ particulars; and many of the incidents, which he relates, I can venture from my own knowledge to assert, are distorted or exaggerated. Even Porson’s compositions, at an early period, though eminently correct, fell far short of excellence; still we all looked up to him in consequence of his great abilities and variety of information, though much of that information was confined to the knowledge of his schoolfellows, and could not easily fall under the notice of his instructors. He always undervalued school-exercises, and generally wrote his exercises fair at once, without study. I should be sorry to detract from the merits of an individual, whom I loved, esteemed, and admired; but I speak of him, when he had only given the promise of his future excellence; and in point of school-exercises, I think he was very inferior to more than one of his contemporaries; I would name the present Marquis Wellesley as infinitely superior to him in composition.

‘ On being asked whether he wrote the same beautiful hand as he did afterwards? Dr. Goodall replied he did, nor was there any doubt of his general scholarship.

‘ To a question whether he made great progress during the time he was at Eton, or after he left? Dr. Goodall said he was advanced as far as he could be with propriety, but there were certainly some there, who could not have been afraid to challenge Porson as a school-boy, though they would have shunned all idea of competition with him at Cambridge. The first book, that Porson ever studied, as he often told me, was Chambers’s *Cyclopædia*; he read the whole of that Dictionary through, and in a great degree made himself master of the algebraic part of that work entirely by the force of his understanding.

‘ Dr. Goodall was then asked if he considered there
 ‘ was any ground of complaint on the part of Porson, in
 ‘ not having been sent to Cambridge? to which he an-
 ‘ swered no; he was placed as high in the school as he
 ‘ well could be; as a proof, however, of his merits, when
 ‘ he left Eton, contributions were readily supplied by
 ‘ Etonians in aid of Sir George Baker’s proposal, to secure
 ‘ the funds for his maintenance at the University.’

“ In the year 1793, Mr. Porson was elected Professor of
 Greek in the University of Cambridge, that office being
 then vacant by the death of Professor Cooke. The fol-
 lowing letter relating to this election from Mr. Porson
 to the Rev. Dr. Postlethwaite, Master of Trinity-Col-
 lege, is now first printed: *

Essex Court, Temple, 6th October, 1792.

‘ Sir,—When I first received the favour of your Letter I must
 ‘ own that I felt rather vexation and chagrin than hope and satis-
 ‘ faction. I had looked upon myself so completely in the light of
 ‘ an outcast from *Alma Mater*, that I had made up my mind to
 ‘ have no farther connection with the place. The prospect you
 ‘ held out to me, gave me more uneasiness than pleasure. When
 ‘ I was younger than I now am, and my disposition more
 ‘ sanguine than it is at present, I was in daily expectation of Mr.
 ‘ Cooke’s resignation, and I flattered myself with the hope of
 ‘ succeeding to the honour he was going to quit. As hope and

* [Mr. Kidd p. xiv.: — “ In 1791, his Fellowship ceased; on
 which heart-rending occasion he used to observe, with his usual
 good-humour, (for nothing could depress him,) that he was a
 gentleman living in London without a sixpence in his pocket.
 Shortly after, R. P. was elected Greek Professor. The Letter,
 addressed to his principal elector, in which R. P. notices both
 events, will, I trust, see light on some future day.” Mr. Kidd is
 indebted to Mr. James Savage’s antiquarian zeal for a sight of
 the Letter in question. E. H. B.]

‘ ambition are great castle-builders, I had laid a scheme, partly as
 ‘ I was willing to think, for the joint credit, partly for the mutual
 ‘ advantage of myself and the University. I had projected a plan
 ‘ of reading Lectures, and I persuaded myself that I should easily
 ‘ obtain a grace, permitting me to exact a certain sum from every
 ‘ person, who attended. But seven years’ waiting will tire out
 ‘ that most patient temper, and all my ambition of this sort was
 ‘ long ago laid asleep. The sudden news of the vacant Professor-
 ‘ ship put me in mind of poor Jacob, who having served seven
 ‘ years in hopes of being rewarded with Rachel, awoke, and behold
 ‘ it was Leah.

‘ Such, Sir, I confess, were the first ideas, that took possession
 ‘ of my mind. But after a little reflection, I resolved to refer a
 ‘ matter of this importance to my friends. This circumstance
 ‘ has caused the delay, for which I ought before now to have apo-
 ‘ logized. My friends unanimously exhorted me to embrace the
 ‘ good fortune, which they conceived to be within my grasp. Their
 ‘ advice, therefore, joined to the expectation I had entertained
 ‘ of doing some small good by my exertions in the employment,
 ‘ together with the pardonable vanity, which the honour annexed
 ‘ to the office inspired, determined me ; and I was on the point of
 ‘ troubling you, Sir, and the other electors with notice of my
 ‘ intentions to profess myself a candidate, when an objection which
 ‘ had escaped me in the hurry of my thoughts, now occurred to
 ‘ my recollection.

‘ The same reason, which hindered me from keeping my Fellow-
 ‘ ship by the method you obligingly pointed out to me, would, I
 ‘ am greatly afraid, prevent me from being Greek-Professor.
 ‘ Whatever concern this may give me for myself, it gives me
 ‘ none for the public. I trust there are at least twenty or thirty
 ‘ in the University, equally able and willing to undertake the
 ‘ office ; possessed, many of talents superior to mine, and all of a
 ‘ more complying conscience. This I speak upon the supposition
 ‘ that the next Greek-Professor will be compelled to read lectures ;
 ‘ but if the place remains a sinecure, the number of qualified
 ‘ persons will be greatly increased. And, though it was even
 ‘ granted that my industry and attention might possibly produce
 ‘ some benefit to the interests of learning, and the credit of the

‘ University, that trifling gain would be as much exceeded by
 ‘ keeping the Professorship a sinecure, and bestowing it on a sound
 ‘ believer, as temporal considerations are outweighed by spiritual.
 ‘ Having only a strong persuasion, not an absolute certainty, that
 ‘ such a subscription is required of the Professor elect, if I am
 ‘ mistaken, I hereby offer myself as a candidate ; but if I am right
 ‘ in my opinion, I shall beg of you to order my name to be erased
 ‘ from the boards, and I shall esteem it a favour conferred on, Sir,
 ‘ Your obliged humble servant,

‘ R. PORSON.’

“ *Letter from the Rev. Joseph Goodall, D.D. Upper Master, (now
 Provost,) of Eton College, to Mr. Porson.*

‘ Eton, Nov. 16th, 1806.

‘ Dear Porson,—The Bishop of Rochester,’ [Dr. Dampier,]
 ‘ has written to me requesting my assistance on the following
 ‘ subject. On summing up matters, the Oxford-people find no
 ‘ account of the Eton-MS of Strabo, of which use has been made
 ‘ and want one for their Preface. Now the said Bishop, urged by
 ‘ his brother of Oxford,’ [Dr. Randolph,] ‘ at the same time he
 ‘ hints that you have examined the MS. in question, and’ [*dele*]
 ‘ advises me to enter upon the subject with you, which I most
 ‘ gladly do, praying for such information, as you may be disposed
 ‘ to give me, being fully persuaded that you are not likely to for-
 ‘ get what you have once seen.

‘ I write to the Bishop by this post to acknowledge my in-
 ‘ competency. How glad should Mrs. Goodall and myself be, if
 ‘ you would take the trouble of once more inspecting the MS. and
 ‘ dating your kind communication from the Eton-library. Should
 ‘ you be a prisoner in——street, will you suffer me to bring the
 ‘ MS. to town about the middle of December, and then give me
 ‘ your opinions of its value, age, etc.? The Master of the Char-
 ‘ ter-House,’ [Dr. Raine,] ‘ whom I hope soon to greet by some
 ‘ other title, will, I am sure, have the goodness to forward this
 ‘ petition to you.

‘ Charles Hayes, who, with his wife is now on a visit to us,
 ‘ desires his kindest remembrance. Mrs. Goodall is fatigued to
 ‘ death with nursing a sick nephew and niece, and I am sorry to

‘ add that I am on the invalid list myself, but we hope to be all
 ‘ well in the course of a few days. She unites in every good wish
 ‘ with,

Dear Porson,
 Yours, most faithfully,
 J. GOODALL.’

“ *From Mr. William Laing of Edinburgh to Mr. Porson.*

Edinburgh, 3rd Jan. 1807.

‘ Sir,—The edition of Herodotus being now completed after
 ‘ the plan you proceeded on, I have taken the liberty of dedicating
 ‘ to you, which I hope will meet your approbation. Mr. Dunbar,
 ‘ who has succeeded poor Mr. Dalzel, has paid the utmost attention
 ‘ to it. I shall order Cuthell to forward a copy for your use.
 ‘ A selection has been made of the best notes from Wesseling;
 ‘ which, with his *Index Rerum*, will make it very complete. I
 ‘ return you my best thanks for the trouble you voluntarily
 ‘ undertook in promoting this speculation. I hope soon to see
 ‘ you in town, and shall personally repeat my obligations.

‘ I am about to print a new and elegant edition of Pindar
 ‘ in two volumes from Heyne’s—You see there is still some spirit
 ‘ for enterprise existing here.

‘ I hope all my little editions will possess beauty and correct-
 ‘ ness. I believe you have still a volume of Herodotus, which
 ‘ belongs to a person here, who wants it. Please deliver it to my
 ‘ son, who will call for it.

I remain, with the highest respect,
 Sir, your very obedient Servant.

WILLIAM LAING.’

“ *From Dr. Charles Burney to Mr. Porson.*

Greenwich, June 20th, 1808.

‘ My dear Porson,—My friends at Cambridge direct me to
 ‘ request you will go down as speedily as may be, to vote, and
 ‘ collect votes, for a degree of M. A. to be conferred on me. Now,
 ‘ though I know your objections to expeditions of such a nature,
 ‘ yet I cannot help intreating you, if you have not sound reasons
 ‘ against it, to go down and aid my cause.

‘ Kaye tells me that no time is to be lost. So if you can,

‘ pack up a small portion of wardrobe, and visit *Alma Mater*, so
 ‘ will you greatly oblige and favour

Yours affectionately,
 C. BURNEY.’

“ *From Dr. Davy, Master of Gonville and Caius College, Cambridge, to Mr. Porson.*

‘ *Caius-Coll. Tuesday, 21st June, 1808.*

‘ My dear Porson — I take the liberty of telling you, in case
 ‘ it should affect any of your movements, that Dr. Burney’s *man-*
 ‘ *damus* will be voted for on Friday next, at 2 o’clock precisely.
 ‘ Every thing seems in his favour.

Your’s most truly,
 M. DAVY.’

“ *From Thomas Tyrwhitt, Esq. to Mr. James Perry, Morning-Chronicle Office, Strand.*

Carlton House, Febr. 12th, 1805.

‘ Dear Sir,— Do pray at your convenience inform me of the
 ‘ address of Mr. Porson, as some papers have been found in the
 ‘ collection of the late Sir William Hamilton respecting the Papyri,
 ‘ which are very interesting ; and several Mss. so clearly written
 ‘ out, as to be ready for the opinion of Mr. Porson, the only per-
 ‘ son, in my opinion, fit to inspect them, in the whole kingdom.

Your very faithful and obedient servant,
 THOMAS TYRWHITT.’ ”

To my excellent friend, Dawson Turner, Esq. of Yarmouth, whose library is rich in autographic spoils, I am indebted for the copy of an extremely interesting Letter, addressed to him by Mr. Wm. Gunn, respecting the puerile years of Porson, in which some important particulars are stated and now first communicated to the public: —

“ *Happisburgh, June 23, 1825.* Mr. Summers says, Porson was the son of Huggins Porson, by trade a weaver ; he was Parish-clerk, (as his father had been before him,) and Apparitor to the

Archdeacon. His mother was the daughter of Thomas Palmer of Bacton, shoemaker. Porson was taught to read by his father, and was then sent to John Woodrow, who kept a little village-school, but did not continue with him more than three or four months. About the age of seven he was taken by Mr. Summers, with whom he continued till between eleven and twelve. Mr. Summers lived on terms of friendship with Mr. Hewitt, by whom he was induced to receive Porson, and educate him with his own sons. When Porson went first to Mr. Summers, he could only read. In three months after, he was the best writer in the school, and in six months he knew as much of arithmetic as his master. His love of algebra was first caught from an old book on that science he casually met with at his father's; Mr. Summers favoured this preference. He was singularly captivated with logarithms, and he studied Euclid under him. That in this branch of learning, (as well as all others,) he did not proceed as is usual with other boys, but every thing seemed to come into his mind as it were by intuition. On his daily returns to school, it was evident that he had been thinking, when he was not asleep, of his studies; for he generally came armed with some algebraic or mathematical problem, solved in his own way. With this Mr. Summers was singularly struck one morning, with his demonstration of the 47th Proposition of the first book of Euclid. The structure of language early made a powerful impression on him. From the English he proceeded to the Latin grammar; and when taken by Mr. Hewitt, had read Phædrus, Cæsar's *Commentaries*, and was about beginning Virgil. His temper was quiet and sedate; he was reckoned unsocial among his school-fellows, because out of school-hours he preferred his book, to joining with them in their play.* From the period of his learning the English grammar, he was never known to make a grammatical error, —

* "I here observed, that Mr. John Hewitt said he excelled in the boyish plays of marbles and trap-ball. Mr. Summers replied, that if Mr. John Hewitt, who was of Person's age, said so, it was undoubtedly true; — he could only describe the bent of his mind and practice when with him, but further observed, that he would never have played without shewing superiority."

that his memory was most extraordinary: he never forgot what he had once read. Mr. Summers says that Porson has been too hardly censured by the world; that his nature was not unkind. To him he was always grateful, as the founder of his celebrity; and ever regarded him very amicably, as he did the sons of Hewitt. But he was too often accosted from motives of curiosity, which could not escape his penetration; and at times, perhaps, when his mind was alienated from the common forms of life by some deep subject, by which at the moment it was filled; but he says this was indeed incessant.

“ Porson had two brothers, both of singularly good abilities; Mrs. Hawes, his sister, was early distinguished by talent, steadiness of mind, and amiableness of disposition. She was also of Mrs. Trimmer’s school, was an apt and good pupil. She afterwards went to service in the neighbourhood, latterly with Mr. Hawes, Brewer of Coltishall, whom she married. Throughout life she has been valued as an excellent wife, friend, and mother; of manners and conversation superior to early habits; and is now in the enjoyment of an easy and independent fortune. The memory of her brother dwells near her heart, nor is there any subject, on which she so much delights to dwell.

“ In this detail, his master should not pass unnoticed. Mr. Hewitt was a native of Gorleston. He was the incumbent of three very small pieces of preferment, Wilton, Ridlington, East-Ruston. Having no glebe-house, he resided in the contiguous Parish of Bacton, to which there was an estate of thirty acres of land, which he cultivated for the use of his family. The whole of his income never exceeded £200 a-year. He had seven children, five of these were sons. These he brought up at the University. Four of them were Fellows in their respective Colleges, and the fifth would have been so, had he not unfortunately died just after he had taken his degree. With these limited means, Mr. Hewitt was always respectable, and his memory much valued by those who remember him.

“ I have to thank Mr. Summers for the above-statement; a gentleman who must ever be regarded as having brought to light Porson’s distinguished abilities.

WM. GUNN.”

I have before remarked that Dr. Parr, in the Latin Inscription for Porson, names *Baston* as the place of Porson's birth; most probably his amanuensis misunderstood him, and wrote *Baston* instead of *Bacton*. From Mr. Gunn's statement it is apparent that Porson was really born at Bacton; whereas Mr. Kidd, and the author of the article in Chalmers's *Biogr. Dict.* represent him to have been born at East-Ruston in Norfolk. The facts stated by Mr. Gunn are these, 1. That Porson's mother was the daughter of Thomas Palmer, shoemaker of Bacton; 2. we may fairly infer that Porson's father, who was a weaver by trade, was the parish-clerk at Bacton, and lived in the place; 3. that John Woodrow, who kept a little village-school, and was Porson's first master, also lived at Bacton, because Mr. Hewitt, Porson's first patron certainly did reside in Bacton, and the opportunity of becoming acquainted with Porson's genius was afforded to Mr. Hewitt by his residence at Bacton. 4. We are not informed by Mr. Gunn, where Mr. Summers lived, who was Porson's second master. I suspect that he lived at East-Ruston, and that this has led to the mistake of considering East-Ruston as the place of Porson's birth. Mr. Kidd's account is this:—"Richard Porson, the subject of this hasty sketch, was born at East-Ruston in Norfolk, on Christmas-day in 1759. He was the eldest of three brothers. (*Henry*, his second brother, was settled in a farm in Essex, and died early in life; *Thomas*, his youngest brother, kept a boarding-school at Fakenham, and died in 1792; his sister was married to Siday Hawes, Esq. of Coltishall in Norfolk; his mother died in 1784, aged 57, and his father in 1805, in the 74th year of his age.) His father, Mr. Huggins Porson, who was parish-clerk, and much respected, initiated him in the rudiments

of his native tongue, and in the common rules of arithmetic. "At nine years of age," (Mr. Gunn says, at seven years of age,) "R. P. was sent to the village-school, kept by a Mr. Summers, where he continued three years. The Rev. Mr. Hewitt, Vicar of the Parish, heard of R. P.'s extraordinary aptitude in acquiring and retaining whatever he was taught, and undertook to give him a classical training." (Mr. Gunn says that what Mr. Hewitt did, was, not to teach him himself, but to place him under the care of Mr. Summers.) "During his boyhood R. P. was inured to a pastoral life, and afterwards, I am told, to the labours of the loom." (Mr. Gunn states that Porson's father was by trade a weaver, and it was natural for the father to employ the son in the trade, and it was also natural in villagers, father and son, to assist their neighbours in the hay and corn-harvest; this was Porson's *pastoral* life.) "Proofs of a serious turn of thought in his early years are still extant; they are in the shape of hymns and grave reflections, but in no respect remarkable except in tracing out the adorable nature of the first cause." These *hymns and grave reflections* are easily accounted for, when it is recollected that his father was, and his grandfather had been, the parish-clerk; they were probably lessons taught by the father himself, or copied, by the father's desire, from some book in his father's possession.

The account given in Mr. Weston's *Porsoniana* is this, p. iii. : — "Richard Porson, a poor boy, was found leasing in the fields, like Prior, with a *Horace* in his pocket; and as Dryden says of a self-taught genius,

' He in harvest us'd to lease,

' But harvest done to learning did aspire.'"

And in p. 3, he writes:—“ I leave it to the regular biographer to tell, in due time, all the circumstances of the birth and early education of the great man, of whom I have it in my power only to give a slight sketch, and must leave it to abler hands to present the public with a finished portrait. Others may know the name of the old lady, who first taught him to read; and ascertain, from authority, that he was taken from the plough, as Demosthenes is said to have been from the forge. My knowledge of Mr. Porson begins with the death of his patron, Mr. Norris, of Grosvenor-Place, from whom Sir George Baker took him to his own house, and from that moment determined to continue him at Eton-School, whither he had been sent by Mr. Hewitt, and the kindness of his Norfolk-friends.”

The account in Chalmers's *Biogr. Dict.* is this:—“ Richard Porson, a late eminent Greek scholar and most accomplished critic, was born at East-Ruston in Norfolk, Dec.25, 1759. and was first initiated in knowledge by his father, Mr. Huggin” (Huggins) “ Porson, the parish-clerk of East-Ruston, who, though in humble life, and without the advantage himself of early education, laid the basis of his son's unparalleled acquirements. From the earliest dawn of intellect, Mr. Porson began the task of fixing the attention of his children, three sons and a daughter; and he had taught Richard, his eldest son, all the common rules of arithmetic, without the use of a book or slate, pen or pencil, up to the cube-root, before he was nine years of age. The memory was thus incessantly exercised; and by this early habit of solving a question in arithmetic, he acquired such a talent of close and intense thinking, and such a power of arranging every operation, that occupied his thought, as in process of time

to render the most difficult problems, which to other men required the assistance of written figures, easy to the retentive faculties of his memory. He was initiated in them by a process equally efficacious, and which somewhat resembled Dr. Bell's admirable plan. His father taught him to read and write at one and the same time. He drew the form of the letter either with chalk on a board, or with the finger in sand; and Richard was made at once to understand and imitate the impression. As soon as he could speak, he could trace the letters; and this exercise delighting his fancy, an ardour of imitating whatever was put before him, was excited to such a degree that the walls of the house were covered with characters delineated with great neatness and fidelity. At nine years of age he and his youngest brother, Thomas, were sent to the village-school, kept by a Mr. Summers, a plain, but intelligent man, who having had the misfortune in infancy to cripple his left hand, was educated for the purpose of teaching, and he discharged his duties with the most exemplary attention. He professed nothing beyond English, writing, and arithmetic; but he was a good accountant, and an excellent writing-master. He perfected Mr. Richard Porson in that delightful talent of writing, in which he so peculiarly excelled; but which we are doubtful whether to consider as an advantage, or a detriment to him, in his progress through life. It certainly had a considerable influence on his habits, and made him devote many precious moments in copying, which might have been better employed in composition.*

* [I have understood that the Mss., from which Doctors Blomfield and Monk published the *Adversaria* of Porson, exhibited proofs that Porson had diligently tried various kinds of ink, for

It has been the means, however, of enriching his library with annotations, in a text the most beautiful, and with such perfect imitation of the original manuscript or printing, as to embellish every work, which his erudition ena-

the purpose of seeing, I suppose, what would best suit his hand, and what would look best on the paper, and what was the most convenient for use.

Drs. Blomfield and Monk, in their *Preface* to the *Adversaria* p. vii, write thus: — “ Si quis vero miretur hunc librum tam sero prodire, cum ante biennium nos isti labori destinati simus, is intelligat opus susceptum supra quam credi potest plenum difficultatis fuisse. Quippe pleraque, MINUTISSIMA SCRIPTURA exarata, sine certo ordine literis mandaratur vir eximius, modo in *adversaria* et commentariolos, modo in librorum impressorum margines, modo in plagulas quasdam et chartas singulares conjectis, quæcunque ei inter legendum visa erant notatu digniora. Quo factum est ut non sine magno temporis et oculorum dispendio observationes, hinc inde corrasas, suis quasque locis digerere potuerimus, et, quasi folia Sibyllina, in ordinem revocare. Hoc autem ut efficeretur, singula quæque manu nostra diligenter et exacte describenda erant. Quod monemus, non quasi de temporis aut laboris jactura quereremur, (satis enim magnam operæ mercedem ducimus, bonis literis quantulumcunque prodesse,) sed ne quis moram nobis cautamve cunctationem criminis loco objiciat.”

In the *Mus. Crit. Cant.* 1, 113. is a Notice of the *Adversaria*, which, judging from the style, and the tone of thinking, I attribute to the pen of Dr. Blomfield. From this Notice I will give a few extracts: — “ In the sale of Porson's books, in June 1809, a few, containing specimens of his beautiful writing, were purposely inserted. The unusual competition, which these excited among the purchasers, induced the executors to fix a larger price upon the remainder, than had been at first intended. It was determined to offer this inestimable purchase to Trinity-College, Cambridge, of which Society he had himself been so illustrious an ornament, and within whose walls his mortal remains were deposited. Accordingly, in Dec. 1809, at the instance of Dr.

bled him to elucidate. He continued under Mr. Summers for three years, and every evening during that time he had to repeat by heart to his father the lessons and the tasks of the day; and this not in a loose or desultory

Raine, who was himself a Senior-Fellow of the Society, the reserved part of the library, consisting of between two and three hundred volumes, (many of them very valuable,) containing notes in Porson's hand, together with the whole of his papers, were purchased by Trinity-College for 1,000 guineas; a sum, which, when compared with the intrinsic value of the collection, cannot be deemed excessive." "When the documents were examined, they were found to present obstacles and *difficulties* to the publishers, which had not been anticipated, and of which it is *difficult* to convey in words an adequate conception. Amidst the prodigious variety of matter scattered through the books and papers, SCARCELY ANYTHING APPEARED IN A FORM INTENDED TO MEET THE PUBLIC EYE. The notes, found in the margins, and on the blank leaves of the books, contained, generally speaking, references to passages, which might defend particular readings, or notices of corrections made by himself, or other critics, the mention of which generally implies his approbation. Of these *notulæ*, VERY FEW WORE THE APPEARANCE OF REGULAR COMMENTARIES: THEY WERE EVIDENTLY INTENDED ONLY AS MEMORANDA FOR HIMSELF, written either from his love of accuracy, or with a view to their utility in his projected critical works. In his different copy-books the annotations present more appearance of regular criticism. A few critical fragments, particularly those found in a common-place book, bearing the date 1787, from which most of the *Observationes Variæ* are extracted, bore evident marks of having been originally written with a view to publication. But the mass of the contents of the copy-books were detached emendations, and critical observations upon passages of ancient writers, extending almost through the whole range of classical literature, and inserted in these precious depositories without the slightest regard to arrangement, and at very different periods of his life. IT IS WELL KNOWN THAT PORSON POSSESSED THE FACULTY OF

manner, but in the rigorous order, in which they had been taught; and thus again the process of recollection was cherished and strengthened, so as to become a quality of

WRITING IN A HAND not only excelling all other hands in the neatness, correctness, and elegance of the characters, but at the same time EXCEEDINGLY MINUTE." (The Rev. S. Weston's *Porsoniana* p. 7.: — 'His taste is shewn in his matchless penmanship: here indeed he thought himself surpassed by Dr. Young, not in 'the stroke, but the sweep of his letters.') "IN HIS EARLIER MSS. PARTICULARLY, HE INDULGED HIS FONDNESS FOR SMALL WRITING TO SUCH A DEGREE, THAT THE QUANTITY OF MATTER, COMPRESSED INTO A SINGLE PAGE, IS SCARCELY CONCEIVABLE. SOMETIMES NOT LESS THAN 40 OR 50 PERFECT NOTES, UPON UNCONNECTED PASSAGES IN A GREAT VARIETY OF AUTHORS, ARE INCLUDED IN ONE SMALL PAGE. The same close, but unconnected form of writing appears in the loose scraps of paper, upon which he was in the habit of recording his criticisms, and which presented themselves in great abundance. To reduce to system and arrangement these numerous *wildernesses*, and to incorporate them with the marginal and other notes found in the printed books, appeared at first a hopeless undertaking. Indeed the Editors were advised by some friends, to whom they communicated the circumstances, to acquit themselves of their task, by printing separately the contents of each book, and each paper, and then connecting them by a general index. Though this mode of publication would have vastly abridged their labour, and perhaps have satisfied the public, yet they determined to shew their gratitude for the honour, which their College had conferred upon them in the selection for this task, by producing a publication as complete as the nature of the documents, and their own ability would admit. They persevered therefore in a plan of bringing together, arranging, and referring to the same editions, all the notes upon each author, which they could discover in the different parts of this multifarious collection. The labour attending the execution of this scheme, can only be estimated by those, who will take the trouble of tracing any part of the book to the various manuscript

his mind.* It was impossible that such a youth should remain unnoticed, even in a place so thinly peopled, and so obscure, as the parish of East-Ruston. The Rev. Mr.

sources, from which it is derived. This labour was considerably increased, owing to the notes on the same author being frequently written in the margins of the different editions, and to the same passage having been handled in different modes, and in notes of different forms."

My object in giving these extracts is to remark that they fully justify my defence of Dr. Parr, inserted in a prior page, against the strictures of the *Edinburgh-Review* on the subject of the Porsonian Mss. ; and the reader will smile, when he is told that the *Edinburgh-Reviewer*, and the writer of the article in the *Mus. Crit. Cant.* are one and the same person, and when he recollects that the former observed, in direct contradiction to Dr. Parr, that Porson had left nothing behind him, which was not in a state quite fit for publication, and that the latter frankly confesses that "scarcely anything appeared in a form intended to meet the public eye." It is clear that Mr. Perry, who was Dr. Parr's informant, was not aware of the value of the papers in the first instance." E. H. B.]

* ["Whenever the name of Porson has been mentioned," says Mr. Weston p. 6, "he has been mostly praised for his memory ; but other scholars may perhaps be quoted, who have not fallen very short of him in this particular: scarce any, however, can be found, who have possessed the extraordinary talent of retaining every thing they have ever read, and carrying it about with them, and bringing it out, à point nommée, in all states and conditions, whether sick or sorry, as Porson showed in numberless instances, that he could do, almost even to his latest breath ; and probably none, who, to a memory uncommonly accurate, joined a judgment so remarkably sound, and singularly acute, with a nice discernment of every defect, and an exquisite taste for every beauty. Of all this, proofs are in every body's hands ; his stupendous memory is in every scholar's recollection ; his powers of

Hewitt, Vicar of the Parish, heard of his extraordinary propensities to study, his gift of attention to whatever was taught him, and the wonderful fidelity, with which he retained whatever he had acquired. He took him and his brother Thomas under his care, and instructed them

argument and critical acumen, live in the *Heavenly Witnesses* ; and his taste is shewn in his Greek and English compositions ; to say nothing of his elegant," (say rather, terse,) " and nervous Latin style, his penetrating eye, and his matchless penmanship : here, indeed, he thought himself surpassed by Dr. Young, not in the stroke ; but the sweep of his letters. And all this he retained generally under very trying circumstances ; for if, at any time, his body was disguised by excess, (and who does not occasionally, in something or other, break the golden rule of *Ne quid nimis* ?) his mind was less clouded, his recollection more perfect, his eye quicker, and his hand steadier, to say the least, than any other man's in the same circumstances."

When Porson was once complimented on his memory, he remarked that he could never recollect anything till he had carefully read it over three times.

In our admiration of Porson's memory, it will be proper for us to bear in our minds the statement contained in the text ; for, if Porson owed much to *genius*, (and memory is one of its constituent properties,) it is certain that he owed much to *art*, and to paternal management. Other men may have rivalled Porson in force of intellect, but in powers of memory he was unrivalled ; and for those unrivalled powers he was probably indebted to *education*, as much as to *nature*. In judging, then, of his talents, we must not lay so much stress on those powers of memory, as the world does in general, because the criterion is fallacious ; but we must dwell rather on his acuteness and perspicacity and sagacity and penetration, and readiness of mind, and promptitude and copiousness of allusion, and his logical abilities. The memory of men like Bentley, Johnson, Parr, and Warburton, which was extraordinary, might have been equally prodigious under the same system of education. E. H. B.]

in the classics. The progress of both was great, but that of Richard was most extraordinary, and when he had reached his 14th year, had engaged the notice of all the gentlemen in the vicinity. Among others, he was mentioned as a prodigy to an opulent and liberal man, the late Mr. Norris of Grosvenor-Place, who, after having put him under an examination of the severest kind, from which an ordinary boy would have shrunk dismayed, sent him to Eton in Aug. 1774, when he was in his 15th year."

Mr. Chalmers cites at the end of the article the following authorities, *Morning-Chronicle* Oct. 6, 1808. *Athenæum* 4, 426. 521. 5, 55. Savage's *Librarian* 1, 274. *Gent.'s Mag.* Vol. 78. Dibdin's *Classics*.

APPENDIX,

*Containing Interesting Notices of the Ossianic Poems,
Collected from Various Sources.*

I. "1760. JACOBUS MACPHERSONUS, Carminum Ossianorum" (f. l. *Ossianicorum*) "hoc anno instaurator et interpres Londinensis, (FINGAL, *an Ancient Epic Poem in Six Books*, etc. Lond. 1760. 4. ; item, *Fragments of Ancient Poetry, translated from the Erse Language*, Edinb. 1760. 8.) de quibus carminibus, eorum editionibus, versionibusque non repetam, quæ supra *Onom.* P. 1. in *Anal.* p. 587-9. a me indicata sunt. Fuerunt quidem nonnulli, qui hæc *Fragments* e cerebro Macphersoni nata esse suspicarentur, sed bonum factum acutiores Aristarchos nihil fraudis subodoratos esse, in his eruditiss. II. A. Schultens, in cultissima oratione *de Ingenio Arabum* p. 11-12. Eidem Macphersono debetur *Introduction to the History of Great Britain and Ireland*, Lond. 1771. 4. Vide I. I. Björnsthål *Iter*, P. 3. S. 2. p. 330. P. 5. p. 486." Chr. Saxius's *Onomasticon Literarium*, Tr. ad Rhen. 1790. V. 7. p. 217.

II. "Circa 286. Eodem circiter anno quo Carausius in Britannia purpuram sumserat, vel non multo post floruisse dicitur OSSIANUS, Fingalis, (summi inter Caledonios herois,) et Roscranæ, (Cormaci, domini Temoræ, filiæ,) filius, primum Bardus, Conensis, tum mortuo patre, regulus Selmæ, Caledonius, pater Oscaris ; variorum Carminum Epicorum, Dramatum, Hymnorum, aliorumque Poëmatum, quæ literis et ore vetustissimo seu Celtico, Gallicanove, seu Erinico, Hibernove, seu Caledonio scripsisse, et ad posterum transmisisse fertur, auctor. Circa hanc vero ætatem eum vixisse videri ex ejus carmine, *Bellum cum Caroso*, ('The War of Caros,') inscriptum, per quem Carosum intelligi volunt Carausium, verisimiliter approbavit JACOBUS MACPHERSONUS, qui primus, uti confusa olim et dispersa Homeri carmina in Rhapsodiæ corpus redegit, dicitur sive Lycurgus, sive Pisistratus, sic ipse hæc OSSIANI carmina a Scotis, montana loca incolentibus, talesque hymnos subinde canentibus, accepit, digessit, Anglo-Britannice vertit, animadversionibusque illustrata sub hac epigraphe vulgavit, FINGAL, *An Ancient Epic Poem in Six Books, together with several other Poems, composed by OSSIAN, the Son of Fingal, translated from the Gaelic Language, by JAMES MACPHERSON*, Lond. 1760. et 1762. 4. accedente mox *Temora, an Epic Poem*

in Eight Books, with the remaining Works of OSSIAN, the Son of Fingal, to which will be prefixed a Dissertation, and some Part of the Original, translated from the Gaelic Language by Mr. MACPHERSON, Lond. 1763. 4. Vix autem hæc valde insolens illorum Carminum fama increbuerat, cum mox antiquitatis eorum defensores, mox aliis in populis interpretes reperirentur. Cujusmodi Sylloge quam cupide ab Anglo-Britannis emta fuerit, id argumento est, quod intra tres quatuorve annos ter operarum formulis descripta fuit. Tertia saltem editio, quæ Londini sub titulo *The Works of OSSIAN* etc. 1765. 8. duobus codicibus prodiit, id boni et præcipui habet, quod non modo Hugonis Blaerii, Rhetoris et Philologi Edinburgensis, Dissertationem, jam antea Londini 1763. 4. emissam, (*A Critical Dissertation on the Poems of OSSIAN, the Son of Fingal, by HUGH BLAIR, Professor of Rhetorick and Belles Lettres in the University of Edinburgh,*) vol. 2. a p. 311-443. sed etiam Appendicem Testimoniorum, (*An Appendix, containing a Variety of Undoubted Testimonies establishing their Authenticity,*) a p. 445-60. complectitur. Atque horum quidem carminum dulcedine et spiritu sic capti fuerunt Itali, Germani, Gallo-Franci, ut in singulis gentibus extarent viri præstantissimi, qui OSSIANUM suo quasi ore loqui juberent. Apud Italos innotuerunt *Poësie di OSSIAN, Figlio di Fingal, antico Poëta Cellico, ultimamente scoperte, e tradotte in Prosa Inglese da Jacopo Macpherson, e da quella trasportate in verso Italiano dall' Ab. Melchior Cesarotti, con varie Annotazioni de' due Traduttori, Tomo I. e II. in Padova 1763. 8.* Apud Germanos OSSIANI Carmina junctis MACPHERSONI et Cesarotti animadversionibus sic reddita fuerunt Theotisce, *Die Gedichte OSSIANs, eines alten Celtischen Dichters, aus dem Englischen übersetzt von M. Denis, aus der G. I. (hoc est, ut equidem interpretor, aus der Gesellschaft Jesu,) Wien, 1769. 8. tribus codicibus.* Quoad Gallo-Francos, unico *Temoræ* Carmini lucem attulit illustr. Marchio San Simonius, qui in amœnissimo Ameliswerdiæ prætorio, nostræ urbi proximo, rusticationis studia cum Musis tam eleganter partitur, ut in villæ silvulis non Floram et Pomonam magis quam Minervam inerrare credas, *Temora, Poëma Epique, en viii. Chants, composé en Langue Erse, ou Gallique, par OSSIAN, Fils de Fingal, traduit d'après l'Edition Anglaise de MACPHERSON par Mr. le Marquis de St. Simon, à Amsterdam, 1774. 8.* Neque defuit inter Anglo-Britannos, qui OSSIAN, Fingalis filii, Poemata versibus Latinis exprimenda edendaque promitteret Robertus Macfarlanus, A.M., cujus *Temora* Librum primum Versibus Latinis expressum, et Londini 1769. 4. promulgatum vidi. Ut autem, quotuplicis sint illa OSSIANI Carmina gene-

ris, aut quo numine veniant, sciatur, singulorum titulos et loca editionis tertiæ Londinensis, qua usus sum, indicabo. In primo quippe Tomo leguntur, (1.) *Fingal*, Carmen epicum, vi. libris constans, p. 1-124. (2.) *Comala*, Drama poeticum, p. 125-35. (3.) *Bellum cum Caroso*, ('The War of Caros,') p. 136-47. (4.) *Bellum cum Regulo Inistonæ*, Scandinaviæ partis, gestum, ('The War of Inis-Thona,') p. 148-57. (5.) *Prælium ad Loram* commissum, ('The Battle of Lora,') p. 158-70. (6.) *Conlath et Cuthona*, ('Conlath and Cuthona,') p. 171-78. (7.) *Carthonus*, ('Carthon,') p. 179-201. (8.) *Mors Cuculini*, ('The Death of Cuchillin,') p. 202-17. (9.) *Darthula*, ('Dar-Thula,') p. 218-40. (10.) *Temora*, Carmen Epicum, p. 241-68. (11.) *Carrictura*, ('Carric-Thura,') regia vel arx Cathullæ, reguli Inistonensis, p. 269-90. (12.) *Odæ de Selma*, ('Songs of Selma,') p. 291-303. (13.) *Calthon et Colmala*, p. 304-15. (14.) *Lathmonus*, ('Lathmon,') p. 313-33. (15.) *Ithona*, filia princeps Nuathi, (*Oithona*,) p. 334-43. (16.) *Croma*, nomen urbis vel regionis, p. 344-55. et (17.) *Berrathon*, nomen insulæ cujusdam Scandinaviæ, p. 356-75. Tomo autem secundo continentur, (1.) *Temora*, nomen urbis vel palatii, regulis Hibernicis proprii, Carmen Epicum, viii. Libris absolutum, p. 1-206. (2.) *Cathlinus contra Cluthæ Regulum*, ('Cathlin of Clutha,') p. 207-19. (3.) *Sulmalla*, filia regis Inishunensis, de Lumone, (*Sul-Malla of Lumon*,) p. 221-33. (4.) *Cathloda*, Carmen Epicum, tribus hymnis constans, ('Cath-Loda,') (5.) *Inamiorulla*, filia Malorcholis, cujusdam reguli, (*Oina-Morul*,) p. 273-80. et (6.) *Colnadona*, filia Carulis reguli, ('Colna-Dona,') p. 281-88."—Chr. Saxius's *Onomasticon Literarium*, 1, 587.

III. "The Celts were a wild and barbarous people, especially in the parts most remote from the continent, (Mela.) The Irish, according to Strabo, were cannibals; and St. Jerom, who lived in the 4th century, assures us that he had seen in his youth, the Attacotti, a Caledonian race in Gaul, devour the softest parts of the body as great delicacies.

"That there were bears in the north of Scotland, we find from Martial,

Nuda Caledonio sic pectora præbuit urso.

The Caledonians had light and reddish hair, which induced Tacitus to consider them as Germans. They went completely naked, and tattooed and painted their bodies later than any of their neighbours. They wore rings on their arms, and round their bodies, (Dio, Herodian.) A plurality of wives and husbands was allowed in the interior of Britain, consequently also in Scotland, (Cæsar,) so that the children were considered as

belonging to the whole clan, and this custom was retained longer in Scotland than in England, (Dio.) They were ignorant of corn, and lived on bark, roots, and game. They had neither helmets nor coats of mail: their arms were a dart, a small shield, and a broad sword, (Herodian, Dio, Tacitus.) They fought in chariots, *essedæ*, (Dio.) Their vessels, *curruca*, were of wicker-work, or of light wood, and covered with hides; they had a single small mast, and were calculated for rowing as well as sailing, (*Journ. des Savans*, 1764.)

“The Caledonians of Macpherson’s *OSSIAN*, on the other hand, who is supposed to have lived about the middle of the period of the Roman power in Britain, were nothing less than predatory barbarians; they were perfect heroes, models of generous deliverers of the oppressed, and much more liberal, modest, and good-natured than the personages introduced by Homer. They scorned to attack their enemies in their sleep, and were inspired by sentiments of the most sublime courage: two or three of them were in the habit of encountering whole armies, and they were always ready to meet death, provided that it were on the bed of honour: while other uncultivated nations, and even the Highlanders themselves, at a later period, are known to carry on war only by surprise, to make a great show of courage, but to betake themselves to flight, when they find resistance. The Caledonians hunted wild boars, stags, and roebucks, but no bears, which must therefore have been exterminated long before the time of *Ossian*. Black hair and blue eyes were admired, red hair disliked; of tattooing and painting their skins, we have no traces; rosy cheeks, white arms, and white bosoms continually occur, even in speaking of men. They had clothes, beds, and splendid robes: they dwelt in castles, towns, and palaces with pinnacles and towers, and roofs of a hundred oaks of the mountains; they ate in spacious halls, illuminated with wax-lights; and they drank out of shells. Chimnies too were in use among them, though these are known to be the invention of much later times. They had helmets of steel and polished armour; their swords were pointed, and they often used them for thrusting. Instead of darts they had long spears, they carried daggers, and fought with bows and arrows: they had no chariots for fighting; their king only displayed a splendid equipage. Fingal’s carriage hung on leathern braces, like a Parisian phaeton; the sides were of polished ivory, the bits of brilliant steel, the reins adorned with gems. Of love they had the most refined and the noblest sentiments: marriage was universally introduced, and each had a single wife, whom he most tenderly loved. The ships and fleets were splendidly fitted out with lofty masts, like those of the

18th century. We have no traces of Druids, or of any peculiar religion, but the general notions of ghosts and departed souls, which certainly have afforded materials for the most beautiful images and comparisons: these, however, are mixed with imitations of Homeric, and even of Scriptural beauties. In short the Caledonians of MACPHERSON are not comparable, even to the Highlanders of the middle and later ages; but they are some of the most accomplished knights of the 16th century, from the richest and most flourishing states of Europe.

"In fact the poet OSSIAN seems to be an imaginary personage, created by MACPHERSON, on the slight foundation of the existence of a warrior OISIN, the son of Fion, who is mentioned in some Irish poems. He has endeavoured to assign a date to this OSSIAN from the miscellaneous pieces, which he has chosen to attribute to him; in the poem *Comala*, Fingal fights with Caracul, the son of the ruler of the world; and in the *War with Caros*, Oscar, Ossian's son, is engaged: these are supposed to be Aurelius Antonius Caracalla, the son of the Emperor Severus, who made war against the Caledonians in 211, and Carausius, who elevated himself to the imperial dignity in 287, and went into Britain, where he restored the wall of Agricola. But there is no difficulty in supposing a poet of any age to have had a general idea of these facts, and to have interwoven with them the history of OSSIAN and his family, as well as many other fictitious embellishments. Upon equally valid grounds we might demonstrate that OSSIAN lived in the ninth and in the fifth century. In *Fingal* king Swaran invades Ireland from Lochlin, that is, Denmark or Norway; and in the poems discovered by Dr. Young, (*Irish Trans.*) OSSIAN disputes with St. Patrick respecting the truth of the Christian religion. Now Patrick came to Ireland in the year 435; and the irruptions of the Normans into Ireland began, according to historical evidence, in the end of the eighth century. If, therefore, all these poems are to be literally credited, it follows, that OSSIAN and Fingal, who are so materially concerned in all of them, must have lived to be about 600 years old."

ADELUNG's *Mithridates, or a General History of Languages*, 2, 131. (*Quarterly Review*, 10, 276.)

IV. "The *Ized*, Genius or Demon, of the Zend, is the *Sid* of the Chaldees, and the *Sidh*, or Good Genius of the Irish; the *Sidh-bhróg*, or domestic *Sidh*, is supposed yet to attend certain families, and the *Bann-sidh* [*Bann-shee*] Genius or Angel of Separation, that is, of Death, is believed to haunt certain families, and to give notice of the death of a distant relation. *Taibh-sidh*, is the attendant or following genius, from *taba*, 'following.' In the Zend, we find *Oschen*, the *Oisin* or *Oishin* of Ireland, of whom the Parsi know as little as MACPHERSON did

of OSSIAN. In the Zend we find the *Gah-Oshen*, [in Irish, *Gui-Oishin*,] prayer to *Aschen*—he is thus esteemed a good genius. When Le Brun was with the Guebres, or Parsi, the priests told him, that when Adam was 31 years old, he begat *Oushin*, and that he was father of a numerous family, who was succeeded by *Jem-sid*, their first king, who lived 700 years, (2,389.) Dr. Hyde translates a passage from Sheristan, setting forth, that in the time of *Oshan* appeared the evil genius *Pety-rah*. These names being familiar with the Irish, the Christian missionaries in this island formed the poem of *Ossian and Patrick*, reversing the good for the evil genius, and the evil for the good; although the graver historians allow, that OSSIAN lived many centuries before *Patrick*. If OSSIAN had not been esteemed the good genius, the first Christian bishops would hardly have taken his name; in Colgan we find no less than six. Whoever will read the life of St. Patrick, and the history of him in the ancient Ms. will be convinced of the truth of this assertion—first, he declares that he came from *Nemhthur*, i. e. the distant paradise, [*necm tur* ;] but the pagan priests declared he was *Taile ghein*, [*tali jin*] an evil demon; *Telchides*, *mali demones*, (Suidas;) and that he was *Succat*, the wicked [*Shuky*]²—then he is said to have vomited out fire, like a demon, before the pagan king *Milcho*.”

This is the Persian story of Zerdurst appearing in fire to his disciples: all the genii are said to be composed of fire. There was an altar dedicated to *Oishin*, on the top of a mountain in the barony of Inish Owen, as there were to all other genii and deities in pagan Ireland; as, to *Cailee*, *Diarmut*, &c. &c.; that to *Oishin* is marked in an ancient map of that country, engraved at the cost of the Earl of Donegall, there named *Alt Oisin*, [now *Sliabh Sneacht*,]³—it is a valuable map, having the head of the Earl in one corner, engraved by Holbein; it was in my possession, and I made a copy of it.”

Prospectus of a Dictionary of the Language of the Aire Coti, or Ancient Irish, compared with the Language of the Cuti, or Ancient Persians, with the Hindostanee, the Arabic, and Chaldean Languages. By Lieutenant General CHARLES VALLANCEY, p. xxxix.

“V. The literary world is now generally inclined to acquiesce in the authenticity of those relics of former times, or at least to acknowledge that MACPHERSON had genuine fragments from tradition, and that these were his chief materials. He may have sometimes interwoven a passage of his own to connect the story; but what he did, was entirely after the manner of those portions, which had truly descended from OSSIAN; and the

style of the whole was modelled according to them. From the paucity of the images and interests introduced, OSSIAN approaches nearest, of all poets, to a generalized uniformity of strain, and becomes monotonously pathetic. The characters of his heroes want discriminating traits. The beauty of the composition results from the feeling, which has once commenced, being never afterwards interrupted. The ghosts appear to exist in a state of unchanging sadness ; and every scene has nearly the same parts, a few separate trees, a torrent, a deer or two passing by the grey stones, which mark the grave of an hero, and, in the air, a profusion of mists, which reconcile the rest of the landscape to one tone." *The Contests of the Twelve Nations ; or, a View of the different Bases of human Character and Talent*, Edinb. 1826. 8vo. p. 125.

VI. " *Glen-Almain, or, The Narrow Glen.*

In this still place, remote from men,
Sleeps OSSIAN in the Narrow-Glen ;
In this still place, where murmurs on
But one meek streamlet, only one :
He sang of battles, and the breath
Of stormy war, and violent death ;
And should, methinks, when all was past,
Have rightfully been laid at last,
Where rocks were rudely heaped, and rent
As by a spirit turbulent ;
Where sights were rough, and sounds were wild,
And every thing unreconciled ;
In some complaining, dim retreat,
For fear and melancholy meet :
But this is calm, — there cannot be
A more entire tranquillity.
Does then the Bard sleep here indeed ?
Or is it but a groundless creed ?
What matters it ? I blame them not,
Whose fancy in this lonely spot
Was moved ; and in such way expressed
Their notion of its perfect rest.
A Convent, even a hermit's cell
Would break the silence of this dell :
It is not quiet, is not ease ;
But something deeper far than these.
The separation, that is here,
Is of the grave ; and of austere,
Yet happy feelings of the dead :
And, therefore, was it rightly said

That OSSIAN, last of all his race !
Lies buried in this lonely place."

WM. WORDSWORTH'S *Poems*, 3, 15. ed. 1827.

VII. "*Lines written in a Blank-Leaf of MACPHERSON'S
OSSIAN.*"

Oft have I caught from fitful breeze
Fragments of far-off melodies,
With ear not coveting the whole,
A part so charmed the pensive soul :
While a dark storm before my sight
Was yielding, on a mountain-height
Loose vapours have I watched, that won
Prismatic colours from the sun ;
Nor felt a wish that heaven would show
The image of its perfect bow.
What need, then, of these finished strains ?
Away with counterfeit remains !
An abbey in its lone recess,
A temple of the wilderness,
Wrecks though they be, announce with feeling
The majesty of honest dealing.
Spirit of OSSIAN ! if imbound
In language thou may'st yet be found,
If aught, [intrusted to the pen,
Or floating on the tongues of men,
Albeit shattered and impaired,]
Subsist thy dignity to guard,
In concert with memorial claim
Of old grey stone, and high-born name,
That cleaves to rock or pillared cave,
Where moans the blast, or beats the wave,
Let Truth, stern arbitress of all,
Interpret that original,
And for presumptuous wrongs atone ;
Authentic words be given, or none !
Time is not blind ; — yet He, who spares
Pyramid pointing to the stars,
Hath preyed with ruthless appetite
On all that marked the primal flight
Of the poetic ecstasy
Into the land of mystery.
No tongue is able to rehearse
One measure, Orpheus, of thy verse ;
Musæus stationed with his lyre
Supreme among the Elysian quire,
Is, for the dwellers upon earth,
Mute as a lark ere morning's birth.
Why grieve for these, though passed away
The music, and extinct the lay ?
When thousands, by severer doom,
Full early to the silent tomb
Have sunk, at Nature's call ; or strayed
From hope and promise, self-betrayed ;
The garland withering on their brows ;
Stung with remorse for broken vows ;

Frantic — else how might they rejoice?
 And friendless, by their own sad choice.
 Hail, bards of mightier grasp! on you
 I chiefly call, the chosen few,
 Who cast not off the acknowledged guide,
 Who faltered not, nor turned aside;
 Whose lofty genius could survive
 Privation, under sorrow thrive;
 In whom the fiery Muse revered
 The symbol of a snow-white beard,
 Bedewed with meditative tears
 Dropped from the lenient cloud of years.
 Brothers in soul! though distant times
 Produced you, nursed in various climes,
 Ye, when the orb of life had waned,
 A plenitude of love retained;
 Hence, while in you each sad regret
 By corresponding hope was met,
 Ye lingered among human kind,
 Sweet voices for the passing wind;
 Departing sunbeams, loth to stop,
 Though smiling on the last hill-top!
 Such to the tender-hearted maid,
 Even ere her joys begin to fade;
 Such, haply, to the rugged chief
 By fortune crushed, or tamed by grief,
 Appears, on Morven's lonely shore,
 Dim-gleaming through imperfect lore,
 The Son of Fingal: such was blind
 Mæonides of ampler mind;
 Such Milton, to the fountain-head
 Of glory by Urania led!"

WM. WORDSWORTH'S *Poems*, 4, 238. edn. 1827.

VIII. "All hail, MACPHERSON! hail to thee, Sire of OSSIAN!
 The phantom was begotten by the snug embrace of an impudent Highlander upon a cloud of tradition — it travelled southward, where it was greeted with acclamation, and the thin consistence took its course through Europe, upon the breath of popular applause. The Editor of the '*Reliques*' had indirectly preferred a claim to the praise of invention, by not concealing that his supplementary labours were considerable: how selfish his conduct, contrasted with that of the disinterested Gael, who, like Lear, gives his kingdom away, and is content to become a pensioner upon his own issue for a beggarly pittance! Open this far-famed book! I have done so at random, and the beginning of the '*Epic Poem Temora*,' in 8 books, presents itself: —

'The blue waves of Ullin roll in light. The green hills are
 covered with day. Trees shake their dusky heads in the
 breeze. Grey torrents pour their noisy streams. Two green
 hills with aged oaks surround a narrow plain. The blue

'course of a stream is there. On its banks stood Cairbar of Atha. His spear supports the king; the red eyes of his fear are sad. Cormac rises on his soul with all his ghastly wounds.' Precious memorandums from the pocket-book of the blind OSSIAN!

"If it be unbecoming, as I acknowledge for the most part it is, to speak disrespectfully of works, that have enjoyed for a length of time a widely-spread reputation, without at the same time producing irrefragable proofs of their unworthiness, let me be forgiven upon this occasion. Having had the good fortune to be born and reared in a mountainous country, from my very childhood I have felt the falshood, that pervades the volumes imposed upon the world under the name of OSSIAN. From what I saw with my own eyes, I knew that the imagery was spurious. In nature every thing is distinct, yet nothing defined into absolute independent singleness. In MACPHERSON'S work it is exactly the reverse; every thing, (that is not stolen,) is in this manner defined, insulated, dislocated, deadened,—yet nothing distinct. It will always be so, when words are substituted for things. To say that the characters never could exist,—that the manners are impossible,—and that a dream has more substance than the whole state of society, as there depicted,—is doing nothing more than pronouncing a censure, which MACPHERSON defied; when, with the steepes of Morven before his eyes, he could talk so familiarly of his car-borne heroes,—of Morven, which, if one may judge from its appearance at the distance of a few miles, contains scarcely an acre of ground sufficiently accomodating for a sledge to be trailed along its surface. Mr. Malcolm Laing has ably shewn that the diction of this pretended translation is a motley assemblage from all quarters; but he is so fond of making out parallel passages as to call poor MACPHERSON to account for his very '*ands*' and his '*buts*!' and he has weakened his argument by conducting it, as if he thought that every striking resemblance was a *conscious* plagiarism. It is enough that the coincidences are too remarkable for its being probable or possible they could arise in different minds without communication between them. Now as the Translators of the Bible, Shakespeare, Milton, and Pope, could not be indebted to MACPHERSON, it follows that he must have owed his fine feathers to them; unless we are prepared gravely to assert, with Madame de Staël, that many of the characteristic beauties of our most celebrated English Poets are derived from the ancient Fingalian; in which case the modern translator would have been but giving back to OSSIAN his own. It is consistent that Lucien Buonaparte, who could censure Milton for having surrounded

Satan in the infernal reigns with courtly and regal splendour, should pronounce the modern OSSIAN to be the glory of Scotland,—a country, that has produced a Dunbar, a Buchanan, a Thomson, and a Burns! These opinions are of ill omen for the Epic ambition of him, who has given them to the world.

“Yet, much as these pretended treasures of antiquity have been admired, they have been wholly uninfluential upon the literature of the country. No succeeding writer appears to have caught from them a ray of inspiration; no author, in the least distinguished, has ventured formally to imitate them—except the boy, Chatterton, on their first appearance. He had perceived, from the successful trials, which he himself had made in literary forgery, how few critics were able to distinguish between a real ancient medal and a counterfeit of modern manufacture; and he set himself to the work of filling a Magazine with *Saxon Poems*,—counterparts of those of OSSIAN, as like his as one of his misty stars is to another! This incapability to amalgamate with the literature of the Island, is, in my estimation, a decisive proof that the book is essentially unnatural; nor should I require any other to demonstrate it to be a forgery, audacious as worthless.—Contrast, in this respect, the effect of MACPHERSON’S publication with the *Reliques* of PERCY, so unassuming, so modest in their pretensions! I have already stated how much Germany is indebted to this latter work; and for our own Country, its poetry has been absolutely redeemed by it. I do not think that there is an able writer in verse of the present day, who would not be proud to acknowledge his obligations to the *Reliques*; I know that it is so with my friends: and, for myself, I am happy in this occasion to make a public avowal of my own.”

WM. WORDSWORTH’S *Works*, 2, 379-382 edn. 1827.

The writer of the *Preface*, whose genius and virtues alike command my veneration, will excuse me if in the exercise of frank impartiality, and fearless independence, and honest truth, I make a few comments on the latter part of the extract. Poems of so peculiar a character as the Ossianic Poems, if they were on all hands allowed to be genuine and authentic, would be most unlikely to invite imitation; and, as but very few persons would venture to imitate them, labouring as they do under the imputation of forgery, the non-imitation may be the result rather of their discretion than of their taste,—remove the curse, under which they lie, and invest them with fair fame, and then it will be seen whether any poets of reputation will attempt to imitate them, and then too, and then only, will the argument of Mr. Wordsworth be entitled to a patient hearing.

Certain it is that men of the greatest genius have admired these Poems, among prose-writers Bishop Warburton and Dr. Parr, among poets Gray; Mason and Hurd, while they rejected their genuineness and authenticity, withheld not their tribute of applause in respect to the composition. Who can fairly declare that the admiring Gray would have been ashamed or afraid to imitate them, had he felt any inclination to make the attempt? It is certain that men of taste and judgment have not disdained to imitate or versify *OSSIAN*: I have already laid before the reader Mr. T. Green's version of the *Address to the Sun*; if I recollect rightly, there are some imitations of *OSSIAN* in Miss Smith's *Fragments*, and even in the earlier compositions of Lord Byron. No man can have a right to say that the *OSSIANIC* Poems "have been wholly uninfluential upon the literature of the country," and that "no succeeding writer appears to have caught from them a ray of inspiration," unless he has, with a full and perfect recollection of the Poems, carefully read over all English poetry, subsequent to their publication, for the express purpose of enquiring into the fact. When Mr. Wordsworth speaks of "the boy Chatterton" as the only formal imitator of *OSSIAN*, he should recollect that he was a boy of *virile* mind, and possessed a true poetical taste. To Mr. Wordsworth I am indebted for the following courteous, frank, and friendly communication in reply to a Letter, which I addressed to him, and the reader will probably agree with me in thinking it an interesting addition to what Mr. Wordsworth has published in his *Poems*:—

" *Rydal-Mount, April 23, 1829.*

" Sir,

In the 380th page of the 2d vol. of the last edition of my *Poems*, (1827,) you will find a notice of the poetry printed by Macpherson under the name of *OSSIAN*, in which it is pronounced to be in a great measure spurious, and in the 4th vol. of the same edition p. 238, is a *Poem*, in which the same opinion is given. I am not at present inclined, nor probably ever shall be, to enter into a detail of the reasons, which have led me to this conclusion. Something is said upon the subject in the first of the passages, to which I have taken the liberty of referring you. Notwithstanding the censure, you will see proofs both in the piece p. 238, and in p. 15, of the 3d vol. of the same edition, that I consider myself much indebted to *MACPHERSON* as having made the English public acquainted with the traditions concerning *OSSIAN* and his age. Nor would I withhold from him the praise of having preserved many fragments of Gaelic poetry, which without his attention to the subject might perhaps have perished. Most of these, however,

are more or less corrupted by the liberties he has taken in the mode of translating them. I need scarcely say that it will give me pleasure to receive the volume, in which you have given your reasons for an opinion on this subject different from my own.

I remain, Sir, faithfully yours,

WM. WORDSWORTH."

"*To E. H. Barker, Esq.*"

Mr. Wordsworth's opinion is noticed in the following article:—

X. "The authenticity of the Poems ascribed to OSSIAN, is a subject full of doubt and intricacy, into the mazes of which it is not my intention to enter. It is difficult to believe that poems formed so nearly upon the Aristotlean rules, should have been produced in an age, and amongst a people, where those rules were totally unknown; it is still more difficult to believe that such poems, never having been written, should have been preserved through so many ages, by oral tradition alone. But, perhaps an attentive reader would declare that, all circumstances considered, it would be the greatest difficulty of all to believe, that the whole is a modern invention. The absence of all traces of religion, however, in these poems, is a very singular fact, and strikes me as a strong argument against their authenticity; as the poetical compositions of all other nations are so closely connected with their mythology. The rocky steepes of Morven too, do not seem to be a very appropriate scene for the exploits of '*car-borne*' heroes; and Mr. Wordsworth adds his own personal experience, and it is a high authority, against the probability of the genuineness of OSSIAN's Poems, by saying, that no man, who has been born and bred up among mountain-scenery, as OSSIAN was, would describe it as he has done. This objection, however, cuts both ways. These Poems were written, if not by OSSIAN, by MACPHERSON, and MACPHERSON was himself an Highlander. I have also heard more than one landscape-painter of eminence, well acquainted with the scenery of the Poems,—and such evidence I cannot help considering of considerable weight,—bear testimony to the power and fidelity of OSSIAN's descriptions. The beauty and merit of the Poems is, however, a question quite independent of their authenticity. For myself, I confess that the most popular and most often quoted passages are not my greatest favourites. OSSIAN's most laboured efforts do not strike me as his best. It is in a casual expression, in a single simple incident, that he often startles us by the force and originality of his ideas. What a picture of desolation does he force upon our imagination, when describing the ruins of Balclutha by that one unlaboured, but

powerful incident, — ‘The fox looked out from the window.’ The ghost of Crugal, the dim and shadowy visitant from another world, is also painted by a single stroke of the pencil: ‘The stars dim-twinkled through his form;’ and the early death of Cormac is prophesied in a simile as original, as it is powerful, ‘Death stands dim behind thee, like the darkened half of the moon behind its growing light.’ Had OSSIAN, or the author of the pieces ascribed to him, written nothing but the three passages, which I have just cited, he would have proved himself a genuine poet.

“The grand characteristic of OSSIAN is pathos, as that of HOMER is invention, and that of MILTON is sublimity. Whether he describes scenery, or delineates character, or narrates events, tenderness is the predominating feeling excited in the mind. His battle-pieces impress us more with compassion for the vanquished, than admiration for the victor. We feel more sympathy for the sufferings of his heroines, than we do of delight at their beauty. His heroes, if young, are cut off before their fame is achieved; or if old, have survived their strength and prowess. Even Fingal himself is at last shewn to us as a feeble ghost, lamenting the loss of his mortal fame and vigour.”

The Literary Remains of the late HENRY NEELE, consisting of Lectures in English Poetry, Tales, and other Miscellaneous Pieces in Prose and Verse, Lond. 1829. p. 72.

1. What Mr. Neele, (as well Adelung,) considers to be “a very singular fact, and a strong argument against the authenticity of the Poems, — the absence of all traces of religion, — as the poetical compositions of all other nations are so closely connected with their mythology,” is in truth no mean evidence for their genuineness and authenticity, because what could be more natural than for a *Christian* forger of such Poems to introduce religion into every page? 2. If “the rocky steepes of Morven do not seem to be a very appropriate scene for the exploits of ‘car-borne’ heroes,” they would not have been selected by a *forger*, who was himself a Highlander. 3. My excellent friend, Mr. J. J. Welsh, to whom I am indebted for the above extract, as well as for several others connected with this subject, observes in the Letter, which accompanied it, (*May 18, 1829.*) “The first quotation given by Neele, and so highly eulogised by him, is evidently copied from the *Lamentations of Jeremiah v, 18. Because of the mountain of Zion, which is desolate, the foxes walk upon it.*”

XI. “I have by accident got a sight of this mighty FINGAL. I believe I mentioned my suspicions of the *Fragments*: they are ten-fold greater of this Epic Poem. To say nothing of the want of *external evidence*, or, which looks still worse, his

shuffling over in such a manner the little evidence he pretends to give us, every page appears to me to afford *internal* evidence of forgery. His very citations of parallel passages *bear* against him. In poems of such rude antiquity, there might be some flashes of genius; but here they are continual, and clothed in very classical expression. Besides, no images, no sentiments, but what are matched in other writers, or may be accounted for from usages still subsisting, or well-known from the story of other nations; in short, nothing but what the enlightened Editor can well explain himself. Above all, what are we to think of a long Epic Poem disposed, in form, into six books, with a *beginning*, *middle*, and *end*, and enlivened in the classic taste with episodes? Still this is nothing. What are we to think of a work of this length, preserved and handed down to us entire, *by oral tradition*, for 1400 years, without a chasm or so much as a various reading, I should rather say, speaking? Put all this together, and if FINGAL be not a forgery, convict;—all I have to say is, that the sophists have a fine time of it. They may write, and lie on, with perfect security. And yet has this prodigy of North-Britain set the world agape. Mr. Gray believes in it; and without doubt this Scotchman may persuade us, by the same arts, that FINGAL is an original Poem, as another employed to prove that Milton was a plagiary. But let JAMES MACPHERSON beware the consequence: *truth will out*, they say, and then,

Qui Bavium non odit, amet TUA CARMINA, MÆVI.

My dear Lord, excuse this rhapsody, which I write *currente calamo*."

Letter of Bp. HURD to Bp. WARBURTON, Dec. 25, 1761. p. 332.

XII. "Haud tamen ullum Homericorum carminum exemplar Pisistrati sæculo antiquius extitisse, aut sexcentesimo prius anno ante Christum natum scriptum fuisse, facile credam; rara enim et perdifficilis erat iis temporibus scriptura ob penuriam materiæ scribendo idoneæ; cum literas aut lapidibus exarare, aut tabulis ligneis aut laminis metalli alicujus insculpere oporteret; quo modo in laminis plumbeis antiquissimum Hesiodi exemplar apud Delphos asservabatur. Laminæ autem, quæ totius *Iliadis* vel *Odysseæ* capaces fuissent, omnem rationem modumque ponderis et impensi excessissent; atque ideo memoriter retenta sunt, et hæc, et alia veterum poetarum carmina, et per urbes ac vicos, et in principum virorum ædibus decantata a rhapsodis istis, qui histrionicam quandam artem exercebant, et alienorum fructibus ingeniorum sese alebant. Neque mirandum est, ea per tot sæcula sic integra conservata esse, quoniam, non ut Scotorum quidam de PSEUDO-OSSIANI sui

Poematibus persuadere laborabant, casu quodam novo et inaudito per homines rusticos et indigentes, aliis negotiis et curis distractos et impeditos, tradita erant, sed per eos, qui, ab omnibus Græciæ et coloniarum regibus et civitatibus mercede satis ampla conducti, omnia sua studia in iis ediscendis, retinendis, et rite recitandis conferebant. Ne tamen Scoti de poesi sua Celtica soli sine æmulis gloriarentur, Hibernicus antiquarius facetissimus poemata haud paullo antiquis, si credere libet, de bello Trojano, patria lingua prisca scriptum invenit: quam linguam, sive Celticam, sive Scythicam, sive Magogicam, sive Pelasgiam, dixeris, non aliam esse ea, e qua omnium Græcorum carmina antiquiora translata sint, præsertim Homerica; quæ Terpendrum, septimi ante Christum natum sæculi lyricum et citharistam aut alium quemvis ejusmodi hominem transtulisse contendit; neque unquam suspicatus est vir egregius, *Iliadem* suam *Hibernicam* ex iisdem materiis, quibus Shakespearii *Troilus et Cressida*, confictam esse, eodem vel seriore etiam sæculo: quamvis id tuto admittere potuerit, et plane nihilominus evincere *Hiberniæ Iliacæ* vetustiora quam *Scolæ Ossianicæ* Carmina esse. (*Collectanea Hibernica*, Præf. in V. 111.)"

R. P. KNIGHT'S *Prolegomena, sive de Carminum Homericorum Origine, Auctore, et Ætate, itemque de Priscæ Linguae Progressu et Præcoci Maturitate*, Lipsiæ 1816. 8vo. ed. Ruhkopf, p. 34.

1. Mr. Knight, then, admits the possibility of preserving long poems by oral tradition, and in the case of the Homeric poems the fact is indisputable for the solid reasons stated by him. This, then, is *something* gained by the believers in the genuineness and the authenticity of the OSSIANIC Poems; for their opponents argue as loosely or as unfairly, as if the preservation of Poems by oral tradition in any nation were impossible.

2. Mr. Knight, however, contends for the vast difference between the two cases, because there were rhapsodists in Greece, whose sole occupation was that of learning and reciting the Homeric poems, and the Highlanders were too rustic and too poor to maintain any; but he pushes the argument *too far*, as the Highlanders, though rustic and poor, have always had what we may call a poetic taste among them,—they have been remarkable for a *tenacious* and *vivacious* recollection of ancestral deeds, derived from oral tradition,—their memory, as it were, 'dim twinkles' through their imagination, as the stars through the forms of their ghosts,—the glory of their departed chieftains is the theme dearest to their hearts,—'the tale of the times of old' 'makes music to their ears,'—this is 'the genial current,' in which their thoughts run swiftest and smoothest and clearest and brightest,—the warrior 'Spirit of the Moun-

tain' still 'shrieks' with delight,—the car-borne heroes still traverse the rocky steep of Morven. Seest thou not 'the white hands of Malvina moving on the harp?' Seest thou not the youth 'lovely as the beam of the morning,'—'trembles' not 'the sword on the side of Gaul,' 'longing to glitter in his hand?' Are not his deeds 'streams of light before the eyes of bards?' Beholdest thou not 'the tomb open to OSSIAN? For his strength has failed; the sons of song are gone to rest; his voice remains, like a blast, that roars lonely on a sea-surrounded rock, after the winds are laid; the dark moss whistles there, and the distant mariner sees the waving trees.'

3. My excellent friend, Professor Anthon of New York, has, in my edition of Lempriere's *Classical Dictionary*, under the word *Homer*, demonstrated the fact, that alphabetical writing was known in the Homeric age; and he cites the opinion of Wolf and Heyne, to which Mr. Knight for an unanswerable reason accedes, that the Homeric poems were not, and could not have been, committed to writing, in those times, but were preserved for ages by oral tradition.

4. The preservation of poems by rhapsodism and oral tradition is not so surprising as the instantaneous invention of poems by the Italian *improvisatori*.

XV. "It was no less certain, that though in this manner Napoleon could obtain by discoursing with others the insulated portions of information, which he was desirous of acquiring, and though the knowledge so acquired served his immediate purpose in public life, these were not habits, which could induce him to resume those lighter subjects of study so interesting and delightful in youth, but which an advanced age is unwilling to undertake, and slow to profit by. He had, therefore, never corrected his taste in the *belles lettres*, but retained his admiration for OSSIAN, and other books, which had fascinated his early attention. The declamatory tone, redundancy of expression, and exaggerated character, of the poetry ascribed to the Celtic Bard, suit the taste of very young persons; but Napoleon continued to retain his relish for them to the end of his life; and, in some of his proclamations and bulletins, we can trace the hyperbolical and bombastic expressions, which pass upon us in youth for the sublime, but are rejected as taste and reason become refined and improved. There was indeed this apology for Napoleon's lingering fondness for OSSIAN, that the Italian translation, by Cesarotti, is said to be one of the most beautiful specimens of the Tuscan language. The work was almost constantly beside him."

Sir Walter Scott's *Life of Napoleon Buonaparte* 9, 230.

"He preferred OSSIÂN to HOMER.* In poetry he professed to value only the sublime, the energetic, and the pathetic writers, especially the tragic poets."

A Letter of WIELAND, quoted in Wm. TAYLOR's† *Historic Survey of German Poetry* 2, 281.

1. Sir Walter Scott on this occasion delivers no very sound judgment; for, if OSSIÂN pleases only youth except in the case of Buonaparte, who continued to be pleased with OSSIÂN to the end of his life, then hath Sir Walter given an opinion, capable of historic demonstration or historic refutation, without producing a single fact to confirm it; and I require him to PROVE his point. In the mean time I refer him to Gray, and Mason, and Warburton, and Parr, and Charles Butler, and other eminent men, who, though unconnected with the OSSIÂNIC controversy, have not scrupled to express their admiration of OSSIÂN.

2. Sir Walter Scott with all his great talents, is no philosopher; or else he would philosophically have traced the OSSIÂNIC

* Voltaire in his latest judgment preferred ARIOSTO to HOMER.

† "Among ourselves, SHAKESPEARE,—among the Scottish, BURNS,—have perhaps worshipped too much the genius of the place, and have had long to wait for continental applause. POPE, on the other hand, and MACPHERSON, (or OSSIÂN,) have chosen less conventional forms of art, and become immediately popular in other countries, as Lord Byron has done since. And surely the preference must be awarded to those writers, who shake off the prejudices of their birth-place, instead of clinging to them; who, not content with being distinguished burgesses of a close corporation, aspire to become eminent citizens of the world. Theirs is the higher stage of merit, who, far from flattering the moral, religious, or patriotic bigotries of their neighbours, appeal to the instinctive morality of man, bow to the genius of universal nature, and promulgate the dictates of an intelligent and comprehensive philanthropy." Wm. Taylor 2, 10.

"The more conspicuous forgeries in our domestic literature, are the Poems attributed to OSSIÂN, by MACPHERSON; the Poems attributed to ROWLEY, by CHATTERTON; and the Plays attributed to SHAKESPEARE, by IRELAND." 2, 120.

"From 1739. to 1745, he (Klopstock,) continued at the *Schulpforte*, studying the Greek and Latin languages, and composing occasionally an *Eclogue* or an *Ode*. He already conversed with his academical friends respecting the project of undertaking an Epic Poem, and shewed them fragments about Herman, about the Emperor Henry I, and a sketch of the plan of the *Messiah*; patriotism and religion were already his strongest passions. The custom being for scholars, on leaving the *Schulpforte*, to make a Latin farewell-oration, the topic, which he chose, was *The Highest Aim of Poetry*. He was next sent to Jena; but, not liking that University, he obtained permission to join his cousin Schmidt at Leipzig, who was studying the law, and who had offered him the joint use of a sitting-room. Here the friends took English lessons together; MILTON, YOUNG, OSSIÂN, and MRS. ROWE's *Letters from the Dead to the Living*, being among their favourite books." 1, 232.

propensities of Buonaparte to their true cause, — the military, chivalrous, romantic, heroic spirit, which pervades the Poems of OSSIAN, and which suited the character of his own mind, the circumstances of his situation, and the history of his life. 3. Sir Walter's reasoning is MOST UNPHILOSOPHICALLY founded on the 'false fact,' that Buonaparte was the only Frenchman of advanced life, who was an admirer of OSSIAN; but in the extracts, which I have given from Mr. John Scott's *Sketches of Manners, Scenery, &c. in the French Provinces, Switzerland, and Italy, with an Essay on French Literature*, I have shewn that "the French have been remarkably fond of this work," — that "it is to be seen in all their booksellers' shops, and even on all their stalls," — and that "it is sure to be mentioned in the course of the first ten minutes' conversation, held with any Frenchman on the literature of Britain."

XVII. To those, who deny that long Poems can be preserved by oral tradition, I would offer the following extract:— "In the course of the conversation, (in Xenopho's *Banquet*,) it had been proposed that every one in company (all people of fashion in our phrase,) should tell ingenuously upon what quality or circumstance in his situation he most valued himself? *One says on being able to repeat all the ILIAD and ODYSSEY by heart*, one on the beauty of his person, the rest, some on one thing, some on another." *Moral and Historical Memoirs*, Lond. 1779. 8vo. p. 384.

XVIII. To my excellent and venerable friend, Dr. Nathan Drake, I am indebted for the subjoined interesting communication:—

"Hadleigh, May 26, 1829. Three o'clock, P. M.

"Dear Sir,

Your first parcel reached me on the 18th of this month, but my time has been so occupied by the necessity of attending to my patients in the country, as hitherto to have precluded my doing anything more than peruse the *Preface* of the M'Cullums to their *Collection of the Poems of OSSIAN*; Laing's edition I had seen many years ago, and indeed, until I found in your packet the work of the M'Cullums, I had conceived that nothing had escaped me relative to the OSSIANIC controversy. I cannot perceive, however, that anything new has been brought forward by these gentlemen, and in fact, what they have given, had been much better said and arranged by Dr. Graham, whose volume on the *Authenticity of the Poems of Ossian*, I cannot but consider as unanswerable.

That I may not, however, detain your volumes longer, I now sit down on my return from a professional visit to Ipswich, to reply to your first Letter.

I apprehend you are not aware that in my *Evenings in Autumn* I have already expressed my opinions relative to the legitimacy of the OSSIANIC Poems. This passage I will now copy, appending what, upon the spur of the moment, strikes me as further elucidatory of the subject:—

'That the evidence for the authenticity of the Poems of OSSIAN has

' been, for the last 16 years, much upon the increase, will be denied by
' no one, who has read the *Report of the Highland Society* on these Poems,
' and the Dissertations on their Authenticity by Sir John Sinclair, and
' Dr. Graham, published in the years 1805, 1806, and 1807; and who
' has since attentively watched their influence over the public mind.*

' It is owing to this augmenting reliance on the data adduced in sup-
' port of the antiquity of the works of OSSIAN, coupled with the strong
' proofs, which have been brought forward, of the uninterrupted pre-
' servation of the Celtic Poetry, by oral tradition, that the attention of
' many has been lately more than ever turned towards the resemblances,
' literary and personal, which exist between the Celtic and the Grecian
' Homer.'

' That an order of Bards existed among the Celtic nations from the
' most remote antiquity, there is an abundance of testimony, and of the
' most unexceptionable kind, to prove, and which has been collected
' with singular industry by the celebrated Pelloutier;† and that, as must
' almost necessarily have followed, they also existed among those tribes
' of Celts, who inhabited the Northern and Western parts of Scotland,
' evidence equally strong and satisfactory has been furnished to us by the
' best and earliest historians of that part of our island. Thus Buchanan
' declares, that in his time the name and functions of the bards still re-
' mained, wherever the old British tongue was spoken, and that particu-
' larly in the Western Islands, the inhabitants sing poems not inelegant,
' containing commonly the eulogies of valiant men; and their Bards usually
' treat of no other subject‡ and Johnston in the *Preface* to his *History of*
' *Scotland*, speaking of the ancient poetry of his country, says:—
' *Although it is well known that the Scots had always more strength and indus-*
' *try to perform great deeds, than care to have them published to the world, yet*
' *in ancient times they had, and held in great esteem, their own Homers and*
' *Maros, whom they named Bards. These recited the achievements of their*
' *brave warriors in heroic measures, adapted to the musical notes of the harp;*
' *with these they roused the minds of those present to the glory of virtue, and*
' *transmitted patterns of fortitude to posterity. This order of men do still exist*
' *among the Welsh and ancient Scots, (the Highlanders,) and they still retain*
' *that name (of Bards) in their native language.*'§

' It appears, indeed, from the researches of the most able antiquaries,
' that an order of Bards has existed in the Highlands of Scotland from a
' very remote era; that these Bards, on the extinction of the *Druids* in
' Scotland about the third century, succeeded to many of their rights and

* "The account, which Sir John Sinclair has given, pp. 11-58, of the Manuscript of Ossian, formerly belonging to Mr. Farquharson, of the Scotch College at Douay, is with me, and, I think, must be with every unprejudiced person, decisive proof of the authenticity of these long-questioned Poems."

† *Hist. des Celtes*, 2 vols. 4to. edn. 1771. Vol. 1. pp. 12. 100. 115. 184. 188."

‡ *Acciunt autem carmen non inconcinne factum, quod fere landes fortium virorum continet, nec aliud fere argumentum eorum Bardi tractant.*"

§ "Quamvis intelligunt omnes plus semper virum et industrie Scotis fuisse a res agendas, quam commentationis ad prædicandas, habuerunt tamen antiquitus, et colunt suos Homeros et Marones, quos Bards nominabant. Hi fortium virorum facta versibus heroicis et lyræ modulis aptata concinebant; quibus et præsentium animos acuebant ad virtutis gloriam, et fortitudinis exempla ad posteros transmittabant. Cujusmodi apud Cambros et priscos Scotos necdum desière; et nomen illud patrio sermone adhuc retinent."

"Vide Sinclair's *Dissertation on the Authenticity of the Poems of OSSIAN* p. 18, where the translations given in the text are to be found."

'privileges, and that they continued as a distinct class of men, and in
'uninterrupted succession, until A. D. 1726, when Nial Macvurich, the
'last of the *Bards*, and whose ancestors had, for several generations,
'exercised that office in the Clanranald-family, died.

'It is the express and uniform voice of tradition also, that this revolution, which devolved many of the functions of the *Druids* on the previously subordinate class of *Bards*, was brought about through the agency of the race of Fingal,* a circumstance, which sufficiently accounts for the silence of OSSIAN as to the *Druidic* rites.

'That FINGAL fought and OSSIAN sung can no longer, in short, from the weight of testimony, which has been accumulated on their behalf, be disputed as facts; and that the latter was among the Celtic tribes, and to a very striking degree of similitude, what Homer is known to have been among the Grecians, is a further circumstance, over which there now rests little doubt, and which gives to the poetry of the Scottish bard a peculiar degree of interest and effect.

'The numerous coincidences, indeed, which exist between them, are truly remarkable. They appear to have addressed their poetry to a very similar state of society; to have been held in nearly similar estimation and honour; to have not only formed their songs or rhapsodies into one great and dependent whole, but to have sung them in detached portions to the music of the harp at feasts and festivals; to have committed them in the same manner solely to memory, and to have left them to the care of oral tradition. Nor is the resemblance with regard to the fate and fortunes of their poetical offspring, restricted to their lives; it is continued through all succeeding generations. We know that Lycurgus, during his travels in Ionia, collected the scattered poems of Homer, which were then sung or recited as detached ballads or episodes, and carried them into Greece; † where, for more than a century and a half, and until the time of Solon and Pisistratus, they continued to be known, admired, and chaunted, in their separate and unconnected form.

'We also know, that of the poetry of OSSIAN, which had for many centuries been in the mouths of the Highlanders as insulated tales or songs, various collections were made long anterior to the time of MACPHERSON; that, as Solon preceded Pisistratus, in attempting to restore the original catenation and series, so was Mr. MACPHERSON, in a similar manner and degree, anticipated by the efforts of Mr. Farquharson, whose manuscript in the Scotch College at Douay most certainly contained, and under an Epic form, a great portion both of the fables of FINGAL and TEMORA.‡

'As it was, however, to the labours of Pisistratus that Homer was chiefly indebted for a restoration to his original form and beauty,|| as they existed in the *Iliad* and the *Odyssey*, so to the skill and taste of Mr. MACPHERSON are we under similar obligations for an highly interesting arrangement of the dislocated members of FINGAL and TEMORA, as well in the language of the original, as through the medium of translation.'§

* Vide Graham's *Essay on the Authenticity of the Poems of OSSIAN* p. 395, and Dr. Smith's *Scandana* p. 223. 245."

+ "Ælian. *Hist. Var.* 13, 14."

‡ "Vide Sinclair's *Dissertation* p. 42."

|| "Quis doctior iisdem temporibus," says Cicero, "aut cujus eloquentia literis instructor fuisse traditur, quam Pisistrati? qui primus Homeri libros, confusos antea, sic disposuisse dicitur, ut nunc habemus. *De Oratore* 3, 34."

† Drake's *Evenings in Autumn* 2, 170.

To this statement of my sentiments on the subject, published in 1822, I will now add, as further applicable to your enquiries, that I consider the edition of Mr. Laing as having rather established than shaken the authenticity of the poetry of OSSIAN. For, in the first place, he has egregiously failed in substantiating his charges of plagiarism from ancient and modern authors; a vast proportion of the instances, which he has selected, being vague and casual resemblances, brought forward in utter forgetfulness that similarity of objects and circumstances, that identity of scenery and character, will necessarily, in the hands of genius, produce a similarity of thought and expression. I will venture, indeed, to affirm, that, on the plan, which Mr. Laing has adopted, any work descriptive of the features of nature, or the play of human character and feeling, may be accused as imitating any other. — In the second place, by publishing the poems of MACPHERSON, which he wrote before and subsequent to his OSSIAN, Mr. Laing has placed before us a body of evidence, which operates very powerfully against the very conclusion, that he wishes us to draw; for their inferiority to the OSSIANIC poems is so decided, they exhibit, indeed, such a mediocrity of conception and execution, as to warrant the assertion, that the author of these pieces could not have written the poetry ascribed to OSSIAN.

But perhaps the most convincing proof of MACPHERSON'S being not the author, but merely the editor and translator of the poetry of OSSIAN, is the circumstance, — that he has frequently mis-interpreted the original Gaelic of the Seventh Book of TEMORA, which he early published as a specimen; a result, which could not have taken place, had he, as Mr. Laing affirms, 'first written his OSSIAN in English, and, as he wrote, translated it into Gaelic.' In fact, he was so imperfectly acquainted with the Gaelic, as to find it necessary to call to his assistance those better instructed in the language than himself. One of these coadjutors was Captain Morison of Greenock, who, in a Letter quoted by Dr. Graham,* states 'that he was intimately acquainted with his' (MACPHERSON'S) abilities, and knowledge of the Gaelic language; that he 'had much merit in collecting, and arranging, and translating; but that 'so far from composing such poems, as were translated, he' (Morison) 'assisted him often in understanding some words, and suggested some improvements.' It is further stated in the same work, by the Rev. Mr. Irvine, an intimate friend of Captain Morison, 'that he' (Morison) 'assured him, that MR. MACPHERSON understood the Gaelic language very imperfectly; that he' (Morison) 'wrote out the Gaelic for him, for the most part, on account of MR. MACPHERSON'S inability to write or spell it properly; that he assisted him much in translating; and that it was their general practice, when any passage occurred, which they did not well understand, either to pass it over entirely, or to gloss it over with any expressions, that might appear to coalesce easily with the context.' †

The inference from these passages is obvious, and strangely must be the faculties of that man constituted, who does not acknowledge them as totally subversive of the supposition that MACPHERSON could be the author of the Gaelic specimens, or anything more, indeed, than their translator and occasional interpolator.

I have only time now to add, that I am, dear Sir,

Yours, ever faithfully, NATHAN DRAKE."

* Essay p. 283. † Essay p. 284 and 285.

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